H.4.4. Th.

THE PARLIAMENT OF CHRYSTE AVOVCHING AND DECLARING THE ENACted and receaued trueth of the presence of his bodie and bloode in the blessed Sacrament, and of other articles concerning the same, impugned in a wicked sermon by M. Iuell, Collected and setfurth by THOMAS HESKYNS Doctour of dyuinitie.

Wherin the reader shall fynde all the scripturs cõmonlie alleaged oute of the newe Testament, touching the B. Sacrament, and some of the olde Testament, plainlie and truely expownded by a nombre of holie learned Fathers and Doctours.

ECCLESIAST. VIII.

NON te pretereat narratio seniorum, ipsi enim didicerunt à patribus suis. Quoniam ab ipsis discs intellectum, & in tempore necessitatis dare responsum.

Go not from the doctryne of the elders, for they haue learned of their fathers. For of them thowe shalt learn vnderstanding, so that thowe maist make answer in tyme of nede.

AVGVST. LIB. I. *de moribus Eccle.* CAP. XXV.

AVDITE doctos catholicæ Ecclesiæ viros tanta pace animi, & eo voto, quo ego vos audiui.

Heare ye the learned men of the catholique Churche with as quiet a mynde, and with seche desyre as I haue heard yowe.

H. 2.10. Th

Imprinted in Antvverpe,
At the golden Angell, by VVilliam Silvius prynter to the Kynges Maiestie. M. D. LXVI.
VVith Priuilege.

THE NAMES OF SOCHE AVTHOVRS AS BE ALLEAGED IN THIS BOOKE OF THE PARLIAMENT of Chryſte, placed as yt vvere in tvvo houſes, that ys to vvitte, ſoche as vvere before a thouſand years or verie neer, in the higher houſe, ſoche as vvere ſince, in the lovver houſe.

Ieſus Chriſtus.

Apoſt. & Euangeliſt.

Ioannes.
Marcus.
Paulus.

Latines of the higher houſe.

Clemens.
Alexander.
Sixtus,
Pius.
Soter.
Tertullianus.
Fabianus.
Cyprianus.
Siluester.
Iuuencus.
Hilarius.
Optatus.
Ambroſius.
Hieronimus.
Auguſtinus.
Primaſius.
Vincentius lirinen.
Sedulius.
Leo primus.
Hilarius PP.
Caſsiodorus
Gregorius
Iſidorus.

Latines of the lo wer houſe.

Beda
Haymo.
Remigius
Paſchaſius
Lanfrancus
Algerus
Guitmundus
Anſelmus.
Hugo de S. vict.
Rupertus
Bernardus
Petrus Clu.
Innocentius. 3
Thomas de Aqui.
Nicolaus lyra
Hugo Cardinalis
Holkoth.
Roſſenſis
Titelmannus

Apoſt. & Euangeliſt.

Mattheus.
Lucas.
Andreas.

Grecians of the higher houſe.

Martialis.
Abdias.
Anacletus.
Ignatius.
Dionyſius Areop.
Teleſphorus,
Iuſtinus.
Irenęus.
Origenes.
Euſebius Cęſarien.
Athanaſius.
Euſebius emiſ.
Baſilius.
Gregorius Niſſ.
Gregorius Nazian.
Efrem.
Iſichius.
Chryſoſtomus.
Theophilus Alexan.
Amphilochius
Didymus.
Proclus
Cyrillus.
Euthymius
Theodoretus

Grecians of the lo wer houſe.

Damaſcenus.
Theophilactus.
Oecumenius
Nicolaus Methonen.
Nicolaus Cabiſila.
Germanus
Beſſario

THE PARLIAMENT OF CHRISTE VPON *the matter of the B. Sacrament.*

Priuilegium.

REgiæ Maiestatis diplomate permissum est Thomæ Heskins S. Theologiæ professori, vti per aliquem Typographorũ in hisce omnibus ditionis suæ Regionibus admißorum, imprimendum curet librum, inscriptum: The Parliament of Chryste auouching and declaring, &c. *Inhibitumque alijs omnibus intra eandem ditionem, ne ante triennium proximum absque ipsius Thomæ licentia imprimant, aut alibi impreßum diuendant: sub pœna in eodem diplomate expreßa.* *Datum Bruxellæ 7. Iulij. 1565. Subsign.*

Burgeois,
&
Facuwez.

A VVISHETH GRACE AND RESTITV-
cion of faith.

DETESTING your hereſie, yet louing your perſon, and therfor wiſhing your reformaciō and correctiō, I haue, M. Iuell cōpilled this booke, wherbie as I truſt the vanitie of your bragge ys and ſhalbe diſcloſed and perceaued: ſo do I wiſh that by the ſame both yowe and ſoch as haue erred, maie be reduced from your foule errour, and all the people of my natiue contrie, for whoſe cauſe eſpecia lie I haue takē theſe labours, ſo ſtaied in faith, that by your manifold vntrueths they be not ſeduced. Yow haue not onelie enwrapped your ſelf in errour, but alſo to maintein the ſame cōmitted three heinouſe offences. One is the abuſe and contēpt of the authoritie ād doctrine of the holie Fathers of the primitiue ād aunciēt Church. Thoſe Fathers youe do not onelie truncate lie alleage, ād with craftie ſleight abuſe ād falſifie: but alſo although yowe e-
uidētlie ſee thē impugning your doctrine and hereſie, yet without all regard
B of their great learning ād authoritie, of their perpetual cōſent ād agreement, of their reuerēd antiquitie, of their famouſe holineſſe, yowe runne ſtil in the race of your deuiſed inuencion, and phantaſie, vtterlie cōtēning whatſoeuer hath ben by thē ſaied or doen contrarie to your blinde affection, and wicked opinion. Now to vſe to yowe the woords of the holie Father *Leo* to *Eutyches*: *Quid iniquius, quàm impia ſapere, & ſapientioribus doctoribuſque non credere?* What ys more wicked then to haue vngodlie opinions, and not to beleue thē that be wiſer and better learned? *Decet enim ſequi patres noſtros, nec cōmutare definitionē eorū perpetuā, quorū regulā ſecundùm ſacras ſcripturas eſſe didicimus.* Yt becometh vs (*ſaieth Flauianus*) to folowe our Fathers, and not to chaunge their perpetuall definition, whoſe rule we haue learned to be according to the ſcripturs.

But yow ſtaied not here. Yt was not enough for yow to cōtēne or abuſe the perpetuall definitiō of the Fathers, but youe proceaded to the ſecond offēce euē to mocke ād skorn the learned ād holie Fathers of Chryſts Church not onelie thē of the later daies, but ſoch as liued a thouſand years agon, wherof
C ſome were famouſe for their learning, ſome ſo conſtant in their faith and perfect in life that of the vniuerſal Church thei haue bē hitherto, ād yet be reputed ād eſteemed bleſſed Saincts. Soch I ſaie as God hath exalted to his glorie, ſoch, as in heauē be honourable, ſoch haue yow in earth diſhonoured yea mockt ād skorned, ād as moch as in yow laie, made deſpicable to the worlde. Thus haue yow vſed or raither abuſed S. Silueſter, who liued in the time of Cōſtātine the great, a mā right vertueouſe ād holie, ād ſo reported in al good hiſtories, as yourſelf know, ād ſo eſteemed ād reuerēced of the whol Church. Thus haue yow vſed S. *Iſidore*, a mā of great fame, ād an holie biſhoppe in the time of S. Gregorie. Thus haue you vſed *Innocētius*, the third *Thomas de Aquino* ād Roffenſis all mē of ſingular vertue, ād in learning not inferiour to yowe, I am ſure, but a great waie befor yow, wherfor no ſoch as yow aught to deride and mock. As for the Biſhoppe of Rocheſter, who both learnedlie ād godlie wrote againſt both Luther and *Oecolāp.* his works ſtand yet vntouched, but of your mock, not able to be impugned by any *Lutherā*, *Oecolāpadiā Caluiniſt*, or other like, for of which ſect yow be, I think yow diſcloſe not. In this your mockrie yow are the right imitatour of *Porphirius* the enemie of all chryſtianitie.
D For he (as *Euſeb.* ād *Niceph.* wittneſſe) derided the *Euāgeliſts* ād Apoſtles the writers of the ſcripturs: yow deride the holie Biſhops ād ſaincts their ſucceſſours, writers vpō the ſcript. He cōtēned the holie ſcripturs, he reprehended them, imagining cōtradictiōs inthē, he reputed thē (ſaith *Niceph.*) as things of naught:

yowe comẽne the learned cõmentaries ãd writings of the Saincts of God vpõ the ſcripturs, ãd matters incidẽt ãd apperteining to the ſcripturs, with ſkofE
ſes yowe trauail to reprehẽd their graue authoritie ãd godlie writings. Yowe plaie and dallie with them before the people like a ioung *Porphirie*, as though they were things of naught. Thus yow maie ſee, as all that be wiſe and ſtaied by Gods grace doo ſee, howe fullie herin yowe bear the image, and iuſtlie fo lowe the ſteppes of him, that fiercelie (as yowe doe) perſecuted with deadlie hatred the church and religion of Chryſte.

Your third offence ys yet worſe and more heinouſe, wher yowe haue vttered ſo manie vntrueths and lies euẽ *aduerſus Dominũ, & aduerſus Chriſtũ eius*, againſt our Lord, ãd againſt his Chryſte, againſt his holie goſpell, and againſt his holie woord. Ys yowr matter ſoch (M. Iuell) as yt can not be mainteined without lies? and (as the holie man Iob ſaied) *Nunquid Deus indiget veſtro mendacio?* Hath God nede of your lies? No, ſo litle nede hath he of lies, that he will deſtroie al thẽ that ſpeak lies, as the pſalmiſt ſaieth. But that I ſeẽ not to charg yowe without proof, as yowe do other, ys not one of your chalenging articles againſt the preſence of Chryſts bodie and blood in the bleſſed Sacr? ys not the doctrine yowe teach and preache in that poinct directlie contrarie to the doctrine of our Sauiour Chryſt? Whẽ he ſaieth: *This ys my bodie, This ys my blood*: and yowe auouche and teache that yt ys verie bread and verie wine ys not this a contrarie doctrine to his? ys yt not plain againſt his manifeſt woorde? ys yt not in effect to charge him with vntrueth, though yowe daie not yet in flat woordes ſaie that he lied? The craftie ſleight yowe vſe in hand ling the ſcripture, wher the trueth of Chryſts doctrin doeth appeare, ãd your wielie ſuppreſsiõ of thoſe woords which cheiflie declare the ſame trueth, ãd opẽ yowr vntrueth, doe wel proue youre wicked meening to be none other. For taking the woords of S. Paule for the theme of your ſermõ, yowe produced thẽ truncatedlie, and paſſed thẽ with moch ſleight. Thus yowe vtter thẽ: *I haue receaued of the Lord that thing, which alſo I delinered vnto yow: that ys, that the lord Ieſus in the night that he was betraied took bread*, ãd ther yowe end. Wher, although yowe pretẽted to teach the firſt inſtitutiõ of the Sacr. yet either of malice to ſuppreſſe Chriſts trueth, or for feare to diſcloſe your own vntrueth, you wold not or durſt not reherſe the verie words of the inſtitutiõ, which I wiſh al mẽ to note, but both in the latin ãd ingliſh, as your faith ſtaeth in bread, and as yow wold the faith of your audiẽce ſhould do the like, your theme ended in bread, in ſo moch as whẽ yowe come to your laſt matter, to ſpeak of priuate Maſſe (as yow tearm yt, though falſelie, for ther ys none ſoch) and, to proue yowr Cõmuniõ, beginne again to repete the woords of the inſtitutiõ, Lord, what ſhift yowe make to ſuppreſſe the words of Chryſt: *This ys my bodie, This ys my blood* in the which lieth al the effect of his inſtitutiõ. Theſe woords yowe flie, as frõ a ſerpẽt, yowe cã not abide the ſownd of thẽ, ãd therfor with ſhamful craft, yowe paſſe thẽ ſaing thus: *Chryſt in the laſt ſupper ordeined a Cõmuniõ, ãd ſhewed no maner token of priuate Maſſe, as maie plainlie appeare both by the woordes that he ſpake, and alſo by the order of his doings. For he tooke the bread, brake yt, deuided yt, ãd gaue yt to his Diſciples, and ſaied: Drinke ye all herof.* Theſe be yowr own woords. Yowe pretẽded to proue your matter by Chryſts woords ãd order, but whẽ yowe come to the verie point yowe do not as moch as touch his woords, but skippe ouer thẽ, ſo well maie your prof appeare bi thẽ, ãd ſo loath are yowe to vtter Chriſt words, that his trueth might appear, ãd your falſhead be diſcloſed. Againſt your firſt offẽce (which ys your abuſe of the doctours in mutilating H
their ſaings, as yow doo *Amcletus* in falſifieng their meening, as yow do *Tertullian*, and S. Cyprian: in craftie alleaging two or three woordes, that apparantlie maie ſeem to make for yowe, leauing oute the reſt that mightilie

lie maketh againſt yowe, as yowe doe ſainct Auguſtine: in corrupting
A authours by putting woordes to their ſaings, which they haue not, as yowe doe with *Leo*: wherbie euidentlie appeareth yowr contẽpt of their autoritie, whom by ſo manie means yowe labour to abuſe, to ſhadowe, and hide the trueth by them ſo clerelie ſettfurth) I come in right vſe, reuerentlie alleaging them, whollie and fullie producing them, truelie reporting them, and their mening, iuſtlie letting euerie of them plainlie to teſtifie that, whiche he hath written, and cauſing euerie one to ſpeake his owne woordes without corruption. And that yowe maie perceaue that the catholique Churche ys ſtrong, againſt the whiche the gates of hell, the power of hereſie ſhall not preuaill, knowe yowe, that yt ys *Terribilis caſtorum acies ordinata, a terrible fortreſſe in moſt goodlie order appoincted*. Oute of the which fortreſſe in goodlie order ys comed a great nombre againſt yowe, marching by cooples, eche coople to ſhewe the vnitie of trueth and faith profeſſed in bothe Churches, being one of the greke church, and other of the latine churche, and the ſeniours for the moſt part placed in the forewarde. Theſe haue I brought furth not one alone and by piece meale ſo to rume awaie with the matter,
B as yowe doo, but in good nombres, and with their full ſaings, and the ſame doo I oftentimes conferr together, that the full and perfect cleerneſſe of the trueth in ther conſonant ſentences maie appear, and ſhine to all that liſt to looke therat, and be diſpoſed to knowe the trueth.

Againſt yowr ſecond offence, which ys the mocking of holie writers and Saincts, wherbie yowe ſeke to diſhonour and deface bothe them and the religion they profeſſed, I come with due reuerence and honour of them, whõ I knowe by Chryſts promeſſe to be honourable before the Father in heauen for their conſtant confeſsion of his holie name whileſt they liued here vpon earth. Wherfor as being vpon the earth they were not geſts and ſtraungers but the felowes of Saincts, and of the houſe of God, I tearme them as ſenatours of the Parliament houſe of Chryſte, as knowing the enacted and receaued trueth of the matters of faith perteining to that houſe. For this cauſe I regard all their writings which the catholique Churche hath allowed, conſidering that the ſame Churche that hath taught me that the goſpell, that ys
C the verie woorde of God written by the mocion and inſtruction of his holie Spirit, hath taught me that theſe mens wiritings vpon the ſame are good and commendable. And as with S. Auguſtine I ſaie, that I wolde not beleue the Goſpell but that the authoritie of the Churche moueth me therunto: no more wolde I beleue the Fathers expownding the ſcripturs, but that ther vnto I am moued by the Churche. Then yt foloweth well that as I ought to beleue the Goſpell for the authoritie of the Churche: ſo ought I to beleue the doctours for the autoritie of the Churche. And here to ouerthrowe your contempt of them and your ſelf alſo, I do oftentimes conferre the expoſitions of the later Fathers with the expoſitions of the elder fathers, and finding them alltogether grauelie againſt youre euell doctrine to conſent, and yt to confute as hereticall and deueliſh, I let your light mockes and ſkornes flie home again to yowe as fleſhflies to their carien.

Againſt your thirde wickedneſſe, I meen your cõtempt abuſe and vntrue handling of the holie ſcripturs, I come in euerie place, where mencion ys made of the bleſſ. Sacrament, with the wholl proceſſe ther conteined. In the vi of S. Iohn, the xxvi. of S. Matth the xxiiii, of S. Luke, the x. and xi. of the
D firſt epiſtle to the Corinth, the v. to the Epheſians, and the xiii to the Hebrues, ſomoch as the Fathers expownd to appertein to the holie Sacr. I produce not truncatelie and falſelie, but fullie and trulie euery ſentence, and euery woord, ſubmitting my ſelf to the authoritie of gods woord, ād not bi ſleight ſubdewing yt to mine owne autoritie.

But here the learned perchaunce maie merueill, that I wold ioin with yowe in the ſcripturs conſidering the auncient counſell of Tertullian, who wolde not that anie catholique ſhoulde entre into diſputacion with an heretique with the ſcripturs. *Nihil proficit congreſsio ſcripturarum cum hæreticis, niſi planè vt aut ſtomachi quis ineat euerſionem aut cerebri &c. To ioin* (ſaieth he) *in diſputacion with heretiques with ſcripturs yt doeth nothing auaill, except a man will turne vppe ſide down either his ſtomacke or his brain. what ſhall thowe gain, thowe great learned man in the ſcripturs, when yf thowe defend anie thing yt ſhall be denied of the contrarie part: yf thowe denie anie thing, yt ſhall be defended &c.* And after he concludeth thus: *Ergo non ad ſcripturas prouocandum eſt &c. We maie not therfor appeall to the ſcripturs, neither maie we appoinct our diſputacion in them, in the which ther ys either none or vncerten victorie, or not verie certen.* For this cauſe, and for that S. Hierom ſaieth that *Scripturæ non in legendo cõſiſtunt, ſed in intelligendo* the ſcripturs cõſiſt not in reading but in vnderſtanding: I haue trauailed by diligent ſearching of the fathers from the Apoſtles to this our time, to trie oute by ther common conſent howe the ſcripturs are to be vnderſtanded, and ſo haue I (as by a line drawen from hand to hand) deſcended from age to age, that the true vnderſtanding of them receaued and approued in all that diuerſitie of ages and places, might be perceaued and knowen.

In this my doing I haue fulfilled the counſeill of *Vincentius Lyrinen.* who for remidies againſt errours among other willeth, that if anie errour hath ben committed in the olde time, either by certain men, or by anie one wholl citie, or by anie Prouince, to reforme that, the decrees of auncient generall Councells muſt be ſought, and yf none ſoche can be founde (*as in theſe daies though they be fownd, they be not regarded*) then (ſaieth he) *operam dabit, vt collatis inter ſe maiorum conſulat, interrogetque ſententias &c. He ſhall geue diligence to ſeke and learn the iudgemẽts of the elders, and cõferr thẽ to gether but of thoſe elders onelie, which although they were in diuerſe times and places abiding: yet in the Cõmunion and faith of one catholique Churche, were allwaies allowed as maſters, or men of autoritie. And what ſoeuer he ſhall knowe, what not one or two of them, but what alltogether with one conſent haue hol den, written, and taught openlie, cõmonlie, and continuallie, let him vnderſtand, that that ys without all doubt to be beleued.* Thus he. As this counſeill ys on my part fulfilled in that I haue ſearched and conferred the iudgements of the fathers, and fownd them (though they were in diuerſe ages and places) fullie and whol lie agreeng in the matters of the preſence of Chryſts bodie and blood in the bleſſed Sacrament, of the oblacion of the ſame, and of other articles apperteining ther to, whiche (as in this worke yt maie be clerlie perceaued) not one or two, but euery one of them haue, not obſcurely but manifeſtlie, not in one place, or at one time, but cõmonlie and continuallie, holden, taught, and written: So wolde wolde I that yowe, M. Iuell, if yowe regarde the Fathers of the primitiue Churche in dede, as yowe bragge in woorde, that yowe (I ſaie) ſhoulde receaue and embrace theſe ſcripturs as expownded and deliuered to yowe by their hands, and their expoſitions to accept as a cleer and certen vndoubted trueth, whiche trueth ſo opened by thẽ, I bring furth againſt your vntrueths, and not the bare ſcripture alone, as *Tertullian* wolde I ſhoulde not. This, I truſt, yowe ſhall well perceaue, if leauing your corruted affection apart, yowe will with a cleer eie and vpright iudgement read this worke, wherin yowe ſhall ſee all the Fathers that commonlie haue, expownding the ſcripturs, written of theſe articles of the Sacrament, whiche yowe in your iolitie (I will not ſaie more arrogantlie than as a chryſtian preacher ſhould, mekelie and lowlie, more raſhlie, then wiſelie or aduiſedlie) with ſo great bragge wttered in your ſermon, all ſoche Fathers, I ſaie, ſhall

yowe

yowe ſee, aſwell grekes as latines, aſwell auncient, as of later time, with one
A cõmon conſent and agreement, ſo expownding the ſcripturs as though they had ben in one time, and had cõſpired vpon one ſenſe and vnderſtãding: all thoſe ſhall yowe ſee impugning your negatiues, ãd by the ſcripturs affirming the catholike doctrine, and faith catholiquelie and vniuerſallie profeſſed, ãd thus ſhal the trueth of the ſcripturs ouerthrow the vntruethof your hereſies.

Nowe I haue in a generall maner ſhewed your offences, whiche moued me to write againſt yowe: in like generalitie I haue ſhewed howe I do proceed againſt yowe: the ſpecialitie of your offences and of the proceſſe aunſwerable to the ſame, yowe ſhall finde in this worke, though ſimplie without coolour, yet plainlie without craft, declared. Yf my trauaill herein obtein not his entẽded effect, namelie your conuerſiõ and amẽdement, and to doo yowe that good that yow maie be ſtaied frõ running to pertual damnacion: yet ſtaing other that by your peſtilent hereſies might be brought to that wo full daũger, I ſhall not onelie do thẽ that good I wiſh, but alſo helpe to make your dãnaciõ the eaſier, whiche howe greuouſe yt ſhall be, he knoweth beſt, that knoweth howe manie ſoules yowe haue brought to damnaciõ. Yf yowe
B being obdurated perſiſt in your impietie, yt cã not be auoided but yowe doe yt of malice, hauing ben aduertiſed and admoniſhed of your wicked errours and hereſies hertofore by doctour Harding and other, and nowe by me. Yowe knowe who ſaieth: *Hereticum hominem &c. after one or two admonicions flie the companie of an heretique, knowing that ſoche one ys ſubuerted, forſomoche as he ys euen by his owne iudgement condemned.* In dede being, as I ſaied, thus admoniſhed, and ſeing with all your wicked doctrine by the whol multitude here alleaged, ſo plainlie and cleerly condemned, yt can not be but by your owne indgemẽt yowe muſt be condẽned. For this ys ſo euidẽtlie true that yowe or any man can not denie yt, that no doctrine, nowe holdẽ of the catholique Churche for a trueth, and impugned by the Sacramentaries, was euer yet at anie time by the churche, or by any catholique writer, reputed as hereſie or errour. Again this ys as true that euerie doctrine holden of the Sacramentaries, and nowe impugned by the catholiques, hath ben before time of the catholique Church and wtiters reputed and adiudged erour and hereſie, a fewe late in
C uencions onelie excepted, which alſo are now by catholikes impugned, and by plain teſtimonies of the auncient Church proued to be erours and hereſies, and ſo condemned.

To make good the firſt ſaing, I will reherſe certain catholiq; propoſitions: *Chryſts bodie ys verilie in the bleſſed Sacrament. Chryſts bodie ys offred in ſacrifice in the Maſſe. The holie Sacrament ys to be reſerued for the cõmunion of the ſicke. The bleſſed Sacrament maie be receaued vnder one kinde. The bodie of Chryſte in the Sacrament ys to be adored. Saincts in glorie praie for vs and are to be praied vnto by vs. The dead receaue great benefitte by the ſacrifice of the Maſſe. Praier and almoſe dedes doen for the dead doe auaill them.* Theſe and ſoche like the catholiques doe holde, the heretiques denie. I will not here proclame againſt yowe, but I will ioine this iſſue with yowe, that if yowe can bring anie catholique Coũcell or catholique doctour impugning theſe or anie of thẽ, as hereticall or erroneous, I will ſubſcribe vnto yowe and ſaie as yowe ſaie: yf yowe can not (as I am ſure yowe can not) thẽ will I ſaie, as I maie well, that your doctrine ys erroneous, hereticall, and deueliſh. Nowe to ſaue your doctrine frõ this fowle reproache, proue by ſoche teſtimonie as I haue ſaied, that our doctrine ys erroneous, or ells the ſhame will be on your ſide that teach the contrarie.

D To make good my ſecond aſſertion, I will alſo reherſe certain propoſitions of your doctrine: *Chryſts bodie ys not reallie in the Sacrament. The Sacrament ys onelie a figure of Chryſte and not his bodie. The ſubſtance of bread ys not by due conſecra-*

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cion chaunged, turned, transmuted, nor transelementated into the substance of the bodie of Chryste. Ther ys no sacrifice of Chrystes bodie offred in the Masse. Praier and almose dedes nothing auaile the dead, neither the sacrifice of the Masse. Theſe and ſoche like do yowe and your likes teache and defend, for the whiche I will ioin this iſſue with yowe, that if I haue not in this booke ſufficientlie proued, or can not hereafter, if I be required, more fullie proue euerie of theſe to be erroneous and hereticall, and long agon for ſoche to haue ben condemned, I will ſubſcribe to them, and confeſſe thē to be good? Yf I haue or can euidentlie pro ue thē ſo to be, then confeſſe yowe thē to be naught and deueliſh. Yf yowe refuſe thus to doo: yet for the defence of your doctrine, yf yt maie be defen ded, doo that to vs, that I haue doen to yowe. I haue doen to yowe in this booke three things. Firſt, I haue ſhewed yowe the beginning of the doctri ne of the bleſſ. Sacramēt, the progreſſe and cōtinuance of yt, and the defence of yt. Secōdlie, of the Maſſe which ys the ſolēne ſacrifice of Chryſts Church, I haue ſhewed yowe good preſidents, certē and aſſured practiſes, and theſe right auncient. Thirdlie, for the Sacramētaries doctrine, I haue ſhewed whē yt began, by whō yt was inuēted, whē and wher yt was condēned, and ſo ce aſſed, and by whom yt was raiſed again in theſe our daies, in the whiche yt ys alſo laufullie again condēned. Nowe doo yowe the like, for your doctrine, and againſt ours, Shew the beginning, progreſſe, cōtinuance and defence of your Sacramentaries doctrine: Shewe the originalls and aunciēt preſidents of your Cōmunion, which ys the kaie, and note of your religion, and cōfer re thē as we haue done the Maſſe, with the aunciēt preſidents of the primiti ue Churche. Shew howe all your innouacions, whiche within theſe fewe years were in no place of the chriſtian world vſed, were put down, howe and by whō that was compaſed: in what Popes time and Emperours reign they were ſuffred to be doen, yf anie ſuffred perſecuciō or exile for thē, who ſtoo de againſt theſe that ouerthrewe them, who wrote againſt thē that baniſhed your religiō, and wher be the bookes, Yf your doctrine be ſo notablie good and ours ſo notablie wicked as yowe teache and preache yt to be, ſo great an alteraciō and decaie of religion frō ſo great a good to ſo grete an euell, coul de not be doē in the world withoute great note, without large teſtimonies of hiſtores and cronicles of ſo lamentable a chaūge. Bring furth therfor yf yowe can the monimētes and teſtimonies of thischaunge: Yf yowe can not, wiſe mā will thinke and beleue that ther was neuer none ſoche: Yf ther was none, thē be your procedings but nouelties, inuēted in theſe later daies, and neuer before in vſe, and therfor well tearmed the newe religiō, newe doctri ne, newe faith, newe churche, newe Communion.

Two things, M Iuell, I doubt not, but yowe knowe. Thone, that in the pri mitiue and auncient church ther aroſe no notable hereſie, but yt was ſpede lie impugned: Thother, that of the originall and progreſſe of euerie ſoch ther were notes made and moniments for memorie left. As concerning the firſt, yt ys certē, that euē in the beginning of Chryſtes Church *Ebion* and *Cerinthus* ſowing their hereſie were ſtreight impugded by S. Iohn, againſt whō he was moued to write his goſpell and epiſtles. Againſt the ſame alſo with other, as *Valentinus*, *Marcion*, *Cerdon*, *Symon Samarites Baſilides*, *Carpocrates*, and ſoch like, wrote the holie Father *Irenæus* not long after, who, as in his workes yt maie be ſeen in diuerſe places, vſed for an argument againſt thoſe hereti ques, the preſence of Chryſts bodie in the Sacramēt, and yet the ſame *Irenæus* was neuer noted of errour for his ſo affirming and teaching. *Origen* his works being fownde inſperſed with diuerſe errours, was noted for them, but wher he teſtifieth the preſence of Chryſtes bodie in the bleſſ. Sacrament, he was

neuer

neuer blamed: Ciprian the holie martir was verie vehemēt againſt *Nonatus*
A the heretique, and his ſect, he diligentlie laboured to cut of ſoche weedes.
This holie mā in the matter of the preſence wrote ſo plainlie as no mā more
plainlie, he wrote alſo of baptiſme. In the matter of the preſence, the church
hath allowed him, in the matter of Baptiſme notwithſtanding his holineſſe
they haue refuſed him. To be ſhort *Epiphanius* and S. Auguſtine wrote boo-
kes of the hereſies of them that were before and in their times, and although
manie beſides thefore mēcioned had ſpoken ſo plainlie of the bleſſed Sacr.
that they cleerly cōfeſſed the preſence of Chryſts bodie in the ſame, as *Mar-
tialis, Ignatius, Iuſtinus, Tertullianus, Hilarius*, and manie other: yet be none of all
theſe nor none other for that doctrine nōbred ther amōg heretiques, which
vndoubtedlie they ſhould haue ben, if the matter had ſo deſerued. But tru-
lie yt was neuer yet red in anie god writer, nor ſomoche as dreamed, that the
cōfeſſiō of the preſēce of Chryſte in the bleſſ. Sacramēt ys hereſie or errour.

Nowe as touching hiſtories witneſſing the wicked beginning the miſera-
ble progreſſe, and open end and confuſion of hereſies, yt were ſuperfluouſe
for me to write, ſith ther hath ben no notable hereſie or heretique, which
B are not recorded either by *Euſebius, Teodoret, Sozomenus, Nicephorus, Aeneus Silui
us*, and ſoche other whoſe bookes be dailie in mens hands. By whom when
your Sacramētaries hereſie begā we knowe, howe lōg yt continued openlie
we knowe, who withſtood yt and wrote againſt yt we knowe, in howe ma-
nie Councells yt hath be cōdemned we knowe. Furder who haue renewed
the ſame in theſe later daies we knowe, when and howe *Luther* reigned we
knowe: howe *Oecolampadius* folowed, though an other waie, we knowe, howe
Caluine hath cōtroled both catholiques and heretiques we knowe, what the
doings of theſe and their complices haue ben and be, we knowe, and that
they haue ben and be condēned for heretiques we know. To be ſhort, ther
hath ben no notable alteracion or moleſtacion in religion by hereſie, but yt
ys committed to memorie in hiſtories. Yf thē your doctrine and faith, your
religion and profeſsion, your notable Cōmunion, or raither confuſiō, were
once good and catholique, yt can nōt be but of ſo great an alteracion as to
make catholique faith damnable hereſie, or holie cōmunion wicked diuiſiō
C ther muſt be ſome notable mencion in hiſtories or ſome auncient monimēt
in writing to declare yt. Yf yowe haue anie ſoche bring them furth, and thē
yowe ſhall doo ſōwhat to allure wiſe men vnto yowe. For in this poinct I
hold him nothing wiſe that will repute either your doctrine, faith, religion
or communion to be good and catholique vntill yowe ſhewe good teſtimo
nies and preſidents of the catholique vſe of them, which I am certen yowe
can neuer doo. As for ſoche euidences as your ſelf nowe and your aun-
cetours heretofore haue picked oute of the right and true euidences of the
catholique Churche, I meen the holie ſcripturs, Councells, doctours, and
approued hiſtories, and with great boldneſſe haue ſhewed thē to the world
and auouched them to be yours and to aſſure your cauſe, they are allreadie
well knowē ād tried not to be yours in dede, but to make all for the catholi-
que faith and religiō, and mightilie againſt your ſingular phāſies and to ouer
throw your wicked hereſies, when they be plainlie opened, and deliuered
frō your craftie corruptions, as they haue ben by ſondrie and manie famou-
ſe learned men as well in this age, as before our time. And I, to my power,
haue in this booke, for ſoche matters as I hādle, detected your forgerie, and
D corrupting of the euidences therto appertening, by your wreſting, gloſing,
cutting, peicing, diminiſhing, adding, and other wiſe falſifieng the right,
cleer, wholl, perfect, godlie and true teſtimonies of the ſcripturs, Councells
ād aunciēt doctours. And ſoch as be ſo flatte againſt your cauſe, as yowe can

haue

haue no aide of them, but be forced therfor either to depraue their authori
tie with mocking aud skorning, or flatlie to denie their workes, they are de- E
fended, and holdē in their woorthie eſtimacions, and their denied works re
ſtored to the right authours. The firſt therfor, that ys the ſcripturs Coūcells
and aunciēt doctours yowe can no more abuſe for ſhame and chaleng to be
on your ſide, whē being ſifted frō your ſleights, and clered frō your falſhead
all mē maie perceaue thē not to be your right euidēce, making, as thei do, ſo
plainlie againſt yowe, ād mightilie ouerthrowing your cauſe. The other, that
ys, the later learned writers and holie fathers, yow maie no lōger contemne
being proued to agree, as they doe, with their elders and approued, as they
be of the church, to be catholique and holie writers, your skoffes and mocks
againſt them, will ſtand for no reaſon before wiſe men.

Nowe yowe vnderſtand, M. Iuell, what I haue here doen, to the whiche
yf either yowe or anie other for yowe ſhall by railing Rethorike make
a pretenſed anſwer, I do yowe to witte, that I will not vouchſafe to
putt my penne to the papire for that kinde of anſwer. For I haue begon- F
ne with yowe in an other ſort, and like a diuine, railing I haue left to ruffins
and ſkoldes, and coolours of perſuaſions to rethoricians, directlie according B
to my profeſsion with all plain trueth haue I proceaded. Yf anſwere therfor
ſhall be made, let yt be either a direct anſwere or none. Direct anſwer ys ſo-
che as I make to yow, where yowe abuſe the vnderſtāding of the ſcripture, or
doctour, to proue the ſame vnto yowe: where yowe falſifie, to alleage the pla
ce truely: where yowe corrupt, to ſhewe the right ſaing: when yowe adde
and put to, to declare what yowe adde and put to: whē yowe leaue oute, to
expreſſe the woordes ſo by yowe left oute. And finallie, by full, plain, and
expreſſe teſtimonie of ſcripturs, Councells, or doctours, as the condiciō of
the matter requireth, to open and declare the trueth, and by like authoritie
to proue and cōfirme the ſame. Thus haue I doē to yowe in plētifull maner,
in euery matter here by me handled, ſo that the trueth of euerie thing ys ſo
fullie opened, and by good authoritie ſo confirmed, that I truſt, euerie man
that will ſee maie ſee, and euerie man that will vnderſtand, maie vnderſtand,
where the weight of the trueth ys.

Read therfor, M. Iuell, and diuorcing your ſelf frō vainglorie to the which
ye haue hen a lōg time maried, let your vnderſtāding be captiuated vnto the G
ſeruice of Chryſte, Let not your vain eſtimaciō in errour and hereſie detein
yowe to come to the honorable eſtimacion, that ys gotten in the profeſsing
of Gods trueth. Let yt not be ſaied of yowe, as the holie father and Pope *Leo*
ſaied of *Eutiches: Noluit intelligere vt bene ageret. Iniquitatē meditatus eſt in cubili ſuo.*
My good will was that this mi doing ſhould haue bē in your hāds a lōg time
er this, for yt was finiſhed full three years paſt, but ſickneſſe, pouertie, and lac
ke of oportunitie to printe yt haue thus long ſtaied yt. But ſith nowe at the
laſt yt ys by Gods helpe comed abroad, I heſeche him of his great goodneſſe
to graūt that it maie be to his honour, ād to the helpe of his people ād that it
maie be a medicine of health to yow, ād all that by your falſe doctrine ād ſle-
ight, haue bē entrapped ād deceaued. Yowe promiſed that yow wolde yelde
to him that wolde bringfurth to yowe one ſcripture, or one doctour, or one
Coūcell &c. as yow knowe: This being nowe doē by me ād other I wiſh that
yow maie yeld your ſelf priſoner, not in warrelike maner to vs, but in lowlie
maner to Chriſte, ād his dere ſpouſe the catholiq; Churche, by acknowleging
their faith, and profeſsing their religion to ſaue your ſoule, which we ſhal be H
moſt ioifull to vnderſtād, ād for your ſoch cōuerſiō yelde to God moſt hūble
thanks. Yf yow doo not, yet let me wiſh yow for ſome better ſtaie of your ſelf
hereafter, to haue this olde ſaing in minde: *Ante victoriam ne canas triumphum.*

B THE Phylyſtynes (gentle Reader) moued ſore and great warre againſt the Iſraelites: The heretikes againſt the catholique Chruche of God. from whome ys comed furth a newe Golyath mightie in hys owne cõceit, with reprochfull woordes to reuyle the hoſte of oure lyuyng God, and to blaſpheme hys holie name, to raill at hys holie myſteryes and to comdemne hys holie ordinãces, who with impudẽt mouthe (truſting, in the ſtrẽght of ſpere and ſheilde) blu-ſtereth oute ſoche blaſphemouſe woordes, as the like. to my knowledge (Crã-mer hys auncetour onelie excepted) neuer dyd phyliſtyne before hym.

Hereti-ques moue Ware a-gainſt the Churche.

He alone cometh oute, and prouokyng Iſraël to battaill, maketh proclamation thus: *Yf any learned man of all our Aduerſaryes, or yf all the learned men that be a lyue, be hable to bring anye one ſuffycyent ſentence, oute of anye olde catholique Doctour, or father: or oute of anye olde generall Councell: or oute of the holye ſcriptures of God: or anye one example of the primatyue churche, wherbye yt may be clerely, and playnly, proued, that ther was anye pryuate maſſe in the wholl worlde at that tyme, for the ſpace of ſyx hundreth years after Chryſte &c. and a fewe articles recited, he proceadeth thus: orthat the people were then taught to beleue, that Chryſte bodye ys reallie, ſubſtantiallye, corporallye, carnallye or naturallye in the Sacrament: or that hys bodie ys, or may be in a thouſand places, or mo, at one tyme:* and ſofurth proceadeng to laye oute hys matters. enombreth xv. articles, all whiche (foure onelie excepted) be agaynſt the holie Sacrament of Chriſtes bleſſed bodie and bloode, And for that he wolde not ſeem to faynte in hys doyng, he ſaieth, that he for hys parte wolde not onelie not call in anye thing that he had then ſaied, but alſo wolde laie more matter to the ſame, and ſo addeth he twelue mo artycles to the former, all whiche (one onelie excepted) be alſo againſt the bleſſed Sacramẽt, and the mynyſtraciõ of the ſame. whiche hys proclamation with the addycion he knytteth vppe thus: *Yf any one of all oure Aduerſaries, be able to auouche anye one of all theſe articles by anye ſoch ſuffycient authorytie of Scriptures, Doctours, or Councells, as I haue required, as I ſaied before, ſo ſaie I nowe agayn: I am content to yelde vnto hym, and to ſubſcrybe.*

Proclamacion of the newe Goliath

VVhiche ſtoute bragge as ſome of hys likes (I ſuppoſe) myſlyked, and manye good catholique men (I knowe) thought yt arrogant: So I thynking the ſame, like litle Dauid, not in faith, might, aud powre: not in vertue and ſyngular fauour of God: but as the leaſt and yongeſt of my breatheren, in the houſe of my ffather, not bearyng thys vyle reproche ſo arrogantlie, and ſhameleſlie made againſt the hoſte of God, of a good zeale hauyng ſure truſt in my lord God (whoſe cauſe for my powre, I wolde gladlie defende) hanyng ſome ſtones gathered together in my ſheperdes bagge, I come in the name of God againſt thys Goliath, and for thys tyme putting thys ſtone oute of my bagge into my ſlyng, I caſt yt at hym, whiche, I truſt, ſhall ſo hytte hym in the forehead, wher ys the ſeat of ſhamefaſtneſſe, yf anye be in the man, that he ſhall be aſhamed ſo to reuyle the wholl churche of God agayn. I ſaie the wholl Churche, for theiſe, hys lucyferouſe woordes, be not ſpoken onelie againſt ſoche as were or be of the catholique Churche in Englõde: but to the contumelye of all the wholl catholique Churche of Chryſtendome, wherſoeuer ys or hath ben profeſſed, and taught the reall preſence of Chryſtes bleſſed bodie and blood in the holie Sacrament.

And for that hys cheif force ys bent agaynſt that Sacrament, whyche ys H
our comforte, foode, and nutryment to euerlaſting life: I haue alſo bent my
ſelf therin cheiflie to withſtande hym, not medling moche with anye other
matter.

Wherunto yet when I prepared my ſelf, and conſydered one of the Arti-
clesof hys proclamaciō, wher in effect he ſaieth, that neuer mā was condem-
ned as an herytyke, for ſaynge that the Sacrament was a fygure, a pledge, a
tokē, or a remēbrance of Chryſtes bodie: I began to be abaſſhed, Firſt at his
craft ād ſubletie vſed in ſo weightie matter of faith, wher all ſymplycitie and I
playn dealing ſhoud be vſed. for if he referre theiſe his woordes to the ſyxe
hondreth yeares next after Chryſt, that in thoſe ther was neuer man cōdem-
ned for ā heretike, that ſaied that the Sacramēt was a figure, a pledge, a tokē a
remēbrāce. yt ys true. for in all that tyme neuer was ther heretike that ſo ſaied
in that ſenſe that this proclamer ād his likes doo ſaye yt. wherfor that ys but a
craftie toye to bleer the eye of the hearer to make him beleue that mē in tho
ſe. daies were not for ſo ſaing cōdemned, wher in dede none did ſo ſaye, and
where none did ſo ſaie none coulde be condemned for yt. Moche like argu- K
mēt might a felō make for hym ſelf in theſe daies ſaing that Chryſte, in whō
afert his reſurrectiō, was the fullneſſe of auctoritie and power, as he hym ſelf
wittneſſeth, dyd neuer cōdemne anye of his Apoſtles or dyſciples to deathe
for felonye. wherfore he being a chryſtian man aught not be condemned for
felonye. This argument hath a trueth, for Chryſte cōdemned none of them.
for none of them were felons: but yt lacketh force, for though they not ſo
offending were not condemned: yet thys felon ſo offending maye iuſtly be
condemned. Likewiſe though none with in thoſe ſyxe hondreth years, for as L
muche as they ſo ſaied not, were not condemned: yet this proclamer ſo
ſainge maye wel be condemned And here I will ioyn iſſue with hym that
if he can bring one within thoſe ſixe hondereth yeares that ſaied, as he
ſaieth & was not condemned, I will ſubſcrybe. Secundly I abaſhed at hys
impudencye. for if the man be ſo impudent as to ſaie, that neuer man was
yet hitherto indged and condemned for an heretyke, that ſaied the Sacra-
ment was a figure in that ſenſe that he, and hys complyces do take yt, name-
lie to be a figure withoute the verie preſence of the bodie of Chriſt, the con- M
trarye whereof ys knowen to all the worlde, and therfor not vnknowen to
hym: what ſhall yt awaill me to buckle with ſo impudent a man?

Sacramentaries condemned by eight Councels.

For ſoche ſaiers haue ben condēned by eight Coūcells all readie, as he-
retykes, and theyr hereſie ſo deteſted, hated, and abhorred of all chriſtians,
that the catholique learned men, yf they had but a ſuſpicion, of anye th at
dyd in anie one title ſwarue from the verytie of Chryſtes bodie in the Sa-
cramēt, they furth with addreſſed them ſelues to their pennes, and with the
ſwoorde of Gods trueth, vanquyſhed, and ouerthrewe yt. N

Paſchaſi. Bertramus wrote obſcurelie and ſuſpiciouſly of the Sacrament.

Thys (as yt ys thought) moued *Paſchaſius* towryte in the matter of the Sa-
crament. for that *Bertramus* had in the tyme of kyng Charles wrytten therof
ſuſpycyouſlie, and yet in ſuche ſorte, as no mā coulde be certē what he aſſure-
dlie ment. Nowe that the treuth of the matter of the Sacramēt, ſhoulde not
be obſcured with ſoche doubtfull wryting, *Paſchaſius* wrotte a booke of the
preſence of the verie bodie of Chryſt in the Sacrament, in ſoche expreſſe
and playn woordes, as the ſymple man maye preceaue what was the faith of
the Chruche in that tyme of that matter.

And for that, he was ſo playn, *Gaſtius*, one of thys proclamers facion, ha O
uyng gotten an olde exemplar of that worke (as yt ys appertynent to the
ſyncerytie

A ſyncerytie of ſoche men) he raced yt, he blotted yt, yea, he cutte oute wholl chapiters of yt. and that doen (that yt might to the woorlde appeare, that *Paſchaſius*, who wrotte ſo long agone, wrotte yet nothing againſt the Sacramentaries) he ſett yt furthe, ſo mutylated, ſo torn and ſo defaced, to be prynted.

But to return to ſpeake of thys proclamer, conſydering, as I ſaied, the Artycle wherin he ſaieth neuer man was condemned for an heretike, that affirmed the Sacramẽte to be a figure, ſign &c. I was ſo abaſshed at hys impude-
B cye, that I was partelye mynded not to haue ioyned with hym.

But remembryng that yt was more impudencye to denye Chryſtes preſence in the Sacrament, whiche ys tanght by Chryſtes owne woordes delyuered by ſaincte Paule, beleued in the primytiue Churche, ſo receaued of holie men, wrytten by an infynyte nombre of learned wryters, confyrmed by Councells, and embraced and ſtaied vpon, by all chryſtyan nacions; I cor rected my ſelf, ſayng that yf I wolde not ſpare to ioyn with hym in thys wicked aſſertyon, moche leſſe ſhoulde I ſpare to ioyn with hym in that other.

C Wherfore reſumynge my former pourpoſe, I wyll in thys alſo ioyn with hym. and ſhewyng from the begynnyng of the fyrſt Aucthour of thys hereſie euẽ vnto thys Proclamer, that they were all iudged for heretikes, whiche affyrmed and taught that the Sacrament ys a figure, (as thys Aduerſarie and hys complyces do) I ſhall with all open the vanytie of hys bragge, wherin he ſaieth, that the catholique Churche. haith not one ſcrypture, not one doctour, &c. for the mayntenance of their faith.

For the playn openyng of whiche mattter, yt ys certen, by teſtymonye of
D manie learned mẽ, that though ſome dyd ſo cõfuſedlie wryte in thys matter, that they might be ſuſpected, or dyd ſecretlie (as men fearyng the goodneſſeof their cauſe) whiſper in corners, whiche were very fewe: yet amonge all that rightlie beleued in Chryſt, as God and man, *Berengarius* was the fyrſt, that dyd openly wryte and teache, denyeng (as thys proclamer doth) the reall preſence of Chryſtes bodie and bloode in the Sacrament.

Berẽgarius firſt openlie impugned the ſacrament.

Whiche *Berengarius* was about the ycare of our lorde a thouſande ãd three ſcore, and So by computacion fyue hondreth yeares agon, & more, a man,
E as ſundrye wryters teſtyfie) neither excellent in learnyng, nor commendable in life: who publyſhing thys doctryne by poure ſcholers, to whome he gaue ſtypende for that pourpoſe, he ſpredde yt abroad in corners.

Berẽgarius neither excellent in learning nor cõmẽdable in life.

Whiche when yt came to the knowledge of *Leo* then Pope, a man (as *Platina* ſaieth) of ſyngular ſanctymonye, and holyneſſe of life: he condemned *Berengarius* in a Councell.

Leo nonus

The woordes of *Platina*, for the certen declaracion of the matter, I ſhall not refuſe to reporte. Thus he wryteth: *Platina*

F *Ad Leonem redeo virũ certè pietate, innocentia, benignitate, gratia, hoſpitalitate, adeô inſignem, vt eius Domus peregrinis, & pauperibus ſemper patuerit. Nam cum ſemel ante fores ſuas leproſum pauperem inueniſſet, cunq; præ miſericordia collocari in lecto ſuo mãdaſſet, apertis manè foribus à ianitore, nuſquã pauper inuentus eſt. Chriſtum pauperis nomine, eo loci recubuiſſe creditum. In rebus præterea ad religionem pertinentibus, tanta diligentia & ſolertia vſus eſt, vt & in Concilio Vercellenſi Berengarium hereſeos autorem damnauerit.*

I come agayn to Leo, a man trulie in godlyneſſe, in innocẽcye, benygnytie, grace, and hoſpytalytie ſo notable excellent, that to ſtraũgers, and poure peo
G ple hys houſe was allways open. For when vpon a tyme he fownde a poure man, a leapre, lyeng before hys gate, and through mercye had godlie commaunded hym to be layed in hys bedde, in the mornyng when the gates were

opened of the porter, the poor man was in no place fownde. And ſo yt was H
thought that Chryſte in the maner of a poor man was layed ther.

Berẽgarius condemned in the Coũcell of Vercells, at Rome, ãd two other Coũcells.

Beſydes thys in matters apperteynyng to religyon he vſed ſo moche dyligence and wyſe cyrcumſpection, that in the Councell at *Vercells* he condemned *Berengarius* the Author of an hereſye. Thus farr Platina. This condẽnacion notwithſtandyng, the wicked man perſyſted in hys impyetie, wherfore an other Councell was holden at Towres, wher by dyuerſe learned Fathers he was conuynced, and ſo abiured hys hereſie.

Berẽgarius recanteth and abiureth.

And in à Councell holden at Rome, wher were cxiij. Byſhops (as *Lanfrãcus* I
who then lyued teſtyfieth) he recanted alſo hys hereſyes.

And yet all thys notwiſtãding, though thys cãkre of hereſie ſemed in the outwarde parte to be cured: yet yt fretted inwardlie, and grewe to an newe ſore, that wher before he had taught that the Sacrament was but onelye a figure of the bodie of Chryſt (as thys proclamer alſo tracheth) nowe he begã a newe doctryne, affyrmyng that in the Sacrament was the verye bodie of Chriſt: but that ther was alſo the Subſtãce of bread, with the Subſtãce of the bodie of Chryſt. Wherupon ther was an other councell called vnder K

Gregorius. 7.

Gregorye the vij, in the whiche the ſaid *Berengarius* beyng conuinced, dyd acknowledge hys errour, and by expreſſe woordes recanted the ſame.

Not onelie theſe foure Councells condemned the hereſye of *Berengarius* againſt the Sacrament. but alſo the learned men that were in that tyme, peyned them ſelues to wryte wholl bookes to the confutacion of the ſaid *Berengarius*, and hys hereſies.

Lanfrancus. Tritemius.

For againſt hym wrote *Lanfrancus* ſomtyme Archbyſhope of Cantorburye, of whom *Tritemius* ſaied: that he was *vir in diuinis ſcripturis eruditiſs. et non minus ſanctitate, quam ſcientia clarus.* a man in the dyuyne ſcryptures moſt excellentlie learned, and no leſſe in holyneſſe, then in knoweledge notable. L

Algerus Guitmundus.

Againſt the ſame alſo wrote *Algerus*, and *Guitmundns.* men not by my commẽdacion onelie to be accepted, but by the Iudgement of *Eraſmus* alſo, a man not onely knowen to the worlde, but alſo ſpecyallie famouſe in thys Realme of Englonde, who openyng to vs what theſe two men were, ſheweth therwith the benefitt of God that cometh to hys churche by hys ſufferãce of errours, and hereſyes to growe. And enombryng dyuerſe hereſies cõceaued againſt the bleſſed Sacrament he ſaieth thus: M

Eraſ. in epiſtola ad Balthaſarum Epiſc. Hildeſium.

Et tamen horum omnium error in hoc profecit, vt in tanti myſterij cognitionem, magis ac magis tũ erudita, tum confirmata ſit eccleſia. Nulli tamẽ plus debet quam Berẽgario. imo nõ Berẽgario, ſed Chriſti ſapiẽtiæ, qui malitiã hominũ vertit in bonũ ſponſæ ſuæ. Quos & qualiũ viroriũ calamos excitauit impudens error Berengarij? Nuper exijt opus Guitmundi, ex monacho Benedictino epiſcopi Auerſenſis. Nunc prodit Algerus ex ſcholaſtico monachus eiuſdem inſtituti. Guitmundus acrior eſt & ardẽtior, & plus habet ſpiritus Rethorici: hic ſedatior eſt ac religioſior, vterq; tum Dialectices, tum reliquæ philoſophiæ bellè peritus, licet citra oſtẽtationem: vterq; in canonicis ſcripturis, ac priſcis illis doctoribus, Cypriano, Hilario, Ambroſio, Hieronimo, Auguſtino, Baſilio, Chriſoſtomo (quorum ſcripta plurimùm adhuc referunt ſpiritus Apoſtolici) ſtudioſè verſatus: vterq; tantum habet eloquentiæ, quantum requirere à theologo par eſt. Certè dictionis argutiam, & collectionis acumen, nuſquam in eis deſideres. Agunt ſolidis rationibus, nec (vt nunc quidam faciunt) bonam voluminis partem rixis, & contentionibus occupant, aut ſophiſticis ratiunculis rem tractant. And yet the N

Chriſt turneth the malice of Heretiques to the profett of his Church.

erroure of all theſe (ſaieth *Eraſmus*) dyd profytt in this, that in the knowledge of ſo great a myſterye, the Churche ſhoulde be both more and more inſtructed, and alſo confyrmed, Yet ys ſhe to none more bownde then to *Berengarius*, yet not to *Berẽgarius*, but to the wyſdõ of Chryſte, who turneth the malice O

of

A of men to the profett of his ſpouſe . what writing , iea and of what men hath this impudent erroure of *Berengarius* ſtirred vppe ? Of late went oute the woorke of *Quitmundus* ſomtyme a benedyctyne Monke, and Biſhoppe of Auergne : nowe commeth furth the worke of *Algerus* of a ſcholer, made a monke of theſame ordre: *Guitmundus* ys ſharpe and vehement, and hath more of the rethoricall ſpiritte: the other milde , and religiouſe, bothe of them well learned both in logike and philoſophie , although withoute oſtẽtation, both of them well ſtudied both in the canonicall ſcriptures and in the olde B doctors Cyprian, Hillarie, Ambroſe, Hierom, Auguſtin, Baſill, and Chriſoſtome. whoſe writinges do yet declare moche of the Apoſtolicall ſpiritte : Bothe of thẽ haue as moch eloquence as ys meet to be required of a diuine. As for wittie ſpeache, and ſharpeneſſe of collection, ther ys no lacke in them in anie place. They go to yt with ſubſtanciall reaſons, neither do they as ſome whiche occupie a good parte of ther bookes, with braulinges , and contenciõs, and handle the matter with ſophiſticall diſputacions & reaſons. Thus moche *Eraſmus.*

Eraſmus calleth the errour of Berẽgarius impudent.

C I haue the more willinglie tranſcribed thus moche of *Eraſmus* bicauſe the Aduerſaries haue had him in good price, and regarded his ſainges. Yf this champion do the like, let him diligentlie obſerue that *Eraſmus* calleth the erroure of *Berengarius* , an impudent erroure . Whiche ſo being, forſomoch as this man ys drowned in the ſame , and mainteineth the ſame , maie we not iuſtlie ſaie , that he impudentlie mainteineth an impudent erroure? Let him alſo note , howe he commendeth theſe men, and what Iudgement he hath of their learning bothe in liberall ſciences, in Scriptures, and doctours. whõ D he doth alſo no leſſe extoll, but that by their writinges God hath doen a great benefet to his Churche. whiche ſo ſtanding yt can not be but that the Scriptures, and doctours be plain , and euident for the proof of the veritie of the reall preſence of Chriſtes bodie in the Sacrament . whiche ſcriptures and doctours adduced by theſe learned men be mo then one, or one ſcore, and yet this Proclamer crieth: bring one doc &c.

Errour of the Proclamer impudent.

Yf their writing be a benefett , then this chalengers doimge ys a detriment.

After *Berengarius* roſe one *Petrus Waldo* a citizen of Lions, a man vnlearned, yet as vulearned as he was , when he had newlie ſkoured the ruſtie condem- E ned hereſie of *Berẽgarius* (in ſoch rude maner as yt was) manie were ſo foliſh, and ſo readie to fall from faith to hereſie, from life to death and damnacion, from teaching of the learned to the teaching of the ignorarũt , that thei choſe raither to folowe the phantaſie of this one rude man void of knowledge, than to remain in the Subſtancial tried doctrine of a nombre of holie , and moſt excellent learned men of Chriſtes Churche. Thus (more pietie yt was) a mombre folowed hym, and became his diſciples, and were called *Waldenſes.* Vnto whom bécomminge an Aucthor and blinde guide, according to Chri- F ſtes ſaing, he led them ſo , as both fell into the ditche . This ſecte and hereſie of this *Waldo*, was not ſuffred to ſtand, but (as Guido ſaieth) was condemned in a Councell holden at Rome . And yet this Proclamer ſaieth ther was neuer man indged for an heretike that ſaied the Sacrament was a figure , a token, &c.

Petrus Waldo ſkoureth the eſtie hereſie of Berẽgarius

Waldenſes. Heretiques condẽned

In the tyme of ſaincte Bernarde Satan wolde moue yet ſome more trooble to the Churche . and therfor raiſed one *Peter de Bruis* whom he taught to ſell theiſe lies to the people for trueths , that though Chriſt in his laſt ſupper G did in the Sacramẽt, geue hys bodie to his Apoſtles: yet no preiſt doth ſo nowe, by the power of his woorde , as yt ys ſaied that they doe. For neuer ani one (quoth he) but Chriſt alone did geue his bodie in the Sacrament.

Petrus Bruſian. his hereſie.

Althongh thys hereſie geuing ſoche preeminence to Chriſt that, bycauſe he ſaied, thys ys my bodye, teacheth that he in dede gaue to hys Apoſtles hys verye bodie, ys woorthy of more fauour thē the hereſie whiche thys Proclamer teacheth (for not withſtanding that our Sauiour Chryſt ſaied: Thys ys my bodie, yet thys Aduerſarie teacheth yt ys not) yet paſſed not this hereſie awaie in ſcylence, but was wrytten againſt by dyuerſe. Among whyche *Petrus Gluniacenſis* whoſe commendation ys ſo moche ſettfurth in dyuerſe Epiſtles of ſaynct Bernarde, that he nedeth not myne to commend hym) wrote a booke in the matter of the Sacrament againſt the ſect of the ſame Peter de Bruys, called Petrobruſians, and other cleauing to them, called Henrycyans, In the whiche booke, I am certen, ther be mo then one ſcripture, one doctour &c alleaged and brought furth. Yt ys ſaied that one *Almaricus* amōge other hereſies, dyd alſo ſette furth thys hereſie againſt the Sacrament, who with thys hys hereſie and hys other, as Bernardus de Lutzēburgo ſaith, were condemned in the great Lateran Councell.

Petrus Cluniacen.

Almaricus a Sacramentarie condemned in the Cōcell of lateran.

After all theſe commeth the famouſe heretike Ihon Wycleff oure contrey man, whom God ſuffred with manye peſtylent hereſies to trouble the Churche. Amonge whiche hereſies he helde two or three againſt the Sacrament. All whoſe articles being in nombre fortie and fiue, *Ioannes Hus*, beſides other of hys owne inuencion dyd holde and maynteyn, auouching them to be good and godlie. And as he embraced the doctryn of *VVycleff*: So dyd *Hierom de Praga* both the doctryne of *Wycleff* and of the ſaid *Ioannes Hus*, who being conuented for the ſame in the Couuncell of Conſtance, dyd fyrſt, as Berengarius dyd, abiure hys hereſies. After, to declare what conſtancie was in hym, he reuoked hys abiuracion, ād auouched the doctrine of *Wicleff* and *Hus*. All whiche three with their hereſies were in that Councell of Conſtance condemned.

John wicleff oure cō trie man an heretique cōdēned.

Ioānes hus condēned.

Horonimus de Praga condemned.

Luther and *Oecolampadius*, although repugnaunt one to the other, in this our time, they haue ſaied and doen as moche as this champyon can doc, and thought themſelues as mightie as he. An yet they haue not onely bē impugned by writers: but alſo condemned as heretikes in the generall Councell of Trydent.

Luther Oecolampad.

Thus haue ye nowe ſeen the wholl deſcent of this hereſie againſt the bleſſed Sacrament, euen from Berengarius the firſt open teacher of the ſame, vn to *Luther* and *Oecolampadius* the newe furbuſhers and ſkourers of the ſame: Ye perceaue that from time to time, they were euer condemned by Councells as heretikes, that taught the bleſſed Sacrament to be but a figure or token of Chriſtes bodie, and not the bodie yt ſelf: ye haue ſeen that learned mē haue written againſt them, and with learning beaten them downe, for that they reputed, eſteemed, and iudged them as heretikes, and the enemies of gods trueth, as the breakers, ſubuerters, and deſtroyers of peace, and diſſoluers of the vnitie of Chriſtes churche.

Maye I not therfore well ſaie, that this proclamer ys an impudent man, a ſhameleſſe man, which feareth not to ſpeake ſo openlie, to preache ſo boldelie, to write ſo ſhameleſlie ſo manyfeſt an vntrueth, as to ſaie in effecte, that neuer man was iudged an heretike, that denied the preſence of Chriſtes bodie in the Sacrament, when they were neuer yet otherwiſe iudged? But to ende this parte of the matter, this dare I ſaie (for that I knowe I ſhall ſpeake yt trulie) that to this daie ther was neuer man iudged or condemned by any generall Councell that euer was, to be an heretike that ſaied, that Chriſtes bodie ys reallie and ſubſtanciallie in the Sacrament. Nowe yf this doctri

ne

A ne neuer, and the other euer; hath ben condemned, yt ys easie to iudge, what eche of these doctrines ys.

To come to this our time, beside the condemnacion of the heresies of Luther and *Oecolampadius* in the matter of the Sacrament, as before ys saied, Euē as *Lanfrancus*, *Algerus*, & *Guitmandus* did aginst *Berengarius*, auouche the catholike doctrine by their workes and Boorkes sett furth for the same pourpose: Euen so a great nombre as well of owre contrie men, as other, haue by scriptures, Councells, and doctours, against the said *Luther* and *Oecolampadius*,

B doen the like.

For to beginne with our contrie men first, hath not the learned, graue, and reuerend Father Ihon somtime Byshoppe of Rochester, encountred against them, and with Scriptures, Coūcells and doctours so mightilie and inuiuciblie ouerthrowen them, that neuer till this daie any Philistin durst take weapon in hāde against hym to helpe vppe and recouer ther *Goliaths* and champions? And can not this Goliath see one scripture, one Councell, nor one doctour in all those his woorkes written to that pourpose? Tonstall of

C dureſme, and Stephen of winchester, bothe reuerend Fathers, men not one lie in Englonde, but also in other nacions right famouse, haue they not left their woorthie monumentes behinde them, repleniſhed with scriptures, Councels, and doctours, for the assertion of their faithe in this matter of the Sacramēt, to the cōfusiō of the aduersaries. Also Ihon late of winchester, hathe he not collected into one booke two hundereth wittnesses of scriptures, Councells and doctours, for the veritie of Christes bodie in the Blessed Sacrament?

Rofensius neuer yet aunswered.

Tonstallus Dunelmen Steph. winct

Ioā wyntō.

D Doctour watson Bishoppe of Lincolne, as he ys right woorthely learned: So to hys moche prayse hath he writtē godlie, and learned Sermons of the blessed Sacramēt, in the whiche be mo plain testimonies of scriptures, Coūcells, and doctours, alleaged for the trueth of this matter of the Sacrament, then the protestantes can bring apparaunt for their herisie. Doctour Albane Langdale Archdeacon of Chychestre in the confutacion of the determinacion made by Redleye, at the disputacion holden at Cambridge for the matter of the Sacrament, ys so plentyfull in scriptures, Councells, and doctours,

E and so pythie withall, and so plainlie laieth them furth for that pourpose, that this Goliath with all his blasphemouse, and prowde woordes shal neuer be able to conuince him.

watsonus Lincoln.

Albanus Lāgdallus.

Yf heresie were not by election, and election of singularitie, and singularitie sett not more by her owne phantasie, then by most mens iudgementes, be they neuer so graue, neuer so wyse, neuer so well learned, the iudgement of these men in the scriptures, Councells, and docturs, whiche they alleadge as sentēces euidēt, and plain, certēlie and clerely prouing the reall presence

F of Christes bodie in the Sacrament might suffice to pull downe the peacockes taile of this singular man. But in the iudgement of them that be wyse I doubte not, but hys bragge semeth more prowde than true.

Heresie ys by election.

Besydes all these, to speake of other that be straungers hath not this man hearde of the fame of *Alfonsus*, who not long sence was here in Englonde, and wrote here parte of his booke, which he hath written and sett furthe against al heresies, in the whiche he inueyeth against this newe Goliath and all like Philistines, their adherents, and complices, yea and against all their

G Auncetours. Where he maketh reherſall of thirten sundrie heresies inuented by that wicked generacion against this holie and blessed Sacrament and conuinceth them all as well with scriptures, and Councells, as with many

Alfonsus.

Thirtē sundrie heresies against the Sacrament.

holie doctours and famouſe writers, and yet this proclamer cryeth: bring H
furth one ſcripture, one Councell, one doctour, one example, &c.

The time wolde not ſerue to nombre all that haue written in this matter, and tedyouſneſſe wolde encombre the Reader, wherfore leauing manie, as
Gropperus. *Gropperus*, who right learnedlie, and largelie hath hādled and ſetfurthe the faithe of the Churche in all times of the high pointes of the Sacramēt, auouching the ſame by ſcriptures, doctours, and Councells: And
Vernierus. *Wernerus*, who like vnto the Nycen Councell, hath made Collection of three hondreth eighten places of ſcriptures, doctours, and Councells, for the aſſertion of the I
Tauernerius. Eckius. Pighius. Hoffmeiſter. Garetius. trueth of the Sacrament: And alſo, *Tauernerius, Eckius, Pighius, Hoffmeiſterus, Garetius*, with other manie: I will onelie bring two, who be ſoche as, I ſuppoſe, this man will better regard, and better like their iudgementes in this matter, then of theſe before mencioned.

Eraſmus ād Balthas Epiſcop. The one of them ſhall be, *Eraſmus* who in hys epiſtle aboue alleaged wryteth thus: *Ex euangelio habemus, Hoc eſt corpus meum, quod pro vobis traditur. Ex Paulo habemus: Ego enim accepi à Domino quod & tradidi vobis, &c. Et qui ederit, & biberit indignè reus erit corporis & ſanguinis Domini. Hoc nobis immobile fundamentum.* K
Oute of the Goſpell we haue: This ys my bodie, whiche ys delyuered for yowe. Oute of Paule we haue: I haue receaued of our lorde, which I delyue red alſo vnto yowe, and ſo furthe. And he that eateth and drinketh vnwourthylie ſhall be giltie of the bodie and blood of our lorde. This ys vnto vs an
Eraſmus his iudgement of the Sacramēt vnmoueable foundacion. And after a fewe woordes he ſaieth: *Cum igitur tam euidens à Chriſto & Paulo habeamus teſtimonium, quum per hos viros euidentiſsimè declaratum ſit priſcos, quibus non ſine cauſa tantum auctoritatis tribuit eccleſia, concorditer ſenſiſſe in Euchariſtia veram eſſe ſubſtantiam corporis & ſanguinis Domini, quum ijs* L
omnibus etiā acceſſerit Synodorū conſtās autoritas, tantusque populi Chriſtiani cōſenſus, ſimus et nos concordes in tam cæleſti myſterio, & hic ſub enigmate edamus de pane et calice Domini, donec aliter edamus, & bibamus, in regno Dei. Vtinam autem qui Berengarium ſecuti ſunt errantem, ſequantur & pœnitentem. Seing then we haue both of Chriſt and of Paule ſo euident teſtimonie, ſeing alſo by theſe men (meening, *Guitmundus* and *Algerus*) yt ys moſt euidentlie declared, that the olde auncyent Fathers (vnto whom the Churche not withoute cauſe yeldeth ſo moche authoritie) haue agreablie vnderſtand the verie ſubſtāce of the bodie and blood of our M
Lorde to be in the Sacrament: Seing alſo that to all theiſe agreeth the conſtant Authoritie of the Councells, and ſo great a conſent of Chriſtian people, let vs alſo agree in ſo heauenly a myſterie, and let vs here in a darke maner, as vnder a couert, eate of the bread, and drinke of the cuppe of our lorde, vntill otherwyſe we maye eate and drinke in the kingdom of God. Wolde to God that all they that hane folowed, *Berengarius in errour*, wolde folowe hym alſo in penaunce. Thus farre *Eraſmus*: Note gentle Reader, and I wolde the Aduerſarie ſhoulde note alſo, that here ys moſt euident teſtimonie affir- N
med, and auouched out of Chriſt, and Paule, and the common concorde of all the doctours, the conſtante Authoritie of Councells, the vniuerſall and wholl conſente of Chriſtian people, all agreyng, beleuing, and teaching the very ſubſtance of Chriſtes bodie and blood to be in the Sacrament. Foraſmoch then as here ys produced aſmoche and more to, then thys chalenger did require (for he did require but anye one ſcripture, one doctour, one coū cell) and here be produced ſundrie ſcriptures, all the olde doctours the Authortie of the Councels, and beſydes theſe the common and vniuerſall con- O
ſent of the Chriſtian orbe, yf ther be anye trueth in thys man, he will perfourme his promiſſe and ſubſcribe to this trueth, whiche wolde to God were

doen

A doen by him, that (to conclude with Eraſmus his ſayng) he might folowe, *Berengarius* in penaunce, as he hath folowed hym in erroure. Nowe to the better confirmacion of this matter, and to the more confutacion of this hys impudent boaſt, and ſhamefull blaſphemye, I ſhall ioyn his owne ſchoole with hym, I meen the learned of the Germanes, whiche write thus: *Decimus Articulus approbatus eſt, in quo confitemur nos ſentire, quod in cœna Domini verè & ſubſtantialiter adſint corpus & ſanguis Chryſti, & verè exhibeantur cum illis rebus quæ videntur, pane & vino, his qui ſacramentum accipiunt. Hanc ſententiam conſtanter defenderunt concionatores noſtri. Et comperimus non tantùm Romanam eccleſiam affirmare corporalem præſentiam Chryſti, ſed idem & nunc ſentire, & olim ſenſiſſe Græcam eccleſiã, vt teſtatur canon Miſſæ apud Græcos. Et extant quorundam ſcriptorum teſtimonia: Nam Cyrillus in Ioannem cap. xv. inquit Chryſtũ nobis corporaliter exhiberi in cœna. Sic enim ait: Non tamen negamus recta nos fide, charitateque ſyncera Chryſto ſpiritualiter coniungi. Sed nullam nobis coniunctionis rationem ſecundum carnem cum illo eſſe, id profectò pernegamus, idque à ſcripturis diuinis omnino alienũ dicimus. An fortaſſe putãt ignotã nobis myſti-*

Apologia Confeſſ. Auguſt.

Cyrillus

B *cæ benedictionis virtutẽ eſſe, quæ cum in nobis fit, nónne corporaliter quoq; facit cõmunicatione carnis Chryſti, Chryſtũ in nobis habitare? Et paulo poſt: Vnde conſiderandũ eſt, non habitudine ſolùm, quæ per charitatẽ intelligitur, Chryſtũ in nobis eſſe, verumetiam participatione naturali, etc. Hæc recitauimus, vt clarius perſpicerent, qui iſta legent, nos defendere receptam in tota eccleſia ſententiam, quòd in cœna Domini, verè et ſubſtantialiter adſint corpus, et ſanguis Chriſti.* The tenthe article ys approued, in the whiche we confeſſe that we beleue that in the ſupper of our Lorde be verilie and ſubſtantiallie preſent, the bodie and blood of Chryſt, and that they be verilie geuen with thoſe thinges that be ſeẽ, that ys, with bread and wine, vnto them that recea ue the Sacramẽt. Thys ſentẽce haue our preachers cõſtantlie defended, And we finde not onelie the churche of Rome to affirme the corporall preſence of Chryſt in the Sacramẽt, but alſo the greke churche both nowe to beleue, and of olde time to haue beleued the ſame, as the Canõ of the Maſſe emõg the grekes dothe teſtifie. And ther be alſo extant the teſtimonie of certain writers. For *Cyrillus* vpon Iohn in the fiuetene chapter ſaieth, that Chryſt ys corporallie deliuered vnto vs in the Supper. Thus he ſaieth: We do not denie

The Germanes acknowlege the verie preſence of Chryſt in the Sacrament.

The greke and latine Churches, both nowe and in olde time affirme the corporall preſence.

C that we be ſpirituallie ioyned vnto Chryſt by faith and ſyncere charitie. But that we haue no maner of cõiunctiõ with hĩn after the fleſh, that we verilie, denie, and that we ſaie, ys altogether againſt the ſcriptures. Doth he thinke the power of the myſtical benediction to be vnknowen vnto vs? which whẽ yt ys doen in vs, doth yt not alſo by the communication of Chryſtes fleſh, make Chryſt corporallie to dwell in vs? And a litle after he ſaieth: Wherfor yt ys to be conſydered, that not by inward diſpoſition onelie, wihiche ys vnderſtand by charitie, Chryſt dwelleth in vs: but alſo by naturall participaciõ, &c. Theſe thinges haue we recited, that what ſoeuer they be that ſhall read thys, they ſhoulde the more clearly perceaue, that we defende the doctrine receaued in all the Churche, whiche ys, that in the ſupper of our Lorde are verilie and ſubſtanciallie preſent the bodie and bloode of Chryſt. Thus moche the Germans in their Apologie. I ſuppoſe this proclamer will nowe take a better minde with him, and ſomwhat contracte and drawe in the large ſales of his great bragge, ſo vehementlie puffed vppe with a mightie vain glorioufe winde, when he ſeeth the learned of Germanie ſo franklie and plainly

Chryſt dwelleth in vs corporallie not onlie ſpirituallie

The receaued doctrine in all the Churchys, that Chryſt ys verily, and ſubſtãtiallie preſent in the Sacramẽt.

D publiſhing their faith, whiche, though yt be not in euery point ſownde, yet auouche they the contrarie to the doctrine of this proclamer, and encoũter with him in this chalenge.

For firſt they cõfeſſe the very ſubſtãciall preſence of the bodie and blood

of Chryſt in the Sacrament. Secondarely they confirme the ſame by the au- E
thoritie of all the Chriſtian churche, as well the latin, as the greke church, for that in them both, not nowe onely, but of olde time alſo, yt hath ben ſo taught, receaued, and beleued. Thirdly they alleadge a clere and moſt plain place oute of Cyrill, whiche by their iudgement, as yt dothe appeare, doth manifeſtly and inuinciblie proue the corporall preſence of Chryſt in the Sacrament. And as yt ſo doth by their iudgement: ſo doth yt by the iudgement of all catholike men, not onelie withſtand this prowde Goliath, But yt plainly ouerthroweth hym. Of the force of whiche ſentence, more ſhall be ſaied hereafter. Fourthlie earneſtly acknowledging this trueth, and willing yt to be knowen to all the worlde, they declare that the cauſe of their thus writing ys, that all men might knowe, that they do defende the trueth receaued of all the Churche, which ys (ſaie they (that the bodie and blood of Chryſt be verilie and ſubſtanciallie in the Sacrament.

This then being a treuth, that ys and hath ben receaued of all the wholl Church of Chryſte, as beſides theſe mens confeſsion, all catholique people F
through oute all chriſtendome do acknowlege yt ſo to be, I praie thee (good Reader) what parte doth this mā take to defende, who with might and main dothe maintein the cōtrarie: And impugneth that, that the wholl Churche receaueth, reuileth that, that the whol Church reuerenceth: blaſphemeth that, that the wholl Churche honoureth? and that ſo arrogantlie and impudētlie?

The Proclamer ys to be pitied.

Yt ys pittie that ther ys ſo moche impudencie, and ſo moche arrogancie mixed with vntrueth in him. I ſaie pittie for that he ys Gods creature, and in Baptiſme once profeſſed Chriſtes name, in this reſpecte charitie moueth me to pittie him, and the more for that he receauing the plentifull giftes of God, doth ſo wickedlie to the more encreaſe of his damnacion abuſe them, and forſaking God and his trueth, becometh enemie to them bothe, which he well declareth in that with ſoche violence he impugneth, and blaſphemeth them both.

In this parte and reſpecte as I cā not ioin with him: ſo for my maſters cauſe, and the defence of my Mother the catholique Churche, in whoſe houſe I deſire to cōtinewe, I cōtende with him, and contēne him, yea and hate him, G
not the ſubſtance that God hath created in him, but the wicked hereſie that the Deuell hath breathed into him, by which as he ys become enemie to God: ſo muſt all the people of God become enemies to him, as of the Prophet Dauid we haue good example. Do not I, o lord (ſaeth he) hate them, that hate thee? And am not I greiued with thoſe that ryſe vppe againſt thee? Yea, I hate them right ſore, euen as though they were my enemies. And yet as I moue my penne againſt him: So ſhall I moue my tounge to praye for him. Poſsible yt ys that he being in the higheſt of his miſchief, maye be ſtryken downe as Paule was in the hygheſt of his rage of perſecucion.

Hereſie maketh mā enemie to God. Pſalm. 138

Saincte Auguſtine when he walked in hereſie, and did moſt ſtowtly contempne the catholique profeſsiō of Chriſtes name: yt pleaſed God, ſodenlie as yt were, to geue him a newe minde, and cauſed him to reuerence that, that before he deſpiced.

The like happie chaunce I wiſhe this mā, againſt whom yf I haue ben, or in this boke ſhall ſeme to be ſharpe, let yt be referred to the euel cauſe wich the man defendeth, and not the perſon himſelf. The doctrine ys ſo wicked, ſo di- H
rectly againſt Gods holie woord, ſo diſcrepant from the holie Councells, ſo diſſonant from the auncient Fathers, ſo diſſenting frō the common conſent of Chriſtian people, ſo iniuriouſe, and contumeliouſe to the wholl Churche

that

A that hath ben from Christ vntill this daie, that yt ys by no meanes tollerable.

Nowe Reader, I truſt thowe ſeiſt, that as moche as this iolie Chalenger required, ys nowe perfourmed to him, let him therfor perfourme his promeſſe, and ſubſcribe to the catholique faith, and confeſſe Chriſtes reall preſence in the Sacrament. Yf he will yet maliciouſlie perſiſt, and ſaie, ther ys no ſcripture, nor doctour, nor Councell brought furth, that plainly proueth yt, thē we muſt prouoke to iudges. Yf he will not beleue the Germanes being *Proteſtantes*, not *Eraſmus*, who ys accompted of them an vppright man, not the Catholiques of our owne contrie, and of other contries, not the Councells, which be alleaged, not Cyrills plain and manifeſt ſentēce, not the cōmon receaued faith of the wholl Churche, as well of that of the olde time, as that, that ys nowe, bothe of the latines, and of the grekes, not the plain woordes of Chriſt, who plainlie ſaith: *This ys my bodie*: Whiche woordes Eraſmus ſaieth be owre ſure and vnmoueable fundacion: I praie thee, Reader, whome will he beleue beſides himſelf? Who ſhal bringe furth that one ſcripture, doctour,

B or Councell, that he will accept, as plainlie prouing the matter? None but he himſelf, or his likes, moche like to the Felon that pleadeth not giltie, and ſtoutlie crieth to be tried by God, and the contrie. And when by verdict of the iurie and ſentence of the iudge he ys cōdēned, he defieth thē all callinge bothe iudge and q̄ſt falſe harlotts, ad ſaieth, that true mē wolde neuer haue cōdēned him. But the true mē that he meeneth be ſoche as he ys himſelf. So che true mē they be nowe alſo, that this mā wil creditte in this matter, euē ſo che as he ys himſelf, yf he doe refuſe all theſe kindes of mē aboue produced.

But howeſoeuer he ſhall take this, and the reſt of my booke in outwarde countenance, I truſt yt ſhal touche his conſcience. And then (as Chryſoſtom ſaieth) *Leuis erit conſolatio, vbi conſcientiæ ſentiunt ſe eſſe confuſas.* Yt ys but a light or ſmall comfort, when the conſciences of men perceaue them ſelues confownded. *Smalle comforte wher conſcience ys confounded.*

God of his mercie reduce him and all, that be gone aſtraie, home to hys folde again, that they be not in his terrible iudgement confownded before him and all his Angells.

C Nowe, Reader, that the order of this my rude worke maye be knowen vnto thee, vnderſtād that wher the enemie of Gods trueth, hath in his ſaied ſermō made his boaſt, that he ys ſure, that not one ſentēce cā be brought by the catholiq̄s to proue the Articles, ther by him reherſed, amōge the which, beſide the reall and ſubſtāciall preſence of Chriſt in the Sacramēt, he addeth manie other thinges apperteininge to the ſame, which he ioineth together vnder one predicamēt, that ys, that we haue no proof for them: that he maye be perceaued to be a vain and falſe man, I will proue yt by ſcriptures, doctours, and Councells. And incidentlie diuerſe other of his reherſed matters, to this principal apperteining, Whiche, allthough I ouerpaſſe them not in ſoche maner as he doth, onelie to ſaie, and nothing to proue or improue thē, as they be of him vttered: yet ye ſhall finde thē anſwered, wher occaſion ys miniſtred to ſpeake of ſoche matter. *Ordre of the Booke.*

And although manie profownde, and excellent learned men, whoſe latchettes of their ſhoes I am not woorthie to looſe, haue woorthlie written in

D this matter: yet for that none of them, to my knowledge, hathe after this maner proceaded orderlie to expownde the ſcriptures, that treact of the Sacrament, whiche methinke to the confutacion of this man ys neceſſarie, I will, by the helpe of God, that waie proceade, and not by mine owne phantaſie, but by the verie mindes of the doctours, truely ſeke oute the true vnderſtan

The contens, and ordre of this work.

ding of them. And for that these scriptures be in three sundrie bookes of the Bible, that ys, in the olde Testament, in the Gospells, and in the epistles: therfor the matter beinge lōg, I haue diuided this rude worke into three bookes. In the first booke are opened soche promisses, figures, and prophecies of the olde Testament, as appertein to the Sacrament. The seconde booke geueth yow vnderstanding of the scriptures apperteininge to the same, conteined in the vj. of sainct Ihon his Gospell, the xxvj of sainct Matthew, and in the xxiiij. of sainct Luke. The thirde booke expowndeth so moche of the tenth, and the eleuenth chapiter of the first epistle to the Corinthians, as toucheth that matter, and also one sentence of the epistle to the Ephesians, and one other to the Hebrues. E

In this exposition, to the more confutacion of the Aduersaire, and confirmacion of the catholique, I, for the most part, bringinge sundrie, and diuerse doctours vpon euerie text, doe ioin a greke doctour and a latine together, that the concord and agreement of bothe churches maye well appeare, and fullie be seen. So haue I also ioined the doctours that haue written within the compasse of these nine hondreth yeares, to them that haue written before, that yt maie be iudged, whether that these of the later time doo differ, or dissent from them of the auncient time in the substanciall poinctes of our faith, as the aduersarie saieth they doo. F

By which processe, gētle Reader, thow shalt, I trust, perceaue, that where the arrogante Philistine both blasphemouslie, and vntruelie hathe said of the Catholique Church of the liuing God, that yt hathe not one scripture, one doctour, nor one Councell: yt hathe vndoubtedly, as touching the blessed Sacramēt, and other articles apperteining to the same, not onelie al the holie Scriptures that treact of that holie mysterie, but also the holie Fathers, and Councells, that speake of the same, both Grekes and latines, and them aswel of the auncient time before a thousand yeares, as thē, that were of the later time, within the cōpasse of a thousand yeares. So that the scriptures being thus explained by the common consent of so manie doctours, and all the same also conspiring vpon this one trueth (as yt shall be perceaued, not by a vain bragge, without proofe, but by euident and plain testimonie) we maie as truelie as boldlie, returning his bragge into his owne lappe, saie, that this philistine and his cōplices, for the maintenance of their heresie against the presence of Christ in the blessed Sacramēt, haue not one scripture, one doctour, nor one Catholiq Coūcel to make for thē. Which thīge, I dare saie, the indifferēt Reader, whē he shal haue perused this booke, wil not feare to auouche with me. G

Catholique Church Christes Parliamēt house.

And wishinge that this my laboure might be profitable to the simple and vnlearned, for whose helpe I haue most speciallie taken yt, I haue framed my writing, as neare as the matter will suffre, to their capacities. And wher in ciuill, and politike regiment, Lawes, Actes and statutes haue their force by Councells and Parliamentes, therfor wher the veritie of Christes reall presence in the Sacrament, ys a trueth establisshed, enacted, and receaued by Christes Parliament house (I meen the catholique Churche) yt liketh me oftentimes to allude to the name, and therto agreablie to name this booke. I haue not entēded to fall one heere breadth frō the faith of the catholiq Churche. Yf anie thing hath slipped from me, I submitte yt to the correction of Christes catholique Churche, and my self also, Prainge thee, god Reader, to accept my labours in good part, and remembre me in thy prayers. Vale.

Title of the booke.

H

THE FIRST CHAPITER VPON OCCASION THAT THIS ADVERSARIE, THIS PROCLAMER, AND CHALENGER wolde haue the ſcriptures red of all men (preſuppoſing the ſame to be eaſie to be vnderſtanded) entreth, as by preamble, to treact of the difficultie of the ſcriptures, and to prooue that they aught not of all men to be red, without an hable interpretour or teacher.

HAVING in pourpoſe to declare by the teſtimonie of the noble men of Chriſtes Parliament houſe, the enacted and receaued treuth, or true meening of all, or moſt of ſoche ſcriptures, as treact of the bleſſd Sacrament of the bodie and bloode of our Sauioure Chriſte, ther cometh to my minde the doctrine of Lu
B ther, the great Progenitour of this Aduerſarie, who in his booke. *De ſeruo arbitrio* (as other his ympes likewiſe in their bookes) teacheth, that the ſcriptures of them ſelues be eaſie of all men to be vnderſtanded, and nede no interpretour. *Luther. de ſeruo arbitr.*

Wherunto alſo (the more to infatuate the people) he addeth, that we be all, *Theodidacti*, that ys to ſaie, taught of God, and of his Spirit, ſo that yt ſhall not nede for one man to teache an other, or for one to learn of an other. Of whiche mynde this Aduerſarie ſemeth alſo to be, in that he woolde the ſcriptures ſhoulde be commō to all men. Whiche doctrine yf yt were true, then ys my pourpoſe here vain and ſuperfluouſe, which ys to ſeke oute the true meening of the ſcriptures by the holie fathers and doctours.

Wherfore, as a preamble to this rude worke, I haue thought good to diſcuſſe, and by diſcuſſion to make plain to the vnlearned Reader, that the ſcriptures be obſcure, darke, and harde to be vnderſtāded, and for that cauſe not of all men indifferentlie to be red. Wherbie yt ſhall appeare, that my pour-
C poſe ſhall be to good effecte. And for the better cōpaſing therof, I minde to ſhewe to the vnlearned the waie to atteign to the true vnderſtanding of the ſcriptures, and that doen, to proceade to my matter principallie intended.

And wher our cheif pourpoſe ys, to treact of the bleſſed Sacrament this maie iuſtlie be the firſt argument, that the controuerſies therof in theiſe oure daies moued (whiche be to manie) do make yt more then manifeſt, that ther be difficulties in the ſcriptures. Yf difficulties, then be they not plain. *1. Scriptures to be hard prooued by ſeuen argumentes 1.*

The ſecōde: the diſciples whiche heard Chriſtes owne diſputacion of this myſterie, proceading oute of his owne mouthe, as oute of the liuelie welſpring, ād who, for that they were diſciples, ſhoulde better haue diſgeſted Criſtes woordes, then the people of the Iewes, who groſlie ſaied: *Quomodo poteſt hic dare nobis carnem ſuam ad manducandum?* howe can this man geue vs his fleſh to eate? Yet they (*the diſciples I meen*) in the ende of the diſputacion ſaied: *Durus eſt hic ſermo, quis poteſt eum audire?* This ys an hard ſaieng, who can abide to heare him? So that neither the people of the Iewes, nor yet the verie diſciples of Chriſte, whiche ſhoulde moch haue exceaded the other, did atteign
D to the trewe vnderſtanding of Chriſtes woordes, carnall reaſon preuailing againſt humble and lowlie ſubmiſſion to faithe. *Ioan. 6. The diſciples vnderſtode not Chriſtes owne woordes.*

Vpon the whiche woordes of the diſciples, Chryſtome ſaieth, *Quid ergo eſt, Durus? difficilis intellectu, & quē capere non poſſet eorum imbecillitas, plenus formidinis.* *Chryſoſt. in 6. Ioan.*

What then ys this woorde, *harde*? A ſaieng not eaſie to be vnderſtanded, and E
whiche being full of dread, their imbecillitie coulde not beare or take. Yf
then the woordes whiche Chriſte ſpake, being the goſpell (although vn-
written) were (as Chriſoſtome ſaieth) not eaſie to be vnderſtanded, what
more eaſineſſe maie we thinke to be in thē nowe being the goſpel written?

3. And further yf we trulie ſaie that the ſcriptures be eaſie, and plain
for euerie man to vnderſtande, yt ſhoulde appeare, that yt was no great be-
Luc.24. nefet, that Chriſte did to his Apoſtles, in opening their wittes, that thei
Ibid. might vnderſtande the ſcriptures. Neither was it anye great matter that he
did to the two diſciples that went to *Emaus*. vnto whome beginning at Moy-
ſes, and the prophettes he interpreted in all ſcriptures whiche were written
of him.

Chriſtes interpreting of the ſcripturs, and openig of wittes to vnderſtād them argueth the difficultie.

But certenlie yt was agreat benefet, that Chriſte did at theiſe two ſundrie
tymes geue, in openyng theyr wittes to vnderſtand the ſcriptures to the
one: and in interpreting the ſcriptures to the other. For withoute this
benefet neither the one, nor the other coulde haue atteigned to that gifte. F
Wherfore the depeneſſe of the ſcriptures weighed, and oure infirmitie con-
ſidered, we maie verie well conclude with ſaincte Peter, that as (he witt-
neſſing) the epiſtles of ſaincte Paule be hard: ſo be the reſt of the ſcriptures
harde.

2.Petr.3. Of this the chamberlain of queen *Candace*, of whome ys made mencion
4. in the actes of the Apoſtles, beinge ſo well affected to the ſcriptures, that
Acto.8. paſſing from Hieruſalem homewarde, and ſitting in his chariette he was rea-
ding them, and yet vnderſtoode them not, had good experience. That he
vnderſtoode them not yt dothe well appeare by his owne confeſſion. For
Philippe beinge moued by the Spirit of God to ioin him ſelf to his cha-
riette, heard him reade Eſaie the Prophete, and aſked him ſaing: vnder-
ſtandeſt thowe, what thowe readeſt? and he aunſwered and ſaied: howe
can I, except I had a guide? wherefore when Philippe was with him in his
chariette, and the ſcripture was red, the camberlain aſked him ſaieng: I
praie thee, of whome ſpeaketh the Prophet this? of him ſelf, or of ſome
other man? Philippe opened his mouthe, and beganne at the ſame ſcripture G
and preached vnto him Ieſus.

Philippe ſent by the holie Goſt to expownd the Scriptures to the Eunuche.

This place teacheth vs, that not onelie by the ſaing, and doing of the
chamberlain, but alſo by the doing of the holie Goſte, the ſcriptures be ob-
ſcure and harde. For the holie Spirit of God dothe nothing in vain. wher-
fore when the ſame Spirit mercifullie beholding the good affection of this
man, and knowing the ſcriptures to be ſoche, as he coulde not vnderſtand
them withoute an interpretour, did ſend Philippe vnto him, to open and
declare that vnto him, that was obſcure and dake before, yt dothe inuin-
ciblie proue oure pourpoſe. Whiche facte of the holie Goſte had ben vain-
lie doen, yf the ſcriptures were plain and eaſie of all men to be vnderſtan-
ded. Nowe yf this man coulde not vnderſtande them withoute an interpre-
tour, no more can anie other common man doo. And then what dothe yt
auaill the ſcriptures to be commonlie red withoute an interpretour?

5. Ioan.16. The Apoſtles vnderſtood not Chriſtes liuelie voice,

The Apoſtles them ſelues, when our ſauiour Chriſte ſpake vnto them of
his paſsion and reſurrection (as yt appeareth in the xvj. of Iohn) coulde H
not vnderſtande him. For when he ſaied vnto them: After a while ye ſhall
not ſee me, and again after a while ye ſhall ſee me. For I go to the Father:
then ſaied ſome of them emongeſt them ſelues: what ys this that he ſaieth
vnto vs, after a while ye ſhall not ſee me, and again after a while ye ſhall ſee
me?

A me? and that I go to the father? they ſaied therfore, what ys this that he ſaieth after a while? we can not tell what he ſaieth.

As this maner of ſpeache beinge vttered by the liuelie voice of Chriſte was darke vnto the Apoſtles: ſo the ſame beinge nowe written in deade letters, ys yt not (trowe ye) as darke to manie as yt was to thein, till yt be opened and declared? yf yt were not eaſie to them that heard Chriſte him ſelf ſpeake yt: howe ſhoulde yt be eaſie to the vnlearned, that do but read yt?

For as ſaincte Hierom ſaieth: *Habet neſcio quid latentis energiæ viua vox, & in aures diſcipuli de Autoris ore transfuſa, fortius ſonat. Vnde & AEſchines, cum Rhodi exularet, & legeretur illa Demoſthenis oratio, quam aduerſus eum habuerat, mirantibus cunctis atque laudantibus, ſuſpirans, ait: Quid ſi ipſam audiſſetis Beſtiam ſua verba reſonantem:* The liuelie voice (ſaieth ſaincte Hierom) hath I wote not what an hidden vertue, or clereneſſe of demonſtration, and beyng vttered from the mouthe of the Authour into the eares of the diſciple, yt haith a more B force in ſownde. wherfore Aeſchynes, when he was a banisſhed man at the Rhodes, and the oration, which *Demoſthenes* made againſt him was red, when all men did wonder at yt, and praiſe yt, ſithing he ſaied: what yf ye had heard the beaſt him ſelf vttering his owne woordes? Thus moche ſaincte Hierom.

Hieron ad Paulinum.

The liuelie voice hath a more force in the eare then the dead letter in the eye.

In the whiche ſaieng he declareth, that ther ys more clereneſſe in a ſentence liuelie ſpoken from the mouth of the Authour, and the hearers ſhall more eaſelie preceaue yt, and ſooner vnderſtande yt, then they ſhall onelie reading the ſame in the dead letter. Yt maie therfore be concluded, that the goſpell as yt, ys written ys more hard to be vnderſtanded, then as yt was of the mouthe of Chriſte ſpoken. But as yt was ſpoken yt was hard to be vnderſtanded, wherfore being written yt ys more harde to be vnderſtanded.

Saincte Paule enombring the giftes of the Spirit, ſaieth: To one ys geuen the vtterance of wiſdome: to an other the vtterance of knowledge: to an other ys geuen faith: to an other the giftes of healing: to an other power to do miracles: to an other prophecie: to an other iudgment to diſcern C ſpirites: to an other diuerſe tounges: to an other interpretacio of toũges. All theiſe (ſaieth he) woorketh one and the ſelf ſame Spirit, diuiding to euerie man a ſeuerall gifte euen as he will.

6. 1. Cor. 12.

In the whiche diſtinction of giftes, ye perceaue that the vtterance of wiſdome, the vtterance of knowledge, the gifte of tounges, be ſeuerall giftes. And that they be not geuen to all men indifferentlie, but ſome to one, ſome to other, as yt pleaſeth the holie will of that bleſſed Spirit, that ys the Authour and diſtributour of the ſame giſtes. For ſaincte Paule in the ende of the ſame chapiter, wher the former alleaged woordes be writtẽ, ſaieth: Are all Apoſtles? are all prophetes? are all teachers? are all doers of miracles? haue all the giftes of healing? doo all ſpeake with toũges? doo all interprete? &c. whiche his maner of queſtioninge includeth a negatiue, that euerie man hath not all theiſe.

Then foraſmuche as euerie man hath not the giſte of vtterance, of knowledge, nor the gifte of prophecie, nor the gifte of interpretacion &c. Euerie D man hath not the vnderſtanding of the ſcriptures, Neither then be the ſcriptures eaſie to be vnderſtanded of euerie man. For vnto him, that hath the gifte of knowledge, prophecie, and interpretacion of ſcriptures, the ſame be eaſie; But euerie man hath not theſe giftes, wherfore the ſcriptures to all mẽ be not eaſie.

Interpretation of Scripture not geuen to euerie man.

This also saincte Paule proueth verie well by the ordre and dispositiō E
7. 1. Cor. 12. of the naturall bodie, from whiche he diduceth and taketh an argument to proue an order in the misticall bodie the Churche. Ye are (saieth he) the bodie of Christe, and membres one of an other. And God hath also ordeined in the Congregacion: First Apostles, secondarelie prophetes, thirdlie Teachers, then them that doo miracles, after that the gifte of healinge &c. In the whiche description of the order in Christes Churche, ye see that the three cheifest, and highest states be Apostles, Prophetes, and teachers. Nowe if the Scriptures be easie for euerie mans vnderstanding then either these states be superfluouse, bicause euerie man vnderstanding the Scriptures, ther nedeth no teacher, nor Prophete: Or ells forasmoche as euery man vnderstandeth the scriptures, he ys in this state to be a teacher, and a prophete, whiche ys directlie against saincte Paules doctrine. For he saieth all be not Prophetes, neither be all teachers.

All be not Prophets, nor teachers.

Forasmoche then as Christe hath appointed, as one of the cheifest states of his Churche, the state of teachers, there must be of necessitie a great F
nombre of inferiour membres, that must be hearers, and learners. And whie shoulde they so be, but that the scriptures being harde, and obscure, by the teachers they must be opened and declared, that other maie learn. So that as by this scripture yt maye be perceaued and learned that euery man hath not the gifte of knowledge, and therfore no easie vnderstanding of the scriptures: So by all the other before alleaged yt ys moste manifest that the scriptures be harde and full of difficulties, whiche shall also by other means well appeare to the Reader, in the processe ensewinge.

THE SECVNDE CHAPITER TO PROVE THAT THE SCRIPTVRES BE NOT EASIE, RECITETH CERtain *hard and obscure places of the olde testament.*

ALBEIT that this, that ys all readie saied, ys sufficiēt to proue the scriptures to be hard, and not playn, ne easie to be vnderstanded: yet that ye maye see yt more manyfestlie before yowe face, G
certain places shall be laied before yowe, whiche for their obscuritie and difficultie, shall compell and enforce yowe to confesse that they be not easie for euerie mans vndestanding.

And first shall be brought some places of the olde Testament, oute of the whiche I might bring, not places, but wholl bookes, and of them not a fewe, as all the Prophetes, as well the greater, as the lesse, the Booke of Iob, the booke of psalmes, the booke of the Preacher, and *Cantica canticorum*, englished the Ballett of ballettes of Salomon. All whiche bookes, certen I am, be
Acto. 8. of soche difficultie, hardnesse, and obsturitie, that, as queen *Candaces* Chāamberlain saied, they can not be vnderstanded with oute a guide, or ells speciall inspiracion of god.

Hieron prefa. in Ezech. Genesis might not be red of the Iewes before thirtie yeares of age.

As for *Genesis*, although it be counted so easie, and so plain a booke: yet the Iewes (as saincte Hierome witnesseth) might not read yt before they were thirtie yeares of age, as in whiche were many thinges verie harde to be vnderstanded, whiche required a staied heade, of mature, rype, and graue Iudgement, soberlie to seke the true sense, and vnderstanding of them, whi- H
che rash youthe wolde sooen ouerpasse, and frame an vnderstanding at their pleasure, soche as they phantasied, as manye do nowe a daies.

Oute of this booke, although saincte Augustin, and other that haue trauailed

A uailed in the expoſition of the ſame do mooue manie and ſundrie doubtes: yet I ſhall ouerpaſſe them, wiſhinge the Reader to conſider the 49. chapiter, in the whiche are cõteined the bleſſinges of Iacob to his twelue Sonnes, and let him trie howe he can waid through the vnderſtanding of them, as for example: In the bleſſing of *Iuda*, *Iacob* ſaied: *Iudâ* ys a lions whelpe, *Gen.49.* from the ſpoill, my ſonne, thowe arte comed on high. He laied him dowen, and couched him ſelf as a lion, and as a lioneſſe, who wil ſtire him vppe? And after a litle: He ſhall binde his fole to the vine, and his Aſſes colte to the braunch. He waſſhed his garment in wine, and his mantle in the bloode of grapes. His eies are reader then wine, and his teeth whiter then milke. Soche like be the other. Howe eaſie theiſe be for the vnlearned to vnderſtande I referre yt to thy iudgement, Reader.

Exodus, and *Leuiticus*, withe the reſt of *Pentateuchon*, although they require an higher ſenſe for a Chriſtian to vnderſtand, then the letter ſowndeth (as Origen declareth) whiche not all the learned atteign vnto, beſides the B applicacion of the figures to the things figured in the ewe teſtament by *Allegories*, as ſainct Paule dothe in the Epiſtle to the G atians, and in his Epiſtle to the Hebrues: yet they conteyn diuerſe obſcure ſenſes, ſeming almoſt to haue no reaſon in them, as this in *Leuiticus*: Ye ſhall kepe my or- *Leuit.19.* denances. Thowe ſhalt not let cattle gendre with a contrarie kinde, neither ſowe thy felde with mingled ſeede. Neither ſhalt thow put on anie garment of linnen, and wollen.

And in *Deutronomio*, God thus commaunded: Yf thowe chaunce vpon a birdes neſt by the waie, in whatſoener tree yt be, or on the grownde, whe- *Deut.22.* ther they be younge or egges, and the dame ſitting vpon the younge, or vpon the egges: Thowe ſhalt not take the dame with the younge but ſhalt in any wiſe let the dame go, and take the young to thee, that thowe maiſt proſper and prolong thy daies. Thowe ſhalt not ſowe thy vineyeard with *Ibid.23.* diuerſe ſeedes, leſt the fruicte of thy vineyeard be defiled. Thowe ſhalt not plowe with an oxe and an aſſe together. And again in an other place: Tho- C we ſhalt not moſell the oxe that treadeth oute the corne in the Bearn.

Shall we take theiſe places in their grammaticall ſenſe? dothe the high prouidence of God occupie yt ſelf in making ordeinances for birdes neſtes? And by gods ordeinance, ſhall a man proſper, and prolong his daies that taketh not the dame with the younge? dothe the wiſdom of God ioin ſoche rewardes, to ſoche trifles? And making the ordeinance for the threſſing oxe, dothe God (as ſainct Paule alleaging the ſame aſketh) take thought for *1.Cor.9.* oxen? No. yt hath an other vnderſtanding, as ther ſainct Paule alleaging this ordeinance of God, applieth yt vnto.

Yt were enough to make a iuſt volume, yf all the obſcure places ſhoulde be recited, that be in the olde Teſtament. But as by theiſe yt maie be perceaued, that the ſcriptures be not ſo eaſie, as men phanſie them to be: So truly yt ys perilous that they (as the aduerſaries wolde) ſhoulde be handeled commonlie of them, whoſe vnderſtanding atteigning to none other ſenſe, then the grammaticall ſenſe, and oſtentymes not to that neither, doo wounderfullie abuſe them, to the great diſhonour of God, and plain cõtempt of D the ſcriptures, his holie woorde. As yf the rude and ſimple ſhoulde read theiſe ſentences aboue alleaged oute of *Geneſis*, *Leuiticus*, *and Deutronomium*, wolde he not ſaie they were fond and trifeling thinges?

And wher as wiſedom and knowledge be the goodlie gifes of God: yf the *Eccls.1.* vnlearned ſhoulde reade the booke of the Preacher wher yt ys ſaied: I commoned

moned with my owne heart ſaieng: lo, I am comed to a great ſtate, and haue E
gotten more wiſdom then all that haue ben before me in Hieruſalem. yea
my hearte hath great experience of wiſdome and knowledge, for therunto
I applied my minde, that I might knowe what were wiſdom and vnderſtan-
dinge, what were errour and fooliſhneſſe, and I perceaued that this alſo was
but a vexaciō of minde. For wher moche wiſdome ys, ther ys alſo great tra-
uaill, and diſquitnes &c. Yf the vnlearned (I ſaie) ſhoulde reade this, might he
not take occaſion to contēpne bothe wiſdome and knowledge, and ſo diſho
nour God in his giftes? wherunto appeareth more occaſion to be geuen in
the next chapiter folowing, wher yt ys writen thus:

Ibid. 2. Then I tourned me to conſider wiſdome, errour, and fooliſhnes, for who
ys he emonge men that might be compared to me the kinge in ſoche wor-
kes? and I ſawe that wiſdome excelleth fooliſhnes, as farre as light dothe dark
neſſe. For a wiſe man hathe his eies in his head: but the foole goeth in dark-
nes. I perceaued alſo that they bothe had one ende. Then thought I in my
minde: Yf yt happen to the foole, as yt doth vnto me, what neadeth me thē H
to labour any more for wiſdome? So I confeſſed within my heart, that this
alſo was but vanitie.

What maie appeare more vehement, to diſſuade a man from wiſdom?
Howe moche ys wiſdom the goodlie gifte of God, abaſed to appearance in
this ſaing? Howe ys the gift of God magnified to the aduancement of gods
honour, when in appearance Salomon accompteth the labour for yt to be
but vanitie? I ſaie to yowe before God, whom I call to wittnes, that I ſpeake
trueth. I heard a man of woorſhippe, of grauitie, of wiſdom, of godlie life,
and of competent learning, able to vnderſtand, and likewiſe excercyſed in
in the ſcriptures, vpon the reading of this booke, and conference had bet-
wixt hym and me for the ſame, earneſtlie ſaye, that yt was a naughtie booke.
Yf he dyd thus, what will the rude, the raſhe vnlearned, and the vngodlie
reader doe?

Howe litle incitament of vertue appeareth to be in the Ballettes of Sa-
lomon? Yea raither howe vngodlie and wanton ſeme they to be? raither in
the outwarde face teaching, and prouoking wantonneſſe, then godlyneſſe G
Cant. 1. of life. In the firſt chapiter ye reade thus: O howe faire arte thowe my loue,
howe fair arte thowe. Thowe haueſt doues eies, O howe fair arte thowe, my
beloued, howe well fawoured arte thowe. Owre bed ys deckt with flowres,
the ſyllinges of oure houſe are Cedre tree. And again: O ſtand vppe my loue
my beautifull and come. For lo, the wynter ys nowe paſt, the rain ys awaie
and gone. The flowres are comed vppe in the feldes, the tyme of the bir-
des ſyngynge ys comed, and the voice of the Turtle doue ys heard in oure
lande. The figge tree bringeth furthe her figges, and the Vines beare bloſſo-
mes, and haue a good ſmell. O ſtande vppe my loue, my beautyfull, and co-
me my doue oute of the caues of the Rockke, oute of the holls of the walls.
O let me ſee thy coūtenāce, and heare thy voice. For ſwete ys thie voice, and
fair ys thie face, &c. Like vnto this ys all that booke. What can the vnlearned
finde, or vnderſtande here? any thinge to edificacion of godlie life? or rather
(as ys ſaied) a prouocation to wanton life?

Yet Ieſus Sonne of Syrac ſemeth to haue more vnſemelie woordes then H
theiſe, yea ſo vnſemelie, as an honeſt mē wolde be aſhamed to ſpeake them,
as I alſo wolde be aſhamed to wryte thē, yf they were not ſcripture. He ſpea-
Eccleſiaſt. 42. king of an harlotte, writeth thus: Like as one that goeth by the waie, and ys
thriſtie, ſo ſhall ſhe open her mouth, and drynke of euerie next water, that ſhe

maie

A maie gette. By euerie hedge ſhall ſhe ſitte her downe, and open her quoiuer to euerie arrowe.

What trifeling, what ieſtyng, what paſtime, I haue heard and ſeen vpon the reading, and reherſall of this texte, and what vnſeemlie, and vnchaiſt woordes haue fallen oute by occaſiō of the ſame, yt ys vnmeete in this place to be reherſed. But this I will reporte, for that as trulie as God liueth, I knowe yt to be true. This texte was ſpoken in the preſence of a good vertueouſe gentlewoman, and one that feared God, and ſhe miſliking the ſame, yt was auouched to her to be ſcripture. The booke was turned, the place was red, ſhe exclamed, and ſaied: that yf the ſcripture had ſoche bawdie woordes, ſhe wolde no more beleue the ſcripture. for yt was naught. with mo ſoche like woordes, which nowe memorie reteyneth not.

Maye not this grieue a chriſtian heart, that the ſcriptures Gods holie woorde ſhoulde be thus blaſphemed? And what ys the cauſe of yt? verilie bicauſe they be made common to their handes, that vnderſtande them not.

B That this place was not vnderſtanded of them that handeled the ſame, as ys afore ſaied, yt ys more manifeſt then I nede reporte. For the effecte well proueth yt.

Nowe to put a concluſion to this, that ys here ſaied: litle dothe yt awaill them to reade the ſcriptures, that vnderſtand not what they reade. But raither (as *Origen* ſaieth) they maye as well take occaſion of euell as of good by reading the ſcriptures, and not in their true ſenſe and meeming vnderſtand them. whoſe ſentence for the better declaracion therof, I haue here noted:

Opera carnis diuinorum voluminū hiſtoria continet, non valde eos iuuans, qui ſic eam intelligunt vt ſcripta eſt. Quis enim non docebitur ſeruire luxuriæ, & fornicationem habere pro nihilo, cum Iudam ad meretricem legerit ingredientem, & Patriarchas multas pariter habuiſſe vxores? Quomodo non ad idololatrian prouocabitur, qui ſanguinem taurorum, & cæteras Leuitici victimas, non plus quàm in literā ſonat, putauerit indicare? Quod autem inimicitias in aperto poſitus ſcripturæ ſermo, doceat, & ex hoc loco probatur: Filia Babylonis miſera, beatus qui retribuet tibi retributionem, quam retribuiſti nobis. Origen. .10.li. Strom. Gene.38. Pſal.136.

C *Beatus qui tenebit, & allidet paruulos ſuos ad petram. Et ex illo: In matutino interficiebam omnes peccatores terræ: et ex ijs ſimilibus, de contentionibus videlicet, æmulatione, ira, rixis, diſſentionibus. Ad quæ, ſi non altius aliquid ſentiamus, prouocant nos magis hiſtoriæ exempla quàm prohibent. Hæreſes quoque magis de carnali ſcripturæ intellectu, quam de opera carnis noſtræ (vt plurimi æſtimant) ſubſtiterunt. Nec non ebrietates, et inuidiam, per legis literam diſcimus. Inebriatur Noë poſt Diluuium, et Patriarchæ apud fratrem Ioſeph in Ægypto.* Pſal.100. The hiſtories of Gods books (ſaieth *Origen*) contein the workes of the fleſh. whiche hiſtorie dothe not moche helpe them, whiche dooſo vnderſtande yt, as yt ys written. For who ſhall not be taught to ſerue voluptuouſe pleaſure, and to accompte fornycation for nothinge, when he ſhall reade Iudas to haue taken an harlotte, and the Patriarkes to haue had manie wifes at once? Howe ſhall he not be prouoked to Idolatrie, who ſhall thinke the blood of Bulls, and other Leuiticall ſacrifices, no more to ſhewe vnto him then the letter ſowndeth? That the plain ſainge of the ſcripture teacheth enemities, yt ys proued both by this place: Daughter of Babilon, thowe ſhalt come to myſerie thy ſelf: yea happie ſhall he be that

D rewardeth thee, as thowe haueſt ſerued vs. Bleſſed ſhall he be that taketh thy children, and throweth them againſt the ſtones. And alſo by that place: I ſhall ſoon deſtroie all the vngodlie that are in the lande. And by ſoche other like vnto theiſe, as of contencion, enuie wrathe, brawlinges diſſen-

tions

tions vnto the whiche yf ye vnderſtand not ſome higher thing, the examples of the hiſtories do more prouoke vs then forbidde vs. Hereſies alſo haue ben more by the carnall vnderſtanding of the ſcriptures, then by the worke of our fleſh, as manie do thinke. We learn alſo by the letter of the lawe dronkennes, and enuie. Noe after the flood was dronken. And the Patriarkes alſo were droncken, being with their Brother Ioſeph in AEgypte. Thus Origen. E

Diuerſe hiſtories of Scripture literallie taken, doe more prouoke ſinne, than forbidde yt.

Nowe then as in this chapiter ye haue heard a nombre of bookes and places of ſcripture recited, whiche well proue the obſcuritie and hardneſſe of the ſame: So yn the ende ye haue heard Origen declaring his minde, that to vnderſtand but the carnall ſenſe of yt, ys raither hurtfull to edification, then profitable. Peraduenture ſome will graunte that the olde Teſtament ys darke and hard, but the newe Teſtament (they will ſaie) ys eaſie and plain: But that this likwiſe, ys not eaſie for euerie man to vnderſtande, the chapiter folowing ſhall declare? F

THE THIRDE CHAPITER TO DECLARE

the newe Teſtament not to be eaſie to be vnderſtanded bringeth diuerſe obſcure places of the ſame.

THAT the newe Teſtament ys hard to be vnderſtanded, yt ys ſufficientlie proued in the friſt chapiter. Neuertheleſſe that the Reader maie haue ſome experiẽce of that, that by Authoritie ys ſaied: I ſhall laie before hym certain places, whiche ſhall enforce hym to confeſſe, that by his owne iudgement to be true, whiche by the ſcriptures he hath allreadie heard taught and affirmed.

And firſt let him beginne with the Genealogie of Chryſte deſcribed vnto vs by two Euangeliſtes, Matthew, and Luke. And let them be compared to gether, and triall made, whether yt be eſaie to concile them or no.

Matthewe beginneth at the elders, as at Abraham, and ſo deſcendeth to Chryſte: Luke beginneth at Chryſte and aſcendeth vppe to the elders, euen vnto Adã, and ſo to God. In the whiche Genealogie Luke ſaieth that Chryſt was the ſuppoſed ſonne of *Ioſeph*, and that *Ioſeph* was the ſonne of *Heli*: Matthewe ſaieth that *Iacob* begatte *Ioſeph* the husband of Mary, of whõ was born Ieſus, whiche ys called Chryſte. So that Luke ſaieth: that *Ioſep* was the ſonne of Heli, and Matthew ſaieth he was the ſonne of *Iacob*. Which dyſagrement *Iulianus Auguſtus*, the Apoſtata, as ſaincte Hierõ ſaieth, obiected vnto vs. Which obiection al though it be ſolued by ſaincte Hierõ: yet ther remaineth a great difficultie howe theſe Genealogies ſhoulde be true, and both pertain to Chryſte: ſeing that from *Ioſeph*, to *Dauid* ther ys none agrement betwixt thẽ, as by comparing of the Euãgeliſtes together, ye ſhal eaſilie perceaue. Which I ſaie not as that ther ys in dede no agrement or conſonant trueth betwixt thẽ: But that yt maie the raither appeare and be wel knowen, that the trueth of the hiſtorie of the Goſpell lieng hid, yt ys not eaſie for euery man to finde oute the ſame. G

The Euangeliſtes Mathew, and Luke ſeem to varie in the genealogie of Chryſt.

Chryſoſtõ. in pri. Matth.

Chryſoſtom alſo findeth an other obſcure place, for thus he ſaieth: *Illud quoque inter occulta numeratur, quomodo Elizabeth de Leuitica exiſtens tribu Mariæ cognata dicatur.* That alſo ys to be enombred emonge the hid thinges, howe that Elyſabeth being of the tribe of Leui, maye be called the coſine of Mary H

Foraſmuche as the lawe was, that men ſhoulde marrie within their owne tribes

A tribes yt dothe, appeare that Eliſabeth being married to *Zacharie*, ſhe was of the ſame tribe. Likewiſe that *Ioſeph* being of the tribe of *Iuda*, and marrieng the virgen Mary, that ſhe was of the ſame trybe. Whiche thinge ys declared by ſaincte Hierom and Chryſoſtom alſo in ſoluing this double: Why the Euangeliſtes do bring the ordre of the genealogie of Chriſt to *Ioſeph*, ſeing that *Ioſeph* was not the father of Chriſt in dede, but his putatiue or ſuppoſed father? To this they anſwere, that *Ioſeph* and Mary being of one tribe, the Genealogie commeth right to Chriſte.

So then Mary being of the tribe of Iuda, and Eliſabeth of the trybe of Leui, the doubte ſtãdeth howe the virgen Marie ſhoulde be couſin to Eliſabeth. And yet the Euangeliſt ſaincte Luke recitinge the woordes of the Angell, ſaieth: *Et ecce Elizabeth cognata tua, & ipſa concepit filium in ſenectute ſua.* And beholde thy couſin Eliſabeth ſhe alſo hath conceaued a ſonne in her olde age. *Luc. 1.*

Alſo yt ys not withoute Doubte that ys ſaied of our maſter Chryſte (as the Euangeliſt ſaincte Marke reciteth) wher he ſpeaking of the coming of *Marc. 13.*
B the Sonne of man to the general iugement ſaieth: *De die autẽ illa, & hora, nemo nouit, neq; Angeli in cælo, neq; filius, niſi pater*, But of that daie and howre knoweth no mã, no not the Angells which are in heauẽ, neither the Sonne himſelf, ſaue the Father oneli. Whiche doubte ys liuelie opened ãd ſett furth by the holie father Chryſoſtom in the xlviij homelie vpon ſaincte Matthew, wher emong other godlie woordes as touchinge this matter he ſaieth thus: *Quis hæc ꝟnquã dicere potuit? Patrem filius optimè nouit, & eo prorſus pacto, quo pater filium: diem autem illum ignorat? Præterea, Spiritus dei profunda inueſtigat: Filius ꝟerò nec tempus nouit? Sed quomodò quidem indicare oporteat, non fugit eum, & archana ſingulorum clam eo non ſunt, quod autem multo ꝟilius eſt, id ignorat? Adhuc, quomodò is per quem omnia facta ſunt, & ſine quo factum eſt nihil diem illum ignorabit? Qui enim ſecula fecit, is profectò creauit & tempora, & diem produxit, quomodò igitur quæ ipſe produxit, ignorat?* *Chryſoſt. hom. 48.*
Who coulde at any time (ſaieth Chryſoſtom) ſaie theſe thinges? The Sonne knoweth the Father verie well, and euẽ the verie ſame waye that the Father knoweth the Sonne, and dothe he not knowe that daie? Moreouer the Spirit of God ſearcheth the depe Botomes of the ſecretes of God, and do-
C the not the Sonne knowe the time? But howe he muſt Iudge the worlde, he ys not ignorante, and the ſecretes of all men are not hidden from hym: and ys he ignorante of that, that ys not ſo wourthie a thinge? Howe alſo dothe he by whom all thinges are made, and withoute whom nothing was made, not knowe that daie? he that made the worldes, he trulie created the tymes, and brought furthe the daie, howe thẽ doth he not knowe that, that he produced? Thus moche Chryſoſtome, wherby ye maie ſee what doubte ther ys in the text, Whiche yf yt ſhoulde be vnderſtanded as yt lieth, what errour and hereſie ſhoulde ſpring oute of yt?

Thus as many a man ſwimming aboue vpon the ſmoothe of the water ſeeth not the depe botome therof: So manie a man readinge the ſmoothe face of the Scripture, ſeeth not the depe doubtes of the ſame.

Algaſia and *Hedibia* women bothe vertueouſe, and ſtudiouſe by their ſtu- *Hieron. ad*
dies perceaued many darke places in the ſcriptures, whiche they not taking *Alg. qn. 1.*
vpõ them raſhlie to explicate, as perſuading them ſelues that the ſcriptures were not eaſie and plain, ſent from the fordeſt partes of Fraunce to ſain-
D ẽte Hierom then being at *Bethleem*, the one of them twelue queſtions: The other eleuen queſtions, whiche all be of the newe Teſtament, as well of the goſpells, as of the Epiſtles.

Algaſia moueth this doubte: whie ſaincte Iohn the Baptiſt being in pri-

Luc. 7. Ioan. 1. son sent hys disciples to Chryste asking him this questiō: Arte thowe he that shall come, or do we looke for an other? seing before he had appointed him with his fingar, saienge of him. *Ecce agnus Dei, ecce qui tollit peccata mundi.* Behold de the lābe of god, beholde him that taketh awaie the sinnes of the worlde. E

Yt augmēteth the doubte also, that Ihon had baptised Chryste, at which time he knowing him to be Chryst the verie Messias, did not onelie saie to Chryst, I haue nede to be Baptised of thee, and comest thowe to me? But al so sawe the heauens open and the Spirite of God descending like a doue, and lighting vpō him, and heard also the voice from heauen saieng: Thys ys my beloued Sonne, in whō I am wel pleased: howe then dothe he aske this, whether he be the Messias that shoulde come, or that they must looke for an other? Thys (as I suppose) maie well appeare to be a doubte to a simple reader, and not withoute consultacion of learned men to be dissolued.

Matth. 3.

Ioan. 20. Matth. 28 Hed. qu. 5. Hieron. ad *Hedibia* moueth this doubte emōg other in the gospell, Howe saincte Matthew saieth, Mary Magdalen with the other Mary fell downe at the feete of Christ after his resurrection, and helde his feet: Seinge that saincte Iohn saieth, that Christ forbod her saieng: Touche me not, For I haue not yet ascended to my Father. Yt semeth that one of theise must be vntrue. E

An other doubte moche like vnto this ther ys betwixt saincte Iohn and saincte Marke. Saincte Marke saieth: when the Sabboth was past, Mary Magdalen, and Mary Iacobi, and Salome, bought swete odoures, that they might come and anoynt Iesus. And early in the morning the first daie of the Sabboth, they came to the Sepulchre, when the Sunne was risen. Saincte Iohn saieth: The first daie of the Sabboth came Mary Magdalen earlie in the morning when yt was yet darke. Yt ys not verie easie for an vnlearned reader to agree theise two.

Marc. 16. Ioan. 20.

Matth. 28 Ioan. 20. Marc. 16. In the storie of the resurrection of Christe, ther be a great nombre of apparant contrarieties: as of the time of the resurrectiō: of the appearinge of the Angells in the Sepulchre: of their nombre: of their place: and soche other, whiche all generallie to enombre yt were to long.

Hieron. ad Hed. q. 9. Ioan. 20. Act. 1. The same *Hedibia* moueth also this doubte: whether that Chryste breathinge on his Apostles (as saincte Iohn saieth) and saieng: Take ye the holie Goste, gaue them then the holie Goste: Seing that saincte Luke saieth, immediatelie before his ascension, he promised that he wolde send them the holie Goste. Yf he gaue thē the holie Goste before his ascensiō, yt appeareth that he wolde not, or neded not to send him to thē after his ascension. G

Tus yt maie be seē that ther be obscure and darke places in the Gospel. To conclude ther be innumerable places hauing moche doubte, whiche saincte Austen with great labour and trauaill doth right learnedlie dissolue, making for that pourpose a great volume intiteled, *De consensu Euangelistarum.* of the consent of the Euangelistes, whiche had ben vain and superfluouse, yf the gospells were easie & plain for euery man to vnderstand.

What neaded the commentaries of saincte Hierom. and of saincte Ambrose vpon the Euangelistes: The homelies of Chrysostom, and saincte Austen vpo the same: The expositions also of a great nombre of famouse and learned men, whiche with great studie, labour, and trauaill haue made their workes, yf the scriptures be so plain and easie? H

I haue brought but a fewe places of the Gospells to make a litle shewe, and to aduertise the reader, by these fewe to be circumspecte in medling. For the scripturs be a depth of a great profunditie. And nowe will I doo the like oute of the Epistles.

THE

A

THE FOVRTH CHAPITER CONtaineth certain harde places of the Epiſtles.

TO beginne with the Epiſtle of ſaincte Paule to the Romans, whiche as yt ys firſt in the ordre of the epiſtles, ſo ſhall yt be here firſt ſpoken of, yt ys more eaſie ther to finde obſcure and darke places, loaden with difficulties and doubtes, then yt ys to finde eaſie and plain places. Ther ys diſputed the matter of iuſtification, whiche howe harde a matter yt ys, yf ther were none other argument to proue yt, the controuerſies that be thervpon riſen in this oure time, might ſuffice to declare yt. *In the epiſtle to the Romans be mo obſcure than plain places.*

And yet yt ys not eaſie for all men, that reade that ſame epiſtle, well to vnderſtand this place of ſaincte Paule: *Arbitramur iuſtificari hominem per fidem, ſine operibus legis.* We holde that a man ys iuſtified by faithe, withoute the workes of the lawe: ſeinge ſainct Iames in his epiſtle ſaieth: What auaileth yt my brethrē, though a man ſaie, he hath faithe, yf he haue no works, can faith ſaue B him? After he concludeth thus: Euen ſo faith, if yt haue no workes, yt ys dead in yt ſelf. *Rom. 3.* *Iaco. 2.*

Again ſainct Paule ſaieth: We ſaie that faith was recknid to Abraham for righteouſneſſe. And ſaincte Iames ſaieth: Was not Abraham our Father iuſtified by workes? *Rom. 4.* *Iaco. 2.*

In that epiſtle alſo ys ſett furthe the reiection of the Iewes, and the calling of the gentiles. In the diſcourſe wherof ſainct Paule ſaieth thus, alleaging the Prophete Eſaie for the callinge of the gētiles: I am fownde of thē that ſought me not, I am manifeſted vnto them, that aſked not after me. But againſt Iſrael he ſaieth: All daie long haue I ſtretched furthe my handes vnto a people, that beleueth not, but ſpeaketh againſt me. And yet afterwarde he asketh thus: hath God caſt awaie his people? He aunſwereth: God forbidde: And yet he ſaieth again in the ſame chapiter, ſpeaking of the Iewes: Yf the caſting awaie of them be the reconciling of the worlde, &c. Wherbie he ſheweth that the Iewes be caſt awaie. *Rom. 10.*

In that ſame chapiter alſo he asketh this queſtion: *Nunquid ſic offenderunt, vt* C *caderent?* Haue they ſo offended or ſtumbled, that they ſhoulde fall? He aunſwereth: God forbidde. And yet within a fewe lynes after he ſaieth: *Propter incredulitatem fracti ſunt.* Bicauſe of vnbeleif they were broken of.

Theiſe matters require a clearer ſeight of vnderſtanding, and heades of deper ſtudie, and iudgemēt to deciſe thē, then haue the cōmō ſorte of readers, which oftentimes are moſt buſie, thinking thē ſelues to ſee, whē in dede they ſee nothing at all. God geue thē grace and open their eies to ſee their owne ignorance, that they maye walke within their compaſſe, and not ſtreign aboue their reache,

In the matter of predeſtinacion, wher vpon ſaincte Paule entreth depely to diſpute, ther ys no ſentence withoute difficultie. So that, as wher ther be a great nōbre of thinges a man ſtaieth, not knowing whiche to take firſt: Euen ſo I, in this great multitude of difficulties, knowe not wher to beginne, or whiche to take firſt? But at the laſt I take one of the leaſt which ys this: *Non eſt volentis, neque currentis, ſed miſerentis Dei.* Yt lyeth not in the will of man, nor the runninge of man, but in the mercie of God. *Rom. 9.*

D This ſentence beſydes manie other, hath this doubte: that ſainct Paule in a chapiter before ſaieth: *Velle adiacet mihi, perficere autē bonum non inuenio.* Will ys preſent with me, but I finde no means to that, whiche ys good. *Supra ca. 7*

The ſame ſaincte Paule ſaieth alſo: *Deus vult omnes homines ſaluos fieri, & ad* *1. Thim. 2*

agnitionem veritatis venire? God will haue all men to be ſaued, and to come to E
the knowledge of the trueth. Yf God ſo will, and (as the ſame ſaincte Paule
Rom.9. ſaieth in an other place) *voluntati eius quis reſiſtet?* Who can withſtand his wil?
Why then walke ſo manie in the broade waie to perdition? And whie be
ther ſo manie Infidells, that come not to the knowledge of the treuth? And
ſo manie heretikes that forſake the trueth? And again: yf God will haue all
men to be ſaued, how ſtandeth the trueth of this ſcripture? *Multi vocati, pauci
electi*: Manie be called, but fewe choſen. Yf God will haue all ſaued, then all
muſt be choſen. For whome he will haue ſaued, him he choſeth.

Hieron. ad Alg. q. 9. *Algaſia* alſo moueth a doubte to ſaincte Hierom in the ſame chapiter of
Algaſia moueth great doubtes to ſaincte Hierom. the epiſtle of ſaincte Paule to the Romans. What (ſaeth ſhe) meeneth ſaincte
Paule by this ſaieng: I haue wiſhed my ſelf to be curſed from Chryſte for my
kinſmen as perteining to the fleſh?

Sup.8. To the whiche ſainct, Hierom aunſwering, openeth the queſtiō and ſaieth:
In very dede yt ys a great queſtion, how the Apoſtle, who before had ſaied:
who ſhall ſeparate vs from the loue of God? ſhall tribulation? or anguyſhe? F
or perſecution? or hungar? either perill? either ſwoorde? And again: I am ſure
that neither death, neither life, neither Angells, neither Rule, neither power,
neither thinges preſent, neither thinges to come, neither height, nei-
ther lowght, neither any other creature ſhall be able to departe vs from
the loue of God, whiche we haue in Chryſte Ieſus our Lorde. Nowe vnder
an othe he ſaieth: I ſaie the treuth in Chryſte, and lie not, my conſcience al-
ſo bearing me wittneſſe by the holie Goſt, that I haue great heauineſſe by
continuall ſorowe in my heart. For I haue wiſhed my ſelf to be curſed from
Chryſte for my brethren my kinſmen after the fleſh. Yf he be of ſo great loue
to God, that neither for feare of death, neither for the hope of life, nei-
ther for perſecution, hungar, nakedneſſe, perill, nor ſwoorde, he maye be ſe
parated from his loue: And if Angells alſo, and powers, and thinges preſent,
and thinges to come, and all the ſtrenght of the heauens, and if the heightes
alſo, and the dephts, with the vniuerſall creature ſhoulde come againſt him
(whiche can not be) yet wolde he not be ſeperated from the loue of God,
whiche he hath in Ieſus Chryſt: what ys this great mutacion or chaunge, yea G
rayther a wyſdom neuer heard of before, that for the loue of Chryſt he
wolde not haue Chryſt? And leaſt peraduenture we ſhoulde not beleue
him, he ſweareth and confirmeth yt by Chryſt, and calleth the holie Goſt to
wittnes of hys conſcience, that he hath no light, nor ſmall, but great and
incredible heauineſſe, not ſorowe that ſtingeth or vexeth for an howre, but
that continuallie abideth in his heart. Whether tendeth this heauineſſe?
to what auaileth this inceſſant ſorowe? He wiſheth to be curſed,
from Chryſte and to periſh, that other maie be ſaued. Thus moche ſaincte
Hierom.

In the whiche woordes he openeth a great doubte that ſaincte Paule, who
ſo feruentlie loued Chryſt that nothing either in heauen, or in earthe, coul-
de ſeparate him from Chryſte, nowe ſemeth to wiſh for the loue he bare to
the Iewes to be diuided from Chryſt. Whiche might be an argument, that
he loued the Iewes aboue Chryſt.

Hieron. ad Alg. qu. 7. As this, after the ſentence of ſaincte Hierom, ys a great doubte: So ys ther
an other by the ſame *Algaſia* moued vpon the ſame epiſtle to the Romans, H
In what ſenſe (ſaieth ſhe) ys that to be taken, that ſainct Paule writeth to the
Romās: *Vix enim pro iuſto quis moritur. Nā pro bono forſitan quis audet mori.* For ſkar
ce will any man die for the righteouſe man. Peraduenture for a good man
durſt a man die.

This

A This ſentence ſemeth ſo plain, and the natiue ſenſe therof ſo eaſie to be perceaued, that ſaincte Hierom ſaieth for lacke of the true vnderſtanding of yt, two horrible hereſies being diuerſe, and vnlike in ſentence, but like in impietie and wickedneſſe, tooke here moche occaſion. *Two contrarie hereſies grownded vpõ one ſcripture.*

Marcion by this maketh two Gods: one the iuſt God, and creatour of the Lawe, ād the Prophetes: The other the good God, which ys the God of the Goſpell, and the Apoſtles, whoſe Sonne ys Chryſte. For the iuſt God (ſaieth he) fewe or none haue died. But for the good God (whiche ys Chryſt) ther haue been innumberable Martyrs. *Marcion*

Arrius the other heretike (ſaieth ſaincte Hierom) contrariwiſe, calleth Chryſt the iuſt God, and for his ſo ſaieng alleageth ſcripture oute of the Pſalmes, wher *Dauid* prophecieng of Chryſt ſaied: Geue the king thy iudgementes (to God) and thy righteouſnes vnto the kinges Sonne. The good God he calleth the Father of heauen, of whom (ſaieth he) Chryſt him ſelf ſaieth: what calleſt thow me good? ther ys none good, but one God, the Father. *Arrius.* *Pſalm. 71.* *Luc. 18.*

B As theiſe heretikes for the obſcuritie of this ſentence of ſaincte Paule (for yt ys a darke maner of ſpeache in dede, to ſaie: for a iuſt man ſcarce a man wil die: But for a good man, a man will peraduenture die, as though ther were a great difference betwen the iuſt and the good mā) through theyr wicked raſhneſſe and headineſſe, haue vpõ yt mainteined two notable, and abhominable hereſies, manifeſtlie repugnant: So likewiſe haue ſome in this oure time, through their arrogant willfullnes vpon one ſentence fownded two contrarie hereſies, as moche repugnant as theſe. But leauing the further opening of this to a more conuenient place, I will proceade in that ys here appoincted to the doen.

Amandus a preiſt writeth to ſainct Hierom, deſiring to be reſolued in foure queſtions. Of the whiche one ys vpon the epiſtle of ſaincte Paule to the Corinthians, wher diſputing of the reſurrection, he cometh to this place: He muſt reign till he hath put al his enemies vnder his feet. The laſt enemie that ſhall be deſtroied ys deathe. For he hath put all thinges vnder his feet. But when he ſaieth all thinges are put vnder him, yt ys manifeſt that he ys excep C ted, whiche did put all thinges vnder him. When all thinges are ſubdued vn der him, then ſhall the Sonne alſo himſelf be ſubiect vnto him, that put all thinges vnder him, that God maie be all in all. *Amãdus.* *1. Cor. 15.*

Beſides manie doubtes, whiche maie be moued vpon this ſcripture, this ys one verie notable for the mainteining of the Arrians hereſie, wher he ſaieth that when all thinges be ſubdued, then ſhall the Sonne himſelf alſo be ſubiecte vnto him, as though the Sonne of God in Godhead, were ſubiecte to God the Father. Whiche maner of ſaing, for ſomoche as the holie catholique faith confeſſeth that he ys equall to the Father, ys to be taken deteſtable heriticall. This propoſition ys learnedlie handeled, and treacted of by ſaincte Hillarie in his eleuenth booke againſt the Arrians, and this doubte ther diſſolued. Yt were to tediouſe, and all moſt vnpoſsible for me to rehearſe all the darke places of the epiſtles. Therfor one, or two mo, and ſo an ende. *Hila. li. 11. de Trinita.*

To the Colloſians Saincte Paule writeth thus: Nowe ioye I in my ſuffrin- *Colloſſ. 1.*
D ges for yowe, and fulfill that, whiche ys behind of the paſsions of Chryſte in my fleſh, for hys bodies ſake, whiche ys the churche. In the which ſentence, he ſemeth to make the paſsion of Chryſte inſufficient, in that he ſaieth, that he fulfilleth that, that wanteth of the paſsions of Chryſt.

To the Hebrues he hath this ſentence: For yt can not be, that they, which *Hebr. 6.*

were once lightened, and haue taſted of the heauenlie gifte, and were become partakers of the holie Goſte, and haue taſted of the goodwoorde of God, and of the promiſſe of the worlde to cõme, yf they fall awaie, and as concerning themſelues crucifie the Sõne of God a freſh, and make a mocke of him that they ſhoulde be renewed again by penaunce. And again in the ſame epiſtle he ſaieth: For if we ſinne wilfullie, after that we haue receaued the knowledge of the truthe, ther remaineth no more ſacrifice for ſinne, but a fearfull looking for iudgement, and violẽt fire whiche ſhal deuour the Aduerſaries.

Ibid. 10.

Theiſe two ſentences, yf they had no fauourablier interpretacion, thẽ they ſeem to beare in their grammaticall ſenſe, all Chryſtendome might wail and mourne, For the former ſentence ſemeth to teache, that yf a Chriſtian fall into mortall ſinne, after that he ys chriſtened, and hath receaued the giftes of God therunto appertaining, that he can not be reconciled by penaũce, and ſo were all hope of mercie for the remiſsion of ſinnes clean taken awaie. Which thing one *Nouatus* by occaſiõ of this ſcripture vnderſtãding yt in the ſenſe, that yt ſemeth in the firſt face to haue, taught verie ſtoutelie, and ſo becam the Authour of a wofull, and wicked hereſie. Againſt whiche *Athanaſius* wrote an epiſtle to *Serapio*, wher he declareth that the ſame ſaincte Paule receaued the inceſtiouſe Corinthian, and alſo the Galathians, that had erred in faith, to whom he ſaied: *O inſenſati Galatæ, quis vos faſcinauit, non obedire veritati?* O inſenſate Galathians, who hath bewitched yowe, that ye ſhoulde not obey the treuth? And yet afterwarde he ſaied: *Filioli mei, quos iterum parturio, donec formetur in vobis Chryſtus.* O my litle children, of whom I trauaill again in byrth vntil Chryſte be faſhyoned in yowe.

Nouatus

Athanaſ.

Galat. 3.

Ibid. 4.

The ſecond ſentence alſo ſemeth vtterlie to denie all means to atteign to gods mercie, after we haue wilfullie fallen to ſinne, whiche ſentence yf yt ſhoulde be vnderſtanded as it ſowndeth, deſperaciõ ſhoulde reign, and hope ſhoulde be abandoned.

What ſhall I ſaie for the vnderſtanding of the ſcripturs by the common people vnlearned, when not onelie manie other learned men through their euell or wrong vnderſtanding of them, haue ſwarued, and fallẽ into ſundrie and diuerſe hereſies: But alſo ſaincte Hierom, and ſaincte Auguſtin, two lightes and pillers of the Chriſtian orbe, haue diſſented vpon the vnderſtanding of a ſayeng of ſaincte Paule to the Galathians, wher he ſaieth: When Peter was comed to Antioche, I withſtoode him openlie, bicauſe he was wourthie to be blamed. In the which their diſagrement ther was nothing committed, that either charitie betwixt thẽ was empaired, or yet anie hereſie obſtinatelie defended: but raither the trueth learnedlie enquired and ſearched.

Galat. 2.

Wherfor, Reader, I ſaie vnto thee: *Noli altũ ſapere, ſed time.* Be not high minded but feare. For arrogãcie is mother of errour. Put on therfore an hũble ſpirit, and in reading of the ſcriptures ſubmitte thy ſelf to the teaching of thy Mother the churche. For the loulie bowing man maie eaſelie go withoute harme, wher the ſtowte high looker ſhall breake his browe. Be humble therfore and feare to truſt thine owne iudgement in the expoſition of the ſcriptures, and ſo will the Spirit of God reſt vpon thee. For vpon whome (ſaieth he) ſhall my Spirit reſt, but vpon him that ys humble, and fearing my woordes?

Rom. 11. Arrogãcie mother of errour.

Eſay. 66.

The

A THE FIFT CHAPITRE DECLARING THE MINdes and Iudgementes of the Fathers and doctours vpon the difficultie of the Scriptures.

YT nedeth not to trauaill anye more in this matter, when (as I suppose) the Reader ys by this that ys allreadie saied, so perswaded, that he wil with hand and foote (as they saie) go with me, and ioin with me in one sentence, and minde. Yet that the arrogancie of the stoute ignorant and vnlearned, and the vntrueth of the learned maie be confownded, and suffer their wourthie shame: the Reader shall heare the iudgement of the famouse learned Fathers, and doctours, as touching the difficultie, and obscuritie of the scripturcs. Wherbie the impudencie of soche arrogant persons maie clerlie and manifestlie be perceaued, and they, if they haue not (as the Prophet Hieremie in the voice of God saieth of the people of Israell) gotten an whoo *Hierem 3.*
B res forehead, and will not be ashamed, maye then in dede be ashamed.

Origen, a man both auncient, and famouse in learning handeling this place of saincte Paule to the Galathians: *Vos in libertatē vocati estis fratres.* Bretheren ye are called vnto libertie, saieth thus: *Difficilis locus est et ita à nobis differendus videtur.* An hard place this ys, and thus vnto me yt semeth to be expownded. And after a long discourse in the exposition of the same texte, he saieth thus: *Quamobrem spiritum scripturæ, fructusq; quæramus, qui non dicuntur esse manifesti. Multo quippe labore, et sudore, et digno cultu in scripturis fructus spiritus inuenitur. Vnde arbitror Paulum, diligenter, et cautè de scripturæ sensibus dixisse carnalibus: Manifesta sunt opera carnis. De spiritualibus vero, non vt ibi posuisse; Manifestus est fructus, Sed ita: Fructus autem spiritus est charitas, gaudium, pax etc.* Wherfore let us seke the Spirit of the scripture, and the fruicts of the same, whiche are not saied to be manifest. For trulie the fruicte of the Spirit ys fownde in the scriptures with moche labour, and swette, and wourthie trauaill. Wherfore I thinke Paule diligentlie and warelie of the carnall senses of the scriptures to haue saied; the workes of the flesh are manifest. But of the spirituall
C senses not to haue putte as in the other, The fruicte of the Spirit ys manifest; but thus: The fruicte of the Spirit ys charitie, ioye, peace, &c. Hitherto *Origen.*

Galat. 5. Orig. 19. li. Storm.

Scripture must be studied with moche labour.

In the whiche saing, first by expresse and plain woordes, ye perceaue hym to saie of that place of saincte Paule ther alleaged, that yt ys an harde place. And afterwarde he concludeth of the wholl scripture, that the spirituall senses, and vnderstandinges therof are not manifest, but are to be sought with moche labour, swette, and wourthie trauaill. Whiche he proueth by saincte Paule.

Nowe thinges that be easie, and plain are acquired and gotten with moche facilitie without Laboure, tor with verie easie labour: hard thinges be not so gotten but contrarie wise. Wherfor by *Origen* yt maie be concluded that forasmoche as the right senses, whiche he calleth the spirituall sense, or vnderstanding of the scripture, are to be gotten with moche labour, swette and wourthie trauaill, they be not easie, but raither hard.

D Sainct Hierom exhorting *Paulinus* to the studie of the scriptures as well by the exāples of Ethnickes and Philosophers, as *Plato*, *Pithagoras*, *Apollonius*, and soche other, whiche for knowledge trauailed ouer seas and contries: as also by the examples of christians, as of Saint Paule, Timothie, Tyte and soche other, maketh it not an easie matter, but raither teacheth howe moch dif

Hieron. ad Paulinũ.

ficultie ys therin. To the whiche pourpose he saieth: *Aperiebantur cœli Ezechieli, qui populo peccatori clausi erant. Reuela (inquit Dauid) oculos meos, et considerabo mirabilia de lege tua. Lex enim spiritualis est, et reuelatione opus est vt intelligatur, ac reuelata facie gloriam Dei contemplemur. Liber in Apocalypsi septem sigillis signatus ostenditur, quem si dederis homini scienti literas vt legat, respondebit tibi; Non possum. Signatus est enim. Quanti hodie putant se nosce literas, et tenent signatum librũ, nec aperire possunt, nisi ille reserauerit, qui habet clauem Dauid, qui aperit, et nemo claudit: claudit, et nemo aperit? In Actis Apostolorum sanctus Eunuchus, imo vir (sic enim eum scriptura cognominat) cum legeret Esaiam, interrogatus à Philippo; Putàsne intelligis quæ legis? Respondit; Quomodò possum, nisi aliquis me docuerit? Ego (vt de me loquar interim) nec sanctior sum hoc Eunucho, nec studiosior, qui de Aethiopia, id est, de extremis mundi finibus venit ad templũ, reliquit aulam, et tantus amator legis diuinæq; scientiæ fuit, vt etiam in vehiculo sacras literas legeret, et tamen cum librum teneret, et verbum Domini cogitatione conciperet, lingua volueret, labijs personaret, ignorabat eum, quem in libro nesciens venerabatur. Venit Philippus, ostendit ei Iesum, qui clausus latebat in litera. O mira doctoris virtus, eâdem hora credit Eunuchus, baptisatur, et sanctus factus est.* The heauens were open to Ezechiel, whiche to the sinfull people were shette. Dauid saith: Open thowe mine eies, and I shall see the wonderfull thinges of thy lawe. The lawe ys spirituall, and yt hathe nede of reuelacion, that yt maye be vnderstanded, and that with open face, we maie beholde the glorie of God. The booke in the Apocalips ys shewed signed, or fastened with seuẽ seales, whiche if thow geue to a man hauing knowledge of letters, that he maye read it, he will aunswer, I can not. For it ys sealed. Howe manie nowe a daies thinke them selues learned? and do holde the booke sealed, neither yet can open it, except he onlocke it, which shetteth, and noman openeth, openeth, and no man shetteth. In the Actes of the Apostles the holie Eunuche, yea raither a man (for so the scripture doth call him) when he did reade Esaie the Prophet, being asked of Philippe; Thinkest thow, thow vnderstandest, what thow readest? he answered: howe can I, except some bodie shall teache me? As for me (that I maie speake somthing of my self) I am neither more holie, then this Eunuch, nor more studiouse, whiche came from Aethiope, that ys from the furthest coastes of the worlde, vnto the Tẽple. He left the Court, and was so great a louer of the lawe, and godlie Science, that he wolde euen in his Chariett read the holie scriptures. And yet when he helde the booke, and conceaued in his minde the woord of God, when he spake it with his tounge, and sownded it with his lipps, he knew not him whom vnwitting he woorshipped in the booke. Philippe came, he shewed him Iesus, who laie hidde in the letter. O great vertue of a teacher. The same howre the Eunuch beleued, he was baptised, and made faithfull, and holie, Thus farre sainct Hierom.

Manie nowe a daies holde the booke of scripture sealed.

In whose sentence marke well howe many scriptures this holie doctour hath brought forth to declare, and proue, that the scriptures be obscure, and therfore of necessitie require to haue some exercised and learned in them, to open and declare them, as sainct Hierom declaring the cause whie, alleageth these scriptures, whiche ye haue heard, and immediately addeth and saieth: *Hæc à me breuiter perstricta sunt, vt intelligeres te in scripturis sanctis sine præuio, et monstrante semitam non posse ingredi.* Theise thinges are breiflie touched of me to the entent thow shouldest vnderstande, that withoute a leader, and one shewing the path, thow canst not entre in to the scriptures.

Not moche vnlike to this, declaring the obscuritie and hardnesse of the olde

A olde Teſtament he writeth in his epiſtle to *Algaſia*: *Quæſtiunculæ tuæ de Euangelio tantum, & de Apoſtolo propoſitæ, indicant, te veterem ſcripturam aut non ſatis legere, aut non ſatis intelligere, quæ tantis obſcuritatibus, & futurorum typis obuoluta eſt, vt omnis interpretatione egeat.* Thy queſtions propownded onelie out of the goſpell and the Apoſtle, doo declare, that either thowe haueſt not ſufficientlie red the olde ſcripture, or ells doeſt not ſufficientlie vnderſtand yt. whiche ys enwrapped with ſo manie obſcurities, and figures of thinges to come, that euery parte of yt had nede of interpretacon. Thus moche ſaincte Hierom. *Hieron. ad Algaſiã*

Saincte Baſill teacheth that all the ſcriptures are not to be publiſhed, and made cõmon, for that ſome parte of them ſemeth to require a ſcilence or cloſeneſſe for their obſcuritie. Wherfor he diuideth the ſcriptures into two ſortes, or partis ſaieng: *Aliud eſt Dogma, aliud Prædicatio. Dogmata ſilentur: Prædicationes verò publicantur. Silentij autem ſpecies eſt & obſcuritas, qua vtitur ſcriptura, ita dogmatum ſententiam conſtruens, vt ægrè aſſequi poſsis.* The pointes of *Baſil. li. de Sp.S.ca.27*

B learning be one thing, and morall inſtruction ys an other. Pointes of learning, be kept cloſe or ſecret: Morall inſtructions are publiſhed, and openlie taught. A kinde of ſcilence alſo ys the obſcuritie, whiche the ſcripture vſeth, ſo framing the meening of the ſecret pointes of learning, that a man maye hardlie atteign therto.

Saint Ambroſe alſo in a fewe woordes ſaieth moche to this matter, calling the ſcripture of God the great ſea, hauing in yt a depeneſſe withoute Botome of depe ſenſes and vnderſtãdinges into the whiche manie flouddes doo entre. *Lib 7. epiſt 44.*

Chryſoſtom alſo vpon this text: *Væ vobis qui clauditis regnum cælorum*, Wo be to yow whiche ſhett vppe the kingdom of heauen: ſaieth thus: *Regnum eſt beatitudo cæleſtis. Ianua autem eius eſt ſcriptura, per quam intratur ad eam. Clauicularij autem ſunt ſacerdotes, quibus creditum eſt verbum docendi, et interpretandi ſcripturas. Clauis autem eſt verbum ſcientiæ ſcripturarum, per quam aperitur hominibus ianua veritatis. Adapertio autem eſt interpretatio vera. Videte, quia non dixit: Væ vobis qui non aperitis regnum cælorum, ſed qui clauditis. Ergo non ſunt ſcripturæ clauſæ, ſed obſcuræ quidem,* C *vt cum labore inueniantur, non autem clauſæ vt nullo modo inueniantur. Propterea dicit Petrus in epiſtola ſua de ſcripturarum obſcuritate, quia non ſicut voluit homo, locutus eſt ſpiritus: ſed ſicut voluit ſpiritus, ita locutus eſt homo. Ratio autem obſcuritatis multiplex eſt: tamen ſatisfactionis cauſa dicimus duas. Obſcurata eſt notitia veritatis, ne non tam vtilis inueniatur, quàm contemptibilis. Contemptibilis enim eſt, ſi ab illis intelligatur, à quibus nec amatur, nec cuſtoditur.* The kingdom ys the heauenlie bleſſe. The gates of yt ys the ſcripture, by the whiche we entre into yt. The keibearers are the preiſtes, vnto whom the woorde ys committed, to teache and interprete the ſcriptures. The keie ys the woorde of the knowledge of the ſcriptures, by the whiche the gate of trueth ys opened vnto men. The opening ys the true interpretacion. Marke ye that he did not ſaie: Wo be vnto yowe, that do not open the kingdom of heauen: but to yowe whiche do ſhette yt. Therfore the ſcriptures be not ſhett vppe, but obſcure, that with labour they maye be fownd, but not ſhette vppe, that by no meanes they maie be fownd. Therfor Peter ſaieth in his epiſtle of the obſcuritie of the ſcriptures: Not as man wolde, hathe the Spirit ſpoken, but as the Spirit D wolde, ſo ſpake man. Ther be manie cauſes of the obſcuritie of yt. But to ſatisfie I tell twain: The knowledge of the trueth ys obſcured, leaſt yt ſhoulde not be fownd as profitable, as contemptible, yf yt maie be vnderded of thoſe, of whõ yt ys neither loued, nor kept. Thus moche Chryſoſtõ. *Matth. 23. Chryſoſt. omel. 44. in Matth.* *Preiſtes are the keie bearers of the ſcriptures.*

Who

Who also geueth an other cause of the obscuritie of the scriptures, whiche E
I reserue to be declared in the next chapiter, minding to heare the saieng
of sainct Gregorie, for so moche as yt ys moche like, and agreable to the sainge of Chrysostome.

Gregorius super Ezech. hom. 9.

Magnæ vilitatis est ipsa obscuritas eloquiorum Dei, quia exercet sensum, vt fatigatione dilatetur, & exercitatus capiat, quod capere non potest ociosus. Habet quoque adhuc maius aliud, quia si scripturæ sacræ intelligentia in cunctis esset aperta, vilesceret, quæ in quibusdam locis obscurioribus tanta maiore dulcedine, inuenta reficit, quanto maiore labore fatigat animum, quæsita. The obscuritie of the woordes of God (saieth saincte Gregorie) ys of great profit. For yt dothe exercise the vnderstandinge, that by wearinesse yt maie be stretched oute, and being exercised yt maie take that, that yt coulde not take being idle. Yt hath yet an other greater thing. For yf the vnderstanding of the scriptures were in all thinges open and plain, yt shoulde waxe vile. The whiche vnderstanding in certain obsture places being fownde, dothe with so moche the more pleasure or
sweetenesse delight, as with the more labour, being sought yt wearyeth the F
minde. Thus moche Saincte Gregorie.

I might euen to wearinesse load the Reader, with saienges of the Fathers, testifieng the obscuritie of the scriptures. But for that I haue entred into this matter to vse yt but as a preparatiue to that, that ys here principapallie entended to be treacted of, I will not tarie vpon yt, but heare the te-

Hieron ad Paulin. Fewe doe well vnderstand the epistles of Peter Iames, Iohn &c.

stimonie of saincte Hierom, as concerning the lesser epistles, called canonicall, I meen the epistles of Iames, Peter, Iohn, and Iude, of the whiche he saieth thus: *Iacobus, Petrus, Ioannes, & Iudas Apostoli septem epistolas ædiderunt, tam mysticas quàm succinctas, & breues pariter et longas. Breues in verbis, longas in sententijs, vt rarus sit qui in eorum lectione non cæcutiat.* The Apostles, Iames, Peter, Iohn, and Iude, made seuen epistles, as misticall, as succincte, and bothe short and long. Shorte in woordes, but long in Sentences. So as he ys a rare man, that in the reading of them doth not want seight of vnderstandinge. Thus moche saincte Hierom.

Ye haue nowe heard the censure and iudgement of diuerse famouse Fathers, as touching the difficultie, and obscurytie of the scriptures, the contra- G
rie wherof hath not onelie most fallsie, and shamfullie ben taught by Luther, as I haue saied, But also with like fooliish arrogancie, hath ben pratled by his pettie disciples to the entrapping, and snaring of manie a simple Soule. For thei beeng persuaded that the scriptures were easie to be vnderstanded, proceaded with rash boldenesse to vnderstand euery scripture, as their phansie moued them, vsing the scriptures as simple children do the bells, phatasing them to sownd, euen as their phansie conceaueth, according to the common saieng: As the childe doth sing: So dothe the bell ring. By the whiche arrogant presumption heresie hath at this daie onerrunne, yea almost ouerwhelmed a great parte of christendome. Whiche howe lamentable yt ys, the charitable christian heart feleth and perceyueth.

Heresie through arrogancie hath almost ouerrunne Christendom.

But nowe consider with me (gentle Reader) two thinges. Firste their arrogancie, and after their blindenesse. Their arrogancie ys to manifest, that wher the scriptures them selues (as ye haue heard) doo testifie, that they are obscure and hard: And sainte Peter by most plain woordes teacheth, that the epistles of saincte Paule be hard to be vnderstanded: the common con- H
sent and iudgement of the nobleste learned men of Chrystes Churche be agreable to the same, the experience also not onely of this our myserable time, but of diuerse other times, in the whiche heresies haue vexed the

churche

A churche, whiche haue risen vpon the obscuritie of scriptures (as Isidore saieth) doth proue yt, and conuince yt: yet these arrogant heretikes will auouche them to be easie and plain. Ys yt not more then impudent arrogancye, to stand against so manie true, substanciall and inuincible wittnesses? ys yt not wicked that saincte Peter saing that saincte Paules epistles be hard, Luther, and his disciples, yea his verie petties, that can but read, and yet not that well, shall saie that they be esaie and plain? Ys ther anie credite to be geuē to theise wicked men in other matters, that so arrogantlie against all treuth teache this? Howe litle will they bash in soome other matter, wher they maie through the darkneese and obscuritie of the scriptures, somwhat cloake and shadow their fallshood, whē in so manifest a matter as this ys they bash neuer one whitte?

As touching their blindneese, the ignorant, that through ignorance can nothing saie, dothe not more open his blindneese then these men do theirs, in sainge that the scriptures be esaie and plain. For as learning, witte and
B knowledge, moue question, Scruple, and doubte: So ignorante blindneese doth perceaue nothing but plaineese, easineese, and saiftie.

Ignorance as bolde, as blinde.

The learned medleth with the scriptures, with feare, diligence and painfull studie: The ignorant with boldneese necligence and slackeneese. wherbie yt tometh to passe, that ys commonlie saied: who ys bolder then blind biarde?

As then *Origen*, Hierom, Ambrose, Augustin, Chrysostome, and Gregorie through knowledge and learning holpen with grace did finde perceaue, and see the scriptures respersed with manie difficulties and doubtes: So Luther and his offspring, through blinde arrogancie destitute and void of grace see no other but that the scriptures be easie and plain for euerie man to read and vnderstande, and findeth neither Scruple, ne doubte.

Wherfore, Reader, I wish thee to be aduertised raiher to folowe Origen Hierom, and the other holie Fathers, and with them to perceaue that the scriptures be hard, and so with circumspection, and instruction of the learned to read, or ells contenting thy self to heare, to forbear reading, raither
C then to folowe the blinde, and so withoute mistrust walke in rough places, and ther stumbling fall into the ditche.

An obiection.

But here perchaunce ye will obiect and saie: why teache ye the scriptures to the hard, and therby diswade men from the reading of them: seing that Chrysostom in a nombre of places moste earnestlie exhorteth men to the reading of the scripturs, and doth not feare them with the obscuritie and difficultie therof?

An aunswere.

Iam not ignorante (gentle Reader) that Chrysostom doth so. Neither do I forgett that Erasmus being very earnest that the scriptures should be red of the common people, vseth for this pourpose, both the doyng and authoritie of Chrysostom. Wherfore I shall first aunswer thee for Chrysostom, and after Erasmus.

Although Chrysostom exhorteth yow to read, yet he maketh yow no warrantise of the easineese of the scriptures, that ye maie vnderstand, interprete, andexpownd them, and frame to your self a doctrine, soch one as
D shall like your phantasie. But (as all ready ye haue heard) he teacheth that the scriptures be hard and obscure. But ther be two causes why Chrysostom willed the people to read. One that he expownding the scriptures to his people, he thought it shoulde be commodiouse to them for the better vnderstanding of the scripturs, if they wolde read that scripture before they

camme

Chryſoſt. in pſal. 90. came to hym, whiche he wolde expõde vnto them. An other that they ſhoude read them to folowe thẽ. To theſe pourpoſes, and with this entent, with the remembrance alſo, that they be full of difficulties, and therfore circumſpectlie to be red, it were tollerable they ſhoulde be red. But otherwiſe to folowe their phantaſies, to be doctours and framers of a faith and doctrine to them ſelues, with the contempte of them, whom God hath called and placed to be teachers, that Chryſoſtom willeth not as in the next chapiter folowing, ye ſhall heare him ſaie. E

Alfonſus As for aunſwer to Eraſmus ther neadeth no better to be made, thẽ *Alfonſus* maketh. And yet firſt to ſaie to Eraſmus, yt ys merueilouſe that he, cõfeſſing the ſcripture to be hard, as he dothe in the argument of the epiſtle of ſainct hierom to *Paulinus*, and in the argument of the epiſtle of ſaincte Paule to the Romans, wher he dothe with ſoche maner of woordes ſet furth the difficultie of that epiſtle (and yet truely) that it wolde raither diſcourage a man from the reading of it, then otherwiſe moue or prouoke him to read: yt ys merueilouſe (I ſaie,) that he wolde the cõmõ, rude and vnlearned people ſhoulde read that, that he teacheth to be ſo hard. In the whiche for lacke of vnderſtanding manie of them, either they ſpend their labour in vain, or ells vainly abuſe the ſcriptures to errour, and hereſie, according to the vanitie of their minde. So that to confeſſe the ſcriptures to be hard, and withall to will them to be common to the rude people yt hath but litle ſhewe of reaſon. Yf they were eaſie and plain (as *Luther* falſlie teacheth) yt might ſeme conſonante to reaſon that the people might medle with them, for that, that for the eaſyneſſe therof they might wade through them. F

Alfonſus aunſwereth thus: that although ſaynete Chryſoſtom wolde the the people ſhoulde read the ſcriptures, as in that tyme, yt ys no good collection, that it aught to be ſo at this time. For oftentimes yt ys ſeen, that an order or a lawe taken & reputed to be good for the maners of the people, and condicion of the tyme, at one tyme, ys lefte and not put in execution at an other time. As in olde tyme yt was vſed to kepe night watches at the monumẽtes of holie Martyrs, the name wherof (whiche we call *Vigills*) yet remaneth. Vnto the hwich all maner of ages, men, women, bachelers, maidens, and children repaired and came. Whiche thing was ſo eſtemed in the time of ſainete Hierom, that when *Vigilantius* depraued yt, ſainete Hierom wrote verie ſharpelie againſt him for yt. And yet afterward (the maners of of the people ſo requiring) theſe *Vigills* were lefte. Why then dothe not Eraſmus as well ſeke to haue theſe *Vigills* reuiued and reſtored, ſeing they were vſed in the tyme of ſainct Hierom, and of Chryſoſtome as well as the other was? G

In the time of ſainct Auguſtin, children were communicated. but nowe yt ys not in vſe.

The Apoſtles made an ordinaunce at Hieruſalem that ſtrangled and blode, ſhoulde be forborne, and not eaten of, but yet yt ys not nowe in vſe, for that the condicon of the tyme, and of the people ys otherwiſe,

Diſcipline and publike penance were in vſe in the olde daies in the churche, but we be loth now to haue yt again in vſe.

So, true yt ys that the people in the time of Chryſoſtom did read the ſcriptures, but yt foloweth not therfore that yt ys good and expedient that yt be ſo nowe. For the condicion of the time, and maners of the people be farre different. Whiche two oftentimes, as they do alter & chaunge, cauſe altera- H

cion

A cion of orders and lawes,as ytſemeth to the rulars expedient. Yt ys the offi ce of the people to heare,and learn,and ſo by that mean to knowe the lawe of their Lord God as the ſcriptures do teſtifie,and putting yt in practiſe, to vſe due obedience toward God,and his officers, as the next chapiter more at large ſhall declare.

THE SYXTE CHAPITER DECLARING HOWE *the people ſhall come to the vnderſtanding of the ſcriptures.*

ALmightie God,who in moſte goodlie wiſe diſpoſith all thinges, and ordeineth nothing in vain,hathe thus appointed that the la we ſhoulde be in the mouthe of ther preiſt, and that the people ſhoulde learne yt ofhim,as yt ys written : Yf ther ryſe a matter to harde for thee in iudgemēt betwene bloode and bloode,be- twēplee,and plee,betwē plague,ād plague,and the matters come to ſtrife wi

Deuteron. 17

B thin thy gates: Thē ſhalt thow riſe,ād get thee vppe vnto the place,which the Lorde thy God hath choſen,and come vnto the preiſtes the leuites, and vn- to the iudge that ſhall be in thoſe daies,and aske,and they ſhall ſhewe thee the ſentence of iudgement. And thow muſt doo according to that whiche they of that place,which the Lorde had chooſen, ſhewe thee. And thowe ſhalt obſerue to doe according to all that they enforme thee, accordinge to the ſentence of the Lawe,which they teache thee,and according to the iud- gement which they tell thee,ſhalt thowe doo and bowe not frō that whiche they ſhewe thee,neither to the right hande neither to the lefte . And that man that will do preſumptuouſlie,and will not harken to the preiſt that ſtan deth ther before the Lorde thy God to miniſtre,or vnto the iudge,that man ſhall die,and thowe ſhalt put awaie euell from Iſrael. And all the people ſhall heare,and feare,and ſhall doo no more preſumptuouſlie.

Matters of doubt muſt be refered to the preiſtes.

He that wil not heare the preiſt ſhall die.

Accordinglie to this alſo allmightie God ſaieth by his prophet Malachie: *Malac. 2.*
Labia ſacerdotis cuſtodient ſcientiam,et legem requirent ex ore eius , quia Angelus domini exercituum eſt. The lippes of the preiſt ſhall kepe knowledge,and they ſhall re

C quire the lawe at his mouthe.For he ys the meſſenger of the Lorde of ho- ſtes.

And forſomoche as yt ys ſo,God willed the prophet *Aggæus* , to aske the *Agge. 2.*
the preiſtes the law,ſaieng: *Interroga ſacerdotes legē*, Aske the preiſtes the lawe. Vpon the which texte ſaieth ſaincte Hierome: *Conſidera ſacerdotū eſſe officij , de lege interroganti reſpondere. Si ſacerdos eſt,ſciat legem Domini: ſi ignorat legem,ipſe ſe ar- guit non eſſe Domini ſacerdotem. Sacerdotis eſt enim ſcire legem, & ad interrogationē re- ſpondere de lege.* Cōſider (ſaieth ſainct Hierō) that yt ys the office of a preiſt, to aūſweer him,that asketh of the Lawe. Yf he be a preiſt,let him knowe the lawe of God : yf he be ignoraunte he argueth himſelf that he ys not the preiſt of God. For yt ys appertaining to a preiſt to knowe the lawe, and to aunſwer vnto a queſtion , oute of the lawe . Thus moche ſaincte Hierome.

Hieron. in 2. Agg. Office of preiſtes ys to knowe, and expo- vnd the ſcripture.

This ordre thus appoincted in the olde lawe,ſo farre was yt from the min de of our Sauiour Chryſte to breake yt in the newe lawe,that although the

D preiſtes were of corrupte maners,and wicked life: Yet he willed their autho- ritie to be obeyed,and their office to be regarded. The Scribes and the Phā- riſeis (ſaieth he) ſitte in Moyſes ſeate. All therfore what ſoeuer they bidde yowe obſerue,that obſerue and doo: But doo not ye after their workes , for they ſaie,and doo not.

Authori- tie ys to be obied wher corruption of life reig- neth.

Hieron. in Aggei. c.2

Whiche thing alſo ſaincte Hierom by expreſſe woordes teacheth to be con E.
tinewed in the newe lawe, and that by ſaincte Paules ordre to *Timothee*, and *Titus*, ſaing. *Et ne forſitan in veteri ſolùm inſtrumento hæc præcepta videãtur, loquitur & Apoſtolus ad Timotheũ: Epiſcopũ non ſolum irreprehenſibilẽ eſſe debere, & vnius vxoris viru, & ſapientẽ, & pudicũ, et ornatũ, et hoſpitalẽ: ſed etiã doctorẽ. Et ne caſu hoc dixiſſe videatur, ad Titum quoq; ſuper presbyteris (quos et Epiſcopos intelligi vult) ordinandis, eadẽ cautela ſeruatur. Propter hoc reliqui te Cretæ, vt quæ reſidua erant corrigeres, et ordinares per ciuitates presbyteros, ſicut ego præcepi tibi: Si quis eſt irreprehenſibilis, vnius vxoris vir, filios habens fideles, non in accuſatione luxuriæ, vel inſubiectos. Oportet enim Epiſcopũ irreprehenſibilẽ eſſe, ſicut Dei diſpenſatorẽ, non procacẽ, non iracundũ, nõ vinolentũ, nõ percuſſorẽ, non turpis lucri cupidũ, ſed hoſpitalẽ, benignũ, iuſtum, ſanctũ, cõtinentẽ, habentẽ in doctrina ſermonẽ fidelẽ, vt poſsit cohortari in doctrina ſana, et eos qui contradicunt arguere. Sunt enim multi non ſubiecti, vaniloqui, et ſeductores, maximè qui de circumciſione ſunt: quibus oportet imponere ſilentiũ. Hæc prolixius poſui, vt tam ex veteri, quàm ex nouo Teſtamẽto, ſacerdotum eſſe officiũ nouerimus, ſcire legẽ Dei, et reſpondere ad quæ fuerint interrogati.*

1.Tim. 3.

Tit. 1.

And leſte peraduẽture (ſaieth ſaincte Hierom) theiſe thinges maie ſeme to F
be cõmaunded onelie in the olde Teſtament, the Apoſtle alſo ſpeaketh to
Bishops ãd preiſtes deſcribed. Timothie that a Biſhoppe ſhoulde not onelie be irreprehenſible, and the huſband of one wife, and wiſe, ſobre, diſcrete, and a keper of hoſpitalitie: But alſo a teacher. And leſte peraduenture he ſhoulde ſeme to haue ſpoken this by happe or chaunce, the ſame cautele ys obſerued vnto Tite, for the ordring of preiſtes, whome alſo he wil to be vnderſtanded Biſhoppes. For this cauſe haue I leſte thee at Crete, that thowe ſhouldeſt refourme the thinges, that are vnperfecte, and ſhouldeſt ordein preiſtes in euerie citie, as I haue commaunded thee. Yf anie be blameleſſe, the husbande of one wife, hauing faithfull children, whiche are not ſlaundered of riotte, neither are diſſobedient. For a Biſhoppe muſt be blameleſſe, as the Stewarde of God, not ſtobbourne, not angrie, not geuen to moche wine, no fighter, not geuen to filthie lucre, but a keper of hoſpitalitie, one that loueth goodneſſe, ſobre, righteouſe, godlie, temperate, and ſoche as hathe the true woorde of doctrine, that he maie be able alſo to exhorte by holſome learning, and to reproue them, that ſaie againſt yt. For ther are manie vnrulie, and talkers of vanitie, and deceiuours of min- G
des, ſpeciallie they that are of the circũciſion, whoſe mouthes muſt be ſtopt. Theiſe thinges I haue ſette furthe at lenght, that we might knowe as well oute of the newe teſtament, as oute of the olde, that the office of the preiſtes ys to knowe the lawe of God, and to aunſwer to ſoche thinges as they be aſked of. Thus moche ſaincte Hierome.

1.Cor. 12. Gods ordre in hys Church.

To this alſo maye be added, that ſaincte Paule ſaieth to the Corinthians, that god hath ſo ordered his Churche, that he hath appointed ſome Apoſtles, ſome prophetes, ſome doctours and teachers.

All that ys hitherto alleaged, as well of the ſcriptures, as of ſaincte Hierome teacheth and includeth thre thinges. The firſt ys the duetie, and office of a preiſt: The ſeconde that the ſcriptures haue doubtes, and difficulties. The thirde that the people muſt be taught them, and learn of the preiſtes.

Duetie ãd office of preiſtes.

As touchinge the firſt, the duetie of à preiſt ys to be learned in the lawe of god, and godlie life alſo, To bothe whiche ſaincte Paule moueth *Titus* in one ſentence, ioininge them together, euen as they anght to be iointlie in him that ys a preiſt. In all thinges (ſaith he) ſhewe thy ſelfan enſample of H
good workes, in the doctrine with honeſtie and grauitie, and with the holſome woorde, whiche can not be rebuked, that he whiche withſtandeth maye be aſhamed, hauing no euell thing to ſaie of yowe.

Tit. 2.

As

A As for the office of a preist, sainct Paule declareth yt to Timothee: I testifie (saieth he) before God, and before oure Lorde Iesu Chryst, preache thowe the woorde, be feruent in seaſon, and oute of seaſon, improue rebuke, exhorte, with all long suffringe and doctrine, doo the worke of an Euangeliſt, fulfill thine office to the wttermoſte. *2.Tim. 4.*

As here the office and duetie of a preist ys breiflie and truelie declared: So wisshe I that they maie as breiflie and trulie be planted, and take good roote in all that beare that office. For I write this with the greif of my heart before God that yt greueth me to see the great lacke of these two partes in thoſe that take the office vpon them, of the whiche manie lacke bothe good liuing and good learning. God take mercie vpon his people, and send them faithfull paſtours, whiche maye feede his shepe with the holsom foode of true doctrine, and example of godlie liuing, that God bothe in his paſtours and people maie be glorified.

Scriptures ful of doubtes.

As cõcerning the second, that the scriptures haue doubtes and difficulties:
B Yt appeareth by the expreſſe woorde of God, when he saieth: Yf ther rise a matter to hard for thee in iudgemẽt, &c. Thow shalt get thee vppe to the preistes the Leuites. But forsomoch as this matter ys allready sufficiẽtlie treacted of and proued, yt ys enough here nowe to haue touched yt and so to passe to the third: Which ys that the people must be taught, and learn the lawes of god of the preistes. Which thĩg ys so manifestlie declared ãd in so plain woordes opened in the scriptures alleaged, that I shal not nede to make any further declaracio therof: forasmuche as yt ys plainlie ther saied, that the doubtes of the people in the lawe of God must be dissolued bi the preistes, to whose sentẽce and iudgemẽt they must in any wise stande, and not decline frõ yt neither on the right hand, nor on the left, and that on the pain of deathe.

Doubtes in the lawe of God must be dissolued by the preistes.

In the which saing of God yt ys euidẽt, howe moche God wolde that the determinacio of his church in the doubtes of his lawe should be estemed ãd reuerẽced, and his preistes in that respecte obeid. Which howe moche yt ys nowe disdained and contẽned, and gods ordre and cõmaũdemẽt neclected, his holie faith and religion infringed and violated, yt ys more with Sithes
C and teares to be lamented, then beinge so manifest as yt ys, nedefull to be opened and declared.

Of whose mouthe the people should learn the lawe, Almightie God by his prophete *Malachie* telleth. Likewise that of the preistes the people should aske the lawe, God by the Prophete *Aggæus* cõmaundeth. Who shoulde teach the people, the newe Testamẽt he also prescribeth, Appointing some Apostles, some Prophetes, some Doctours or teachers, who to theise offices are appointed to rule and instruct the people, *In ijs quæ ad Deũ pertinẽt*, in thoſe thinges that appertein to God. But nowe al this ordre ys inuerted in manie places. The people teache the preistes, and not the preistes the people. The people dissolue the doubts of the lawe, the preistes not being asked for. The people speake, the preistes holde their peace. The people make lawes in religion, the preistes are cõpelled to obeie. The people take in hande the thinges that appertain to God, the preistes are put to scilence.

People must learn of the preistes.

God his ordre inuerted.

A moch like state we finde in the time of Moyses emõge the children of Israel in the time when Moyses was in the moũt with God. For they perceiuing him to be lõg absent, and thinking that he wolde no more come, they
D began to take the rule vpõ thẽselues. And wheras Aarõ before cõmaũded and taught thẽ the religiõ of the true God, nowe they taking the rule, and inuerting the ordre, cõmaunded Aaron, and taught him soche Religion as lyked them, of a false God.

Exod. 32. When the people ſawe (ſaieth the booke of *Exodus*) that yt was long er E
Moyſes came downe oute of the Mountain, they gathered themſelfes togea
ther vnto Aaron, and ſaied vnto him: Vppe make vs Gods to go before vs.
For of this Moiſes the felowe, that brought vs oute of the lande of Aegypte,
we wote not what ys become.

Hereby maie yt be perceiued, what religion ſhall be, when the ordre that
God appointed being broken, they will teache and commaunde, which in
matters to godwarde, ſhoulde be taught and commaunded.

Plagues for breaking Gods appointed ordre in religiō and myſterie.

But with all yt ys to be remembred, that for this wickednes the wrathe of
God waxed hote againſt the people, and notwithſtanding that ther was im-
mediatelie a greate ſlaughter of the people, aboute the nōbre of three thou-
ſand, and that Moyſes made interceſsion to God for the people: Yet allmigh
tie God in the ende ſaied: Neuer the latter in the daie when I viſet, I will vi-
ſet their ſinne vpon them, and the Lorde plagued the people bicauſe of the
calfe whiche Aaron made.

Wherfore ſeinge that the moche like trangreſsion ys committed emonge F
the Chryſtian people, yt ys to be feared, that the wrathe of God will waxe
hote againſt vs. But God graūte vs a Moyſes, that by earneſt interceſsiō, maie
yet mittigate the plague of God that ſhall come for this wickedneſſe.

Num. 16. The plague, I feare me, will be ſore vpon *Corah*, *Dathan*, and *Abiron*, and vpon
the capitanes of the multitude, whiche be the great and famouſe mē in the
congregacion, which haue gathered thē ſelues together againſt Moyſes, and
Aaron, and cā not contēt thē ſelues with ſōche ordre, as God hath put in his
Church, and which by hys pleaſure hath ſo long continued: But yet they co
me to Moyſes, and Aaron, and ſaie, ye make muche to doo, ſeing all the mul-
titude are holie, euery one of them, and the Lorde ys emonge them. Whie
heaue ye your ſelues vppe aboue the Congregacion of the Lorde.

I muſt ſtaie my hand, I ſhall ells be to tediouſe to the reader in this mat-
ter, in the whiche I thought not to haue writtē the fourth parte of that that
ys written, and for expedicion leaue vnto him to reade the ſtrory in the boo
ke of Nombres, and ſo further to conſider yt.

And wher ther be manie ſtories declaring the diſpleaſures of God to ha- G
ue commed vppon the people bicauſe they wolde not ſubmitte them ſelues
to the ordeinaunce of him, and his miniſtres, but wolde vſurpe vpon them
both: Yet I will ſpeake but of one, in the firſt booke of the kinges, which ys,
1. Reg. 8. that where God appointed *Samuel*, his beloued and holie Prophet to be the
ruler of the people, they being a ſtiffnecked and diſobedient people, to gods
ordre ſo long before) vſed, al the elders gathered themſelues together, and ca
me to *Samuel*, and ſaied vnto him: Beholde thowe arte olde, and thy Sonnes
walke not in thy waies, Nowe therfore make vs a king to iudge vs, as al other
nacions haue.

See their phantaſticall prouidence, and therwith their diſobediēce. They
take in hande to prouide for their common wealth, as though God coulde
not prouide them as good a ruler after *Samuel*, as he did in prouiding of *Sa-
muel*. And therfore (the ruler whiche God appointed reiected) make vs, ſaie
they, a kinge. But what ſaied Almightie God to *Samuel*? Heare the voice of
the people, for they haue not caſt thee awaye, but me, that I ſhoulde not
1. Reg. 12. reign ouer them. H

And after that they had a kinge, *Samuel*, to cauſe them to vnderſtand, that
their offence was great, ſaied: I will call vnto the Lorde, and he ſhall ſend
thunder, and rain, that ye maie perceaue and ſee howe that yower wicked-
neſſe

A neſſe ys great, which ye haue doen in thee ſeight of the Lorde, in asking yowe a king. And they ſaied, Praye for vs thy ſeruauntes vnto the Lorde thy God that we die not, for we haue ſinned in asking vs a king.

As theiſe people offended for that they abidde not in the ordre that God appointed thē: So oure people nowe a daies folowing the inuentiōs of their heades, and caſtinge awaie their rulers, which God hathe appointed, and takinge ſoche as God hath not appointed, reiectinge alſo the holie religiō and faith of God vniuerſallie receaued, and framinge thēſelues a faith and Religiō newlie inuēted, and but priuately vſed, haue not onelie offended, but (as ſainct Auguſtine ſaieth) they haue ſhewed their great madneſſe. *Si quid diuinæ ſcripturæ præſcribit autoritas, non eſt dubitandū, quin ita facere debeamus, vt legimus. Simi liter etiam ſi quid per orbem frequentat Eccleſia. Nam hoc quin ita faciendum ſit diſputare, inſolentiſsimæ inſaniæ eſt.* Yf the authoritie of the ſcripture of God dothe preſcribe anie thing, yt ys not to be doubted but that we aught to do as we read. Likewiſe what ſo euer the Churche through the worlde dothe obſerue for
B to diſpute but that this aught ſo to be done, yt ys moſt arrogant or fooliſh madneſſe. *Aug. ad. Ianuar. Epla. 118.*

As, I ſaie, oure people haue offended with the childrē of Iſrael in theiſe and other before mencioned: So God graūte thē to be cōtended with Gods ordre, and to repēt with the childrē of Iſraell and ſaie: *peccauimus*, we haue offended, ād ſo their eies through mekenes opened, they maie mekelie ſe their ignoraunce, and acknowledging thē ſame, maie iudge thēſelues more mete to heare then to ſpeake, to learn then to teache, to obie then to rule, as the authoritie and exāples of the moſt famouſe fathers and men of Chryſtes Churche maie moue. Of whiche ſome ſhalbe ſhewed in the next chapiter.

THE SEVENTH CHAPITER DECLARING THE *ſame by examples of the Fathers and autorities of the Doctours of the Churche.*

C MOyſes, when his death drewe nere, willing that the great woū ders that God had wrought ſhoulde not by obliuiō, be wiped oute of memorie, not onelie to the childrē of Iſrael that thē liued, but to al their poſteritie, as wel their ſpiritual, as carnal childrē, he gaue this rule: *Interroga patrem tuum, & annunciabit tibi, maiores tuos & dicent tibi.* Aske thy father and he will ſhewe thee, thy Elders and they will tell thee. *Deut. 32.*

Although Moyſes had writtē fiue bookes, wherin he had moſt excellētlye declared the mightie workes, and wounderful miracles of God: Yet he did not ſende all the people onelie thither to learn, but he willed thē to learn of their Elders, what were the great workes of God: Euē ſo nowe a daies all mē maie not be ſent to the ſcriptures to learn, but they muſt learn of their fathers, what be the goodlie workes of God conteined in the Scriptures. *Scripture muſt be learned of the Fathers.*

Yf ye aske all the holie auncient Fathers of whome they learned, they wil aunſwere, of their teachers, Fathers, and Elders. *The Fathers learned of their elders.*

The Apoſtles learned of our maſter Chryſte, who were not in a ſoddein abſolutelie, and perfectlie learned, but were three yeares and more in learning, although they learned of ſo noble a Schoolemaſter, whom yt pleaſed ſo to vſe his Scholers the holie Apoſtles, as therby to inſinuate vnto thē, that the
D knowledge of the ſcriptures ys not raſhlie to be had, either with a daies hearinge, or with a yeares ſtudieng, but yt ys (as Origen ſaieth) with greate ſtudie and praier to be gotten. *Non ſtudiū ſolū nobis adhibendū eſt, ad diſcendas ſacras literas, verùm & ſupplicandū Domino, & diebus ac noctibus obſecrandū, vt veniat Agnus ex tribu Iuda, & ipſe accipiēs librū ſignatū, dignetur aperire.* Not onelie ſtudie (ſaieth O- *The Apoſtles learned of Chryſt. Praier required to underſtād the ſcriptures.*

rigen) ys to be applied to learn the holie ſcriptures, but ſupplicacion muſt be E
made vnto our Lorde, and praier vſed daies and nightes, that the Lãbe of the
Tribe of Iuda maie come, and that he takinge the ſealed booke, maie vou-
cheſaif to open yt. Thus moche *Origen.*

Fathers of the Church learned of their Elders.

After this maner the holie diſciples ãd fathers did learn of their Seniours as
the hiſtories do declare. So did *Marke*, *Clemens*, *Linus*, and *Cletus* learn of ſaincte
Peter. So did *Titus*, *Timothius*, *Lucas*, and *Dionyſius* of ſaincte Paule. *Ignatius*, *Poli*
carpus, and *Papias* of ſaincte Ihon. *Of Papias*, *Tertulian.* Of *Pantenus Origen.* Of *Ori*
gen, *Dionyſius Alexandrinus.* Of *Tertulian*, *Cyprian.* Of *Dydimus* and *Gregorie Nazian-*
zen, ſaincte Hierõ. Of *Theophilus*, ſaincte Cyrill. Of ſaincte *Ambroſe*, ſainct *Au-*
guſtin. Of ſaincte *Auguſtin*, *Primaſius*, and *Oroſius.* And ſo a great nõbre of other,
which did not onelie with holie life, ãd deuoute praier applie their great and
plainfull ſtudie: but alſo trauailed manie and diuerſe cõtries to ſeke famouſe
and holie learned mẽ, of whome they might be inſtructed in the Scriptures.

Eccleſ. hiſt. li. 11. ca. 9. Sainct Baſill and Gregõ. Nazi. howe they learned the ſcriptures.

The Eccleſiaſtical hiſtorie declareth that two notable learned holie Fathers
Baſil, and *Gregorie Nazianzen* laie thirtene years in a Monaſterie, in the ſtudie F
of the Scriptures, and yet preſumed not of their owne heades, but vſed the
learned helpe and inſtructiõ of their elders, whoſe learninge and authoritie,
they diligentlie and obediẽtlie folowed. The woordes of the hiſtorie be the
ſe: *Gregorius cum ſe totum dei ſeruitio mancipaſſet, tantum de collegæ amore præſumpſit,*
vt ſedentẽ Baſiliũ de doctoris cathedra deponeret, ac ſecũ ad Monaſteriũ manu iniecta per-
duceret, ibiq́ue per annos (vt aiunt) tredecim, omnibus Græcorũ ſæculariũ libris remotis, ſolis
diuinæ ſcripturæ voluminibus operã dabãt, eorumq́ue intelligentiã, non ex propria præſum
ptione, ſed ex maiorũ ſcriptis, & autoritate ſequebantur, quos & ipſos ex apoſtolica ſucceſ-
ſione intelligendi regulã ſuſcepiſſe, conſtabat. Gregorie, when he had geuen and boũ
de himſelf wholie to the ſeruice of God, preſumed ſo moche vpon the loue
of his ſclowe, that he putte Baſille ſitting, from the chaire of a doctour or tea
cher, and taking him by the hande led him with him to the Monaſterie, and
ther by the ſpace of thirtene yeares (as yt ys reported) all prophane or ſecu-
lar bookes of the Grecians remoued, they applied their diligẽce and laboure
to the onelie bookes of Gods Scripture, and pourſewed the vnderſtãding of
the ſame, not of their owne preſumption, but by the writinges and autoritie G
of their Elders, who alſo themſelues (as yt was wel knowẽ (receaued the ru-
le of vnderſtanding by ſucceſsion frõ the Apoſtles. Thus moche the hiſtorie.

Hier. ad Domnion, et Rogatiã Sainct Hierom howe he learned the ſcriptures.

Saincte Hierome of himſelf ſaieth: *Nobis curæ fuit, cum eruditiſsimis Hebræorum*
hunc laborẽ ſubire, vt circumiremus Prouinciã, quam vniuerſæ eccleſiæ Chriſti ſonãt. Fateor
enim mi Domnion & Rogatiane chariſsimi, nunquam me in diuinis voluminibus proprijs
viribus credidiſſe, nec habuiſſe opinionẽ meã, ſed ea etiã, de quibus ſcire me arbitrabar, inter
rogare me ſolitũ. Quanto magis de ijs, de quibus anceps eram? This care had I, that with
the beſt learned of the Hebrues I wolde go rownde aboute the Prouince,
whiche all the churches of Chryſte do ſpeake of. For I acknowledge (my dea-
reſt beloued Domnion, and Rogatian) that I neuer truſted moche to my
owne iudgement in the ſtudie of gods bookes, neither haue I had my owne
opinion, but I haue vſed to aſke of other, yea euen thoſe thinges, whiche I
thought I did vnderſtande, howe moche more thoſe thinges of the whiche
I was doubtfull. Thus moche ſaincte Hierom.

Raſhe readers, and arrogant teachers maie be abaſhed.

By the which ſaienge, howe maie they baſhe and be aſhamed who hauing
ſkant anie taſte of learninge, take vpõ thẽ not onelie to reade the ſcriptures, H
but alſo to determin, to expownde, to aunſwer, to diſſolue, yea withoute all
ſtoppe to wade through all matters of the ſcriptures? wher ſaincte Hierom a
man of great learninge, and famouſe in knowledge, did not ſo ſarre preſume

in

A in matters, that he did thinke himselfe to vnderstãde, but he wolde cõsult, and learn the iudgement of his Elders beinge learned, and moche more wolde he so do in doubtefull matters.

Although in the time of Saincte Hierom manie did studie the scriptures, whiche if the people coulde nowe reuerentlie and mekelie vse, taking no more vpon thẽ, then becometh them, and as to their calling apperteineth, might be tollerated, but the arrogant abuse, then beginning emõge the people, whiche nowe hath inuaded and troubled a great parte of the Churche, that ys, that euerie man wolde be a teacher before he haith learned saincte Hierom coulde not conteine, but complain and exclame vpon yt sainge: *Ad minores artes veniam, & quæ non tam lingua, quàm manu administrantur. Agricolæ, cemẽtarij, fabri metallorum, lignorumúe cæsores, lanarij quoque & fullones, & ceteri, qui variam supellectilem, & vilia opuscula fabricant, absque doctore non possunt esse quod cupiunt. Quod medicorum est, promittunt medici, tractant fabrilia fabri. Sola scripturarum ars est, quam sibi passim omnes vẽdicant. Scribimus indocti, doctiq; poëmata passim. Hanc* B *garrula anus, hanc delirus senex, hanc sophista verbosus, hanc vniuersi præsumunt, lacerãt, docent antequam discant. Alij adducto supercilio grandia verba trutinantes, inter mulierculas de sacris literis philosophantur.* I wil come to the lower sciẽces, and soche as are excercised, not so moche with tounge as with hande. Plowmẽ, Masons, metall Smiths, Carpenters, Wollmen, fullers, and other whiche do make diuerse thinges of housholde, and vile workes, without a teacher they can not be that they wolde be. Phisitions promisse what to Phisitions appertei neth, Craftes men handle thinges to craftes men apperteininge. Yt ys onlie the science of the scripture, whiche all men euerie wher chalenge, and take vpon them. Learned and vnlearned, we write Poëtes workes euerie wher. This science of the scripture, the chatering olde wief, this science the olde dotinge man, this science the bablinge Sophistre, this science all men presume on, they teare yt, they teache yt before rhey can learn yt. Some with high looke and great pride weighing graue woordes, vtter ther wisdõ oute of the scriptures emongest womẽ. Thus moche saincte Hierome. Whose woordes if a man will applie to this our time, he shall perceaue them, in C euerie parte to be trewe And by theise woordes the Reader maie well perceaue howe moche yt misliked saincte Hierome, that all maner of people woulde be prattelers, bablers, manglers, and mincers of the scriptures, medling, reasoninge, and disputinge of thinges they cã no skill of, and presuming to teache before they haue learned. Whiche great abuse. I wolde to God it were yet no more in this our time, then yt was in saincte Hieroms time.

Many presume to teache before they learn. Hieron. ad Prulinum.

Presumptuouse teachers.

Note further (whiche ys the thinge that ys intended here to be spokẽ of) that willinge no man shoulde be his owne master and teacher in the vnderstanding of the scriptures, he bringeth furth for an example mechanicall artes, or handy craftes, whiche (he saieth) be not perfectlie learned withoute a teacher, as though he shoulde therbie conclude, that the scriptures can moche lesse be learned, except the reader haue a teacher. He proueth the same also by the sciences liberall, for the obteininge of whiche, manie philosophers haue trauailed diuerse and manie farre contries to heare famouse men teache the same.

No man maie be his owne teacher in the scriptures.

Ibidm.

D Likewise in the same epistle when he had by diuerse scriptures proued the difficultie of the same, he assigneth the cause of his so doinge, as ys before shewed in the first chapiter, by these woordes. *Hæc à me breuiter per stricta sunt, vt intelligeres te in scripturis sanctis, sine præuio & monstrante semitam non posse ingredi.* Theise thinges (saieth he) are of me breifli touched, that thowe

ſhouldeſt vnderſtande, that without a foreleader and a ſhewer, thowe canſt E
not entre the path into the holie ſcriptures.

Nowe wher this Proclamer wolde, that yt ſhoulde be proued by ſome auncient writers, that the laie people were forbidden to reade the woorde of God in their owne toung, as though the Churche had nowe forbidden them, and wolde therbie bring the Churche in hatred with the people: I let him vnderſtande that I neuer knewe anye ſoche prohibicion geuen to the laie people vniuerſallie. For yf ther had ben any ſoche, ther ſhoulde not haue ben ſo manie learned laie men, bothe in this Realme, and in other, as ther haue ben, and be, whiche haue bothe red, and written of the ſcriptures in their natiue tounges, and ſet their doinges abroad to the common reading of all people, as well before theiſe daies, as nowe, and were not reprehended for their ſo doinge, yf yt were well doen, I meen accordinge to the catholique faith. Wherfore I ſaie that he chargeth the Churche in this point with an vntreuth,

Proclamer chargeth the Churche with an vntrueth.

But this I ſaie that the Churche hath feared the abuſe of the ſcriptures, F
by ſoche of the laitie as be vnlearned, and therwith raſhe, and therfore hath rebuked yt from time to time, as ye maie perceaue, ſaincte Hierom did in his time. And I wolde learn of the Aduerſarie, whether yt be not better for the laie people to heare and learn, then to read and read with miſunderſtanding, foraſmoche as miſunderſtanding maketh hereſie, and hereſie condemnacon. *De intelligentia enim hæreſis, non de ſcriptura eſt*, ſaieth *Hillarye*. Hereſie riſeth vpon the vnderſtanding of the ſcripture, not vpon the ſcripture yt ſelf.

Myſunderſtading maketh hereſie Hilarius.

Seing then, as yt ys proued, and yet more ſhall, that the ſcriptures be full of obſcurities, ful of difficulties, and heardnes, ſeing alſo the ſcriptures haue manie ſenſes, and in ſome places require Tropes and figures, in ſome none, in ſome place they beare one ſenſe, in ſome other place they wil not beare the ſame: And the vnframed capacitie of the vnlearned, can not therunto atteign: ſhall yt not be better for them, to learn the true vnderſtanding of the ſcriptures by hearing, then by reading to fall into miſunderſtanding?

Scripture ys full of hardneſſe and diuerſe ſenſeis.

Maruaill not, Reader, at this that I ſaie. For the learned, yf they be raſh G
fall into this daunger. For the *Arrians*, the *Macedonians*, the *Neſtorians*, the *Eutichians*, the *Pelagians*, the *Lutherans*, the *Oecolampadians* (of the which ſecte this proclamer ys) were learned men, and yet folowing their owne arrogaunt phantaſie fell in to the miſunderſtandind of the ſcriptures, and by miſunderſtanding into hereſie. Moche ſooner the vnlearned maye thus fall.

knowledge of miſteries not common to all. Hierō. præfa. in Ezech.

Yt hathe ben vſed emong moſt people of ſundrie ſortes, not to make the knowledge of their high thinges common of all to be handeled.

The Iewes were forbidden to read *Geneſis* and the Balletts of Salamon, before they were thirtie yeares of age. Among the Romans, the Bookes of the Sibells were red but of certain ſelected, and ſpeciall chooſen men. Emong the Philoſophers, Morall philoſophie, and ſpeciallie Metaphiſick, was not to be handeled of all men, but of ſoche as were thought mete for that ſtudie. Howe moche more then ys the ſcripture of God, with reuerence and fear to be handeled of the chryſtians: not that I wolde yt ſhould not be knowen of all, as yt aught to be knowen, but that yt ſhoulde not be H
red of all, and therbie through miſunderſtanding God to be diſhonoured, the ſcripture abuſed, and not onelie they that read but other alſo by them deceaued. And thus Reader I wiſh thee to perceaue the godlie meening

of

A of the Churche, to ſee the ſhaunder of this proclamer againſt yt, and with all to vnderſtand that the ſcriptures be hard. Whiche meenyng ys not to be imagined nowe to be in theiſe latter daies inuented (as this Proclamer ſemeth to charge the Churche) but the weightie conſideracion of this matter, that the people ſhoulde raither learn then read them ſelues, was not onelie in the latin churche (as it appeareth by ſainct Hierom) but alſo in the greke churche, as yt appeareth by Chryſoſtom. For he declaring the cauſes of the obſcurities of the ſcriptures, and alleaging this for the firſt, ſaieth:

Primum, quia voluit Deus alios eſſe doctores, alios diſcipulos. Si autem omnes omnia ſcirent, doctor neceſſarius non erat, & ideò eſſet rerum ordo confuſus. Nam ad eos quidē, quos voluit eſſe doctores, ſic Deus dicit per Eſaiam prophetam: Loquimini ſacerdotes in cordibus populi. Ad eos autem, quos voluit diſcendo cognoſcere myſteria veritatis, ſic dicit in Cantico: Interroga patrem tuum & dicet tibi, presbyteros tuos, & annunciabunt tibi. Et ſicut ſacerdotes, ne ſi omnem veritatem manifeſtauerint in populo, dabunt rationem in die Iudicij, ſicut dicit Dominus ad Ezechielem: Ecce ſpeculatorem te poſui domui Iſraël, ſi non dixeris impio vt à vijs ſuis prauis diſcedat, ipſe quidem in peccatis ſuis morietur, animam autem eius de manu tua requiram: ſic & populus niſi à ſacerdotibus didicerit, & cognouerit veritatem, dabit rationem in die Iudicij. Sic enim dicit Sapientia ad populum: Et extendebam ſermones meos, & non audiebatis. Ideò & ego in veſtra perditione ridebo. Sicut enim paterfamilias cellarium aut veſtiarium ſuū non habet cunctis expoſitum, ſed alios habet in domo qui dant, alios autem qui accipiunt: ſic & in domo Dei alij ſunt qui docent, alij qui diſcunt. *Chryſ. omel 44. in Matth. Eſay. 40. Deutr. 32.*

B Firſt bicauſe God wolde ſome ſhoulde be teachers, ſome learners. Yf all men ſhould knowe all thinges, a teacher were not neceſſarie, and therfor ſhoulde the ordre of thinges be confownded. For vnto them, whome he wolde ſhoulde be doctours or teachers, God ſaieth thus by Eſaye the Prophete: Speake ye preiſtes in the heartes of the people. But vnto them whom he wolde to haue knowledge of the miſteries of trueth by learning of other, he ſaieth thus in the Canticle: Aske thy father and he ſhall tell thee, thy elders, and they ſhall ſhewe thee. And enen as the preiſtes, except they open all treuth to the people, they

C ſhall make an accompte in the daie of Iugement, as our Lorde ſaieth to Ezechiell: Beholde I haue ſett thee a watch man to the houſe of Iſrael. Yf thow ſaie not to the wicked, that he maie departe from his naughtie waies, he ſhall die in his ſinnes, but I ſhall require his ſowle at thy hande: So alſo the people except they learn of the preſtes, and ſhall know the trueth, they ſhall make an accompte in the daie of iudgement. So ſaieth Sapience vnto the peole: I did ſette furth my wordes, and ye did not heare. Therfor ſhall I alſo laugh in your perdicion. As the houſholder dothe not make his ſtorehouſe or his wardrobbe common to all men, but he hath in his houſe ſome that deliuer, ſome that receaue: So in the howſe of God, ther be ſome that teache, ſome that learn. Thus moche Chryſoſtome.

Why God wolde the ſcriptures to be obſcure.

The ſtorehouſe of God not common to all.

Whoſe ſaieng I nede not to expownde yt ys ſo plain of yt ſelf. Ye perceaue that he teacheth yowe, that God hath ſette this ordre, that the preiſtes ſhoulde be teachers, and the people learners, and that for this cauſe God hath willed the ſcriptures ſhoulde be obſcure. Whiche in the ende of his ſaing he cōmendeth vnto vs to be remembred by a goodlie Similitude

D that the houſholder maketh not his ſtorehouſe, and wardrobbe cōmon to all but certain do deliuer, and other do receaue, no more thē ys deliuered.

Scripture the ſtorehouſe of God.

The Storehouſe ys the ſcripture, wher in for the feading and cloathing of mans ſowle, ys repoſed great plentie of knowledge, whiche yet God haith

hath not made common to all men, to take at their owne pleasures. But he E
hath appointed officiers to be kepers of this store, which be his preistes, to
geue yt furthe to the people in due tyme, and in due maner and forme.

As all men haue not discrecion to vse plentie well, but some will wast yt, some will abuse yt, and turne yt to other vses then yt was made or appointed for & therfore they haue not accesse vnto yt: So all men hauing not grace, and discrecion to vse the plentie of Gods knowledge in the scriptures well, they wast yt, that ys they sett litle by yt, they do but bable and talke of yt, yt runneth aboute their lippes, as the meate doth aboute the childes mouthe, bosom, and cloathes, and ys wasted, but yt entreth not into their stomackes, I meen into their solues, ther to fede them, and make them lustie and fatte, that yt maie appeare in their faces, in their outwarde conuersacion, and godlie liuing. Theise be the verie wasters in dede, not wourthie to haue accesse to treasure houses, storehouses and places of plentie.

Some other likewise lacking grace and discrecion abuse thinges of plen- F
tie. As the father leauing to the Sonne great treasure for the mainteināce of
his liuing, and the mercifull releiuing of soche as haue nede, the sonne abuseth and absumeth the same, in mainteining of quarrells, Suites, contencions, and molestations of his bretheren and other, for whiche cause better yt had ben that soche treasure had ben deliuered vnto him as he had neded yt, to helpe his necessitie, than he hauing the libertie of the wholl, wickedlie shoulde abuse yt: Euen so men without grace and discrecion hauinge libertie to come to the treasure of the scripturs, wher yt was geuen them to good vse, as to maintein the godlie life that they shoulde lead in Christ, and by counsell to relieue thē, that haue nede of yt, they abuse yt to Scisme and Heresie, wherby cometh contencion, Sectes, and diuision, to the great molestacion of their christen bretheren. Wherfore were yt not better, that this treasure were deliuered vnto them, by soche as God hath appointed, and so to vse yt well, then hauing libertie of the wholl to abuse all? Howsoeuer then this Proclamer, to winne the people by flatterie, wolde haue the scriptures common to all sortes, yet as to the auncient Fathers yt hath appeared the best waie, that yt shoulde be deliuered: So shall our misera- G
ble experience teach vs at the last, that yt ys the best waie?

Valdo Valdo, a man alltogether vnlearned hauing a desire to cōme into this storehouse of God, caused certain bookes of the scripture to be translated, whiche he reading without vnderstanding, fell into diuerse heresies, and became an Authour of heresie, hauing many foloweing, as his Secte, which were called after his name *Valdenses*. and by an other name *Pauperes de Lugduno*, the poor men or people of Lions.

Valdenses, siue Paupe res de Lug duno.

Begardi Turelupini Oute of the same fountain of ignorance (saieth *Alfonsus*) sprang an other sorte of Heretikes called *Begradi Turelupini* men plainlie ignorante, and clere withoute all learning. All whiche mens errours proceaded of a peruerse sense, and wrong vnderstanding of the scr ptures, whiche they through ignorance mixed with malice, framed to them selues according to their phansies?

Luther ād Zuīg. their straunge doctrines Luther. in Assertiō. Nowe Reader, hauing heard the mindes of the great learned and holie Fathers of the Churche, as touchinge the difficultie of the scriptures, the reading also, and vnderstanding of the same, of whom also and at whose H
handes ye must learne the vnderstanding of them: what trueth ys to be thought in *Luther*, and *Zuinglius*, whiche so plainlie to the contrarie, arrogantlie affirme the scriptures to be easie and plain for all men to vnderstand

make

A make yt free for all men to read and expowde them, teache that not onelie men, but alſo womē maye openlie preache the woorde of God? And for the mainteinance of the ſame moſt wickedlie auouche all chryſten men and women to be preiſtes: and to all theiſe miſcheiuouſe and wicked hereſies adde this moſt peſtilent hereſie, that as well a childe and a woman abſolueth, as the Biſhoppe:

O Lord how manifeſtlie repugnante be theiſe peſtiferouſe aſſertions vnto the ſcriptures? howe moche confownding and breaking the orde of the catholique Churche? howe farre diſſenting from all the holie Fathers? yea and in ſome of theiſe how moche dothe Luther diſſent from him ſelf.

Luther cōtrarie to himſelf.

In one booke he teacheth (as ys ſaied before) that ther ys no difficultie in the ſcriptures, and boaſting himſelf to be ignorant in no parte of them prouoketh all men to bring him anie one place that he can not expownde. This ys one mete to be an Hereſiarch in Satans Sinagog, that to gett him

B credite with his diſciples extolleth him ſelf with Luciferane pride accōpanied with falſhood and lieng, euen vnto the heauens.

lib. de ſeruo arbitrio. Luthers prowdbragges and lies

But ſaincte Auguſtine endewed with an other Spirit and depreſſing and making himſelf lowe, ſaieth of himſelf thus: *Fateor me in ſcripturis Dei, plura neſcire quam ſcire.* I acknowledge miſelf, not to knowe mo thinges in the ſcriptures of God, then to knowe. Thus ſaieth ſaincte Auguſtin. And yt ys eaſie for all men to iudge, that betwixt theiſe two their ys no compariſon, whether ye haue reſpecte to excellencie of learning, or ſanctimony of lief.

But what trueth ys yn this ſaieng of Luther, his owne woordes in an other place ſhall be iudge, thus he ſaieth: *Quocirca ingenuè me confiteri oportet, me ignorare, an legitimam habeam pſalmorum intelligentiam.* wherfor I muſt francklie confeſſe, that I am ygnorant whether I haue the lawfull vnderſtanding of the pſalmes or no. And a litle after that he ſaieth again: *Scio impudentiſsimæ temeritatis eum eſſe, qui audeat profiteri vnum librum ſcripturæ, à ſe in omnibus partibus intellectum.* I knowe him to be (ſaieth Luther) of moſt impudent

C raſhneſſe or fooliſh blodneſſe, that dare ſaie that he vnderſtandeth anie one booke of the ſcripture in all partes. Conferr theiſe two ſaienges with his other ſentence before, and then iudge of the Spirit of the man. wolde ye not thinke them the ſainges raither of two men, the one ſobre, and the other drunke, or the one ſobre, and the other ſtark madde? When I conferred him in his firſt ſaing with ſaincte Auguſtin yt ſemed to me that I hearde Goliath and Dauid, the condicions of the parties, ſo well reſembled eche other.

Luther ſpeaketh diuerſelie, as thongh he were not one, but two diuerſe mē.

Neuertheleſſe howe wicked ſo euer his Spirit and doctrine ys. ther haue ben, and yet be to manie, that embrace and folowe the ſame. For haue not the people, vpon this perſuaſion of the eaſineſſe of the ſcriptures, taken a great boldneſſe, to read and diſpute of the higheſt and hardeſt matters of all the ſcriptures? Wil they not diſpute, and determine in predeſtinacon? Ys yt not a common matter almoſt at euerie meting, that man hath no free will? Do not the Tauerns ſownde of iuſtificacion? Are not Barbre Shopps Schooles, teaching God to be cauſe of Sinne? doo not Innes and Alehouſes

D ſwarme with diſputers of the Sacramentes, Howe manie ther be, what ys the force of them, what ys the Sacrament of the Altare, what ys the woorthineſſe of yt, And what yt conteineth? Do not the mouthes of women, boies, and Girles, breath oute moſt filthie ſtincking, and abhominable

The peoples arrogante irreuerēcie to diuine matters.

Blaſphemie,

Blaſphemie, againſt this bleſſed Sacrament and the miniſtracon of the ſame E
in ſtreetes, high waies and feldes? Ah Lord ys this the reuerence that aught
to be geuen to the holie ſcriptures, and to the high miſteries of God? Be
theiſe matters mete foode for all kinde of people? Yf ther be any ſtrong
Hebr .5. meat in all the ſcripturs this ys ſtrong meat. And ſaincte Paule ſaieth: *Perfectorum eſt ſolidus cibus, eorum, qui pro ipſa conſuetudine exercitatos habent ſenſus ad diſcretionem boni et mali.* Strong meat belongeth to them that be perfecte,
euen thoſe, whiche by reaſon of vſe, haue their wittes exerciſed to diſcern
bothe good and enell.

Grego. Nazian lib. 1. Theolog. Agreablie to Saint Paule, ſaieth Gregorie Nazianzen. *Non cuiuſuis Chriſtiani eſt, de Deo diſſerere, non adeò res hec eſt vilis: neque eorum, qui humi ſerpentes terrenis ſtudijs occupantur. Quoniam eorum tantùm eſt, qui habito delectu, ad tantum munus videntur idonei, quiq; contemplandi acumine cæteros antecellunt, qui iam antè corpus et animam ab affectu purgarunt.* Yt ys not apperteining to euery chriſtian to reaſon and diſpute of God. This ys not ſo vile a matter: nether ys yt apperteyning to them, whiche creping vpon the grownde, are occupied in earthlie F
ſtudies. For yt belongeth onelie to them, which beyng choſen, are perceaued to be mete for ſo great an office, and whiche alſo in ſharpeneſſe of perceauing do excell other, whiche haue allready pourged both bodie and ſoule from affection. Thus moche Gregorie.

Euerie chriſtian maye not reaſon and diſpute of God.

In whiche ſentence ye maie percceaue what difference in Iudgement ther ys betwen theiſe deſtroiers of religion and order, and this holie auncient Father, for the medling with matters apperteining to God. Yet the
Laie mẽ haue vſurped the office both of preaching and miniſtring of Sacramẽtes. wicked confownders haue not onelie wrought this miſcheif, but they haue alſo brought the people to ſoche contempte, that laie men haue in diuerſe famouſe places, openlie preached, and not onely ſoche as haue folowed ſtudie, but plain Artificers, Bricklaiers Shoomakers, Tanners, Stacionars, Groſſers, and ſoche like men all void of learning, but filled with pride and arrogancie. Yet Luther deſirous to haue all order broken, and nothing to be doen in order, he geueth libertie alſo to women to preache. doo ye not ſee a wonderfull confuſion? And yet ther ys more. For yt ys knowen that diuerſe laie men haue miniſtred Sacramentes, aſwell Baptiſme as G
other, and haue not abaſhed to miniſtre them openlie in churches.

O Reader dothe yt not lothe thee to read theſe thinges, as yt greiueth me to write them? Time will not ſuffer me to go ſo farre in the reherſall of theſe abhominacõns, as greif wolde enforce me. And yet ſee how farre greif hath drawen me, and as yt were by force and violence thruſt me on, when I wolde haue ſtaied.

Paral. 26. Luc. 6. ibid, 10, & Act. 14. 1. Tim. 4. & c. 5. None maie exerciſe the office of a preiſt but he that ys called. But God open ther eyes to ſee in the ſcriptures, whiche they be ſo deſirouſe to read, the plagues that God hath ſent vpon them, that haue vſurped the preiſtes office, being not called therunto, as theiſe doo, and that they maie beholde the order that our Sauiour Chriſt began in chooſing his Apoſtles, and diſciples, and geuing them autoritie to execute their office: to beholde alſo the imitation of the ſame in ſaincte Paule in the inſtitution of Biſhopps and preiſtes with his owne hande, and the order preſcribed to other to be circumſpect before they did laie on their handes: And then ſhall they perceaue, that not euery man for his owne phantaſie maye intrude him ſelf, but onelie ſoche as be called. H

THE

A

THE EIGHT CHAPITER EXHORTETH MEN to heare, or to read the expoſitions of the ſcriptures, and not to præſume vpon their owne vnderſtanding.

SIt omnis homo (ſaieth ſainct Iames) *velox ad audiendum, tardus autem ad loquendum, et tardus ad iram.* Let euery mā be ſwifte to heare, but ſlow to ſpeake, and ſlow to wrathe. This counſel truly ys verie good and profitable. For as in the man of manie woordes ther lacketh not of fence: So the (foole as the wiſe man ſaieth) yf he holde his peace, he ſhalbe reputed wiſe, and to haue vnderſtanding, when he ſhetteth his lipps. And whie, for he hath the propertie of a wiſe man. For as Salomon ſaieth he ys wiſe and diſcreet that tempereth his woordes. *Iacob. 1.* *Prou. 10.* *Ibid. 17.* *Ibid. 17.*

As by ſcilence, ys ſhewed wiſdom: So by hearing wiſdom ys gotten. For (as Salomon ſaieth) *Audiens ſapiens, ſapiētior erit, & intelligēs gubernacula poſsidebit.* By hearing the wiſe man ſhall come by more wiſdom, and hauing vnder- *Ibidem, Sup. 1.*

B ſtanding ſhall atteign to gouernment. Vpon the whiche place ſainct Hierom hath a goodlie ſaieng. *Quód autē ait, ſapientem cum audierit verbum, ſapientiorē effici: oſtendit neminem in hac vita ita ſapientem fieri poſſe, cuius ſapientia nequeat augeri, ſemperq; moris eſſe ſapientum, vt dictis maiorum, aliquando etiam minorum auſcultent, & quicquid in illis vtilitatis audierint, ad ſe replicent, ſuoque in corde recondant. Denique audiuit ſapiens minor maiorem, regina Saba Salomonem, & ſapiētior redijt. Audiuit Moiſes ſocerum, multo inferiorem ſublimior, et ſapientior redditus eſt. Audierunt diſcipuli Chriſtum, & ſpiritum ſapientiæ percipere meruerunt. Audiuit Nicodemus, audiuit Gamaliel, audiuit diſcipulus eius, tunc Saulus, nunc Apoſtolus Paulus, ſapientes vtique verbum Euangelij, & ſapientiores ſunt facti. Qui etiam Paulus cum ad tertium cælum raptus audiuiſſet ea, quæ non licet hominibus verba loqui, nihilominus ad terram reuerſus aiebat: Quia ex parte cognoſcimus, & ex parte prophetamus.* *Hieron. in ca. prim. Prou.*

Wheras he ſaieth the wiſe man to be made wiſer, when he heareth the woord, he ſheweth that no man in this life can be made ſo wiſe, whoſe wiſdom maie not be encreaced, And further he ſheweth yt to be alwaie the maner of wiſemen, to take hede to the ſainges of their betters, and ſomtime alſo *The wiſe man by hearing maie be wiſer.*

C of their inferiours, that what profitt ſo euer they finde in them, they maie replie yt to themſelues, and laie yt vppe in their heart. To be brief, the leſſer wiſe heard the greater, the queen of Saba Salomon, and ſhe retourned wyſer, Moyſes hearde his father in lawe, the higher the farre lower, and he was made the wiſer. The diſciples heard Chryſt, and they receaued the Spirit of wiſdom. Nichodemus heard, Gamaliel heard, Saulus being then his diſciple, nowe the Apoſtle Paul heard, all theſe being wiſe men heard the woord of the goſpell, and they were made wiſer. The which Paul alſo when he was rapt into the third heauen, and had heard thoſe woordes, which yt ys not laufull for a man to ſpeake, yet being retourned to the earth he ſaied: Oure knowledge ys vnperfect, and oure prophecieng ys vnperfecte. Thus moche ſainct Hierom.

In the whiche ſentence two thinges maie emong other be noted: the one ys, that be ye neuer ſo wiſe, yet ye maie be wiſer. Wherfore diſdain not to learn either by hearing, or by reading. The other that all theſe, which S. Hierom bringeth in for example, contented them ſelues to heare, and by hearin-

D ge came to more wiſdō. Let not then the prowde or arrogant, be ſingular in his owne conceat, for the ſuperiour maie heare and learn of the inferiour, as here ye haue perceaued Moyſes to doo of Ietro, his wifes Father.

Yf thē we ſhould hear ād learn of al mē, moche more ſhould we heare and

learn of them, whome God hath appointed in his Churche, to be paſtours ād E
teachers, whom of deutie we aught to heare, as being cōmended vnto vs by
God and his Church, and preaching vnto vs nowe by their bookes, as ſom-
time they did by their mouthes, whoſe holines and learning was ſoche, that
they maie verie wel be takē for the elders that Ieſus Sirach ſpeaketh of ſaing:
Eccleſ.8. *Ne deſpicias narrationē presbyterorū ſapientiū, & in prouerbijs eorū conuerſare. Ab ipſis enim diſces ſapientiā & doctrinā intellectus, &c.* Deſpiſe not the ſermons of ſoche
elders, as haue vnderſtādinge, but acqueint thy ſelf with the wiſe ſentēces of
thē. For of them ſhalt thow learn wiſdom, and the doctrine of vnderſtāding.
2.Tim.4. But for aſmuche as men maie appoincte to thē ſelues ſoche elders, as they
phantaſie, as ſaincte Paule prophecieng both of ſoche maſters and diſciples
ſaith: The time ſhall come, when they ſhall not ſuffer holſome doctrine, but
after their owne luſtes ſhall they, whoſe eares doo ytche, gett them an heape
of teachers, and ſhall withdrawe their eares frō the trueth, and ſhal be turned
to fables: yt ys expediēt that we learn of the wiſe what elders we ſhal folowe.
Ieſus Syrach teacheth vs to learn of ſoche elders, as had learned of their F
Fathers. *Ne te prætereat narratio ſeniorum, ipſi enim didicerūt à patribus ſuis, quoniā ab*
Ibid.8. *ipſis diſces intellectum, & in tēpore neceſsitatis dare reſponſum.* Go not from the doctri
ne of the elders, for they haue learned yt of their fathers. For of them thowe
ſhalt learn vnderſtāding, ſo that thow maiſt make aūſwer in the time of nede
Elders that are to be folowed. In this godlie counſel ye perceaue the cauſe geuen, why ye ſhoulde learn of
your elders, bicauſe (ſaieth he) they haue learned of their Fathers. As who
might ſaie, the learning that ys learned of the Fathers, ys no new inuēted do
ctrine, yt ys no ſtraunge doctrine vnknowē to the cōgregacion, of the which
S. Paule geueth yow admonitiō, ſaieng. *Doctrinis varijs, et peregrinis nolite abduci.*
Straūge do ctrines are not to be folowed. *Optimū eſt enim gratia ſtabilire cor.* Be not caried awaie with diuerſe and ſtraūge
doctrines, for yt ys a good thing that the heart be eſtabliſhed with grace: But
yt ys a doctrine tried and continued frō ſucceſsiō to ſucceſsiō, a doctrine that
ys permanent, through all ages.
Therfor go not frō that doctrine, neither choſe yow anie other elders to
Elders that are not to be folowed learn of, but ſoche as haue learned of their fathers. Therfor choſe not ſoche
elders, as be inuētours of their owne doctrine, as the Lutherās choſe Luther, G
who teaching that womē maie preache, teacheth an inuēted doctrine againſt
1.Cor.14. the ſcripture. For S. Paule ſaieth. *Mulieres in eccleſiis taceant, non enim permittitur eis*
loqui, etc. Let your women kepe ſcilence in the congregacion, for yt ys not per
mitted vnto them to ſpeake, but to be vnder obedience, as ſaieth the law. Yf
they will learn anie thing let thē aske their husbandes at home. For yt ys a
ſhame for women to ſpeake in the congregacion.
In aſſert. art.6. *Luther* taught that cōtritiō maketh a man a more ſinner. And that the righ
Ibid.ar.31 teouſe man doth in euerie good worke, that he dothe, mortallie offende. Lu-
Luthers ſtraunge doctrine. ther alſo taught that euery chriſtian man ys a preiſt for the cōmon miniſtrie.
In libell.de Baptiſmo. Theſe be ſtraunge doctrines, bothe to the ſcriptures, and to oure elders, and
Pſalm.50. therfore we maie not learn of him, for he hath not learned of the Fathers.
Zuinglius ſtraunge doctrine *Zuinglius* taught that original offēce ys no ſinne. Yet Dauid in the pſalme hū
In articulis in fine. blie confeſſeth. *Ecce in iniquitatibus conceptus ſum, et in peccatis concepit me mater mea.*
Ioan.3. Behold (ſaieth he) I was conceaued in iniquitie, and in ſinne hath my mother
conceaued me. And ſaincte Paule ſaieth: *Natura ſumus filij iræ.* of nature we be
the children of wrathe or damnacion. *Zuinglius* taught alſo, that the children H
of chriſten men nede not to be Baptiſed, but yf they die withoute Baptiſme,
they ſhall be ſaued: yet Chryſt ſaieth: *Niſi quis renatus fuerit ex aqua et ſpiritu*
ſancto, non poteſt introire in regnum Dei. Except a man be born agaīn
of the,

A of the water, and the holie goſte, he can not entre into the kingdō of God.
Of this man therfore maie ye not learn, neither doo ye heare him, for whie he hath not learned of the fathers. Whiche thinge moſt arrooantlie, euen Luther (like as yt becometh a Lucyferan) folowing his maſter Lucifer prowdelie proteſteth not a fewe times, and ſaieth, that he will not be taught of men but of God.

Luthers luciferouſe pride.

O deueliſh and wicked ſaing. This ys a ſecond Paule. The firſt Paule ſaieth ſpeaking of the goſpell. *Neque ab homine accepi illud, neque didici, ſed per reuelationem Ieſu Chriſti.* Nether haue I receaued yt of man, nether learned yt, but by the reuelation of Ieſus Chryſt. The ſecond Paule ſaieth that he will not learn of man, but of God. But as ther ys a firſt Adam, and a ſeconde, the one earthlie, the other heauenlie: And as in the firſt Adam all doo die, and in the ſecōde all be reuiued. So our firſt Paule ys heauenlie: this ſecond earthlie that firſt leadeth to ſaluation; This ſeconde to damnacion.

In lib. cōt. Canon.

1. Cor. 15.

B Zuinglius wrote *de claritate verbi Dei*, of the clereneſſe of the woorde of God, an whol booke, to the entent to make you ſuppoſe hard thinges to be eaſie, and ſo to paſſe through thē not as the trueth woulde lead yowe, which ys hard to finde, but as yowre phantaſie ſhould moue you, which ys at hāde, and that he might with like facilitie bringe yowe to errour, ſciſme, and hereſie, and ſo conſequentlie to damnacion. Wherof he being ſoche a ſecōd Paule, ys the right miniſtre. Howe falſelie that booke ys compiled, this that ys here ſaied dothe manifeſtlie declare, and inuincible proue.

Zuinglius wrote a booke of the clereneſſe of ſcripture

What ſhoulde I troble thee, Reader, with reherſall of the falſe doctrine of *Oecolāpadius* of *Bullingerus*, of *Caluinus*, of *Bucer*. ād of ſoche like? Who although they diſſent emong themſelues in manie thinges: yet in manie they agree, ād ſpecialle in this, that they be all mortall enemies to the catholique Churche.

Heretiques diſſēt emōg themſelues but conſpire al againſt the Church

Of theiſe fathers hath this our Aduerſarie learned his doctrine, of the which he ys a ſtowte mainteiner as ye haue partlie heard. But maye we hope to drinke ſwete water, oute of a ſtinking puddle? Maie we gather (as our Sauiour Chryſt ſaieth) grapes of thornes, or figges of thiſtles? Maie we hope to learn the wholſom trueth of him, who hath ſucked the lothſom poyſon of

Heretiques what Fathers they folowe.

C Hereſie, of Luther and Zuinglius, of whoſe deteſtable doctrines ye haue heard, of many their wicked aſſertions, a fewe reherſed, that by them ye maie iudge of the reſt.

Math. 7.

He that foloweth ſoche doctors and buildeth vpō ſoche ſandes, forſaketh the ſtrong rocke: he alſo leaueth the fountain of the water of life, and puddleth in the fowle puddles which they haue digged, whiche can not holde water. Wherfor as they be not to be folowed, nō more ys this Aduerſarie, being certen, that none of thē all haue taught the doctrine that they learned of holie catholike Fathers, but of ſoche fathers as be of the nōbre of the elders, ād teachers that faincte Peter ſpake of, whiche ſhoulde come emong vs. *Fuerunt in populo Pſeudoprophetæ, ſicut & in vobis erunt magiſtri mendaces, qui introducent ſectas perditionis, etc.* Ther were falſe Prophetes in the people, as emōg yow ther ſhal be falſe teachers or lieng maſters, which ſhall bring in damnable ſectes euen denieng the Lorde, that hath bought thē, ād ſhal bring vpō thē ſelfs ſwifte dānation. Wherfor coūt thē not as elders mete to learn of, leeſt ye be of the nōbre of thē, that faincte Peter immediatlie ſpeaketh of: And manie (ſaieth he)

Heretiques whie they are not to be folow.

2. Pet. 2.

D ſhal folow their dānable waies, bi whō the waie of trueth ſhal be blaſphemed

Of theiſe folowers ther be ſome, that folowing the arrogancie of their maſters, wil aſſēble cōpanies in corners, ād being rude ād illiterate, not brought vppe in the ſtudie of ſciēce, but onelie in trade of worldlie craftes wil take vpon thē to teache before they learn as S. Hierō ſaieth.

Corner teachers.

And this emong other ys lamentable, that mē will sett so litle by the faith E
of their Lord God: so litle by the doctrine of Gods Churche: so litle finallie
by their owne sowles, that they will hassard all these vpon the credite of so-
che an ignorāte vppestarte, who neuer learned of his Fathers, neither knewe
what the Fathers had taught.

But be not so light (o Brethren) be not so light, haue a more staie in you,
be not so easilie caried awaie frō your Lord God, to your destruction. Yf ye
haue cōmitted your selfs to soche light masters, open nowe your eyes, ād be
holde howe ye haue ben deceaued. And to exhorte you with sainēte Paules
Ephes. 4. woordes, frō hencefurth be no more babes, wauering, and caried aboute
with euerie winde of doctrine, by the wilinesse of mē, through craftinesse,
wherwith they laie in wait for yowe, to deceaue yowe. But folow the trueth
in charitie, and in all thinges growe in him which ys the head, euen Chryste.

Teachers meet to be beleued. And this shall yowe the better do yf ye wil well regard the counsel of Sa-
lomon, who saieth thus to euerie one of yowe: *Audi fili mi disciplinam patris tui,*
et ne dimittas legem matris tuæ. My Sonne heare thy fathers doctrine, and forsa- F
Pron. 1. ke not the lawe of thy Mother. Vpon the which text sainct Hierom saieth
Hier. ibid. thus: *Notandum, quod ita nos disciplinam patris audire præcipit, vt legem quoque matris*
nullo modo dimittamus, quia non sufficit vt quis se Deum diligere, & eius præceptis obtem
perare dicat, si vnitatem Ecclesiæ fraterna charitate nō sequatur. Yt ys to be noted, that
he commaundeth vs so to heare the doctrine of the father, that we also by nō
means forsake the lawe of the Mother. For yt sufficeth not that anie mā shall
saie that he loueth God, and obeyeth his commaundementes, yf with bro-
therlie charitie he folowe not the vnitie of the Churche.

Howe to knowe good teachers. Note well, Reader, this note of sainēte Hierom, and by this learne to
knowe bothe when your teacher ys good, and when his learninge ys good;
yf your teacher remain in the vnitie of the Churche, and his learning swarue
not from the same, nor teache dissention from that, that in yt ys taught, then
ys your teacher, and his learninge soche, as ye maie withoute daūger accept.
Yf otherwise, flee yt, as from a serpent.

And yf ye wolde learn or being learned wolde be resolued in doubtes
(as ys before said) seke not onelie soche as be onelie learned, but seke soche G
as being best learned, haue learned of their Fathers, and abiding in the same
do so embrace the doctrine of their Fathers, that they in no poincte forsake
the lawe of their mother the Churche, as by this Aduersary ye are taught to
doo. For yf all christēdom maie be called the Churche, thē teacheth he yow
to forsake the lawe of your mother the Church. For wher ys this doctrine of
Straunge doctrines his professed through oute the Churche, and not raither the contrarie? Befo
re these fewe yeares, where was yt taught in all the Christian worlde, that
Chrystes bodie ys not in the Sacrament? that yt ys not to be offred for the
quick and the dead? that yt ought not to be reserued for the commoditie of
the sick? that yt aught not to be honoured? that soules departed are not to
be praied for? that we maie not make requestes to Saincte̅s to praie for vs? ād
manie soche other.

Teachers not meet to be beleued. Seing thē he forsaketh the lawe of his mother, though he pretende to haue
learned of the Fathers: yet ys he not to be folowed, bicause he hath not bo-
the theise two, that ys, bothe the learning of his father, and also the lawe of
his mother. For they onelie are to be folowed, that haue both theise. Thus H
shall ye finde the holie Fathers to haue doen, as first for exāple sainēte Hierō,
a mā not of the cōmon sorte of learned mē, but an excellēt, and singular mā,
who neither hauinge affiance in his owne iudgement, notwithstanding his

great

A great learning neither ſeking obſcure teachers, but moſt famouſe, reporteth this of himſelf: *Non ab adoleſcẽtia aut legere vnquam, aut doctos viros ea, quæ neſciebã, interrogare ceſſaui, & meipſum tãtùm (vt pleriq;) habui magiſtrũ. Deniq; nuper ob hãc vel maximè cauſam, Alexãdriã perrexi, vt viderẽ Didymũ, & ab eo in ſcripturis omnibus, quæ habebã dubia, ſciſcitarer.* I haue not frõ my youth ceaſſed at any time, either to read, or ells to aske of learned men, ſoche thinges as I knewe not. Nether haue I had or vſed my ſelf (as manie do) as maſter to my ſelf. But of late euẽ ſpeciallie for this cauſe I wẽt to Alexãdria, that I might ſẽ *Didymus*, ãd that I might aske of him, ſoche doubtes as I had in all the ſcriptures. Thus ſainct Hierom. *Hieron in Prohemio Epiſt. ad Eph. ad Paul. & Euſto. Sainct Hierom howe he learned the ſcriptures.*

In the which reporte ye do heare (howe cleresoeuer *Luther* and *Zuinglius* make the ſcriptures) that ſaincte Hierõ fownde doubtes therin, and for diſſolution of thẽ trauailed to Alexandria to *Didymus*. In which facte alſo yt maie be learned that yf ſainct Hierõ ſo notable a mã, ſought a famouſe mã to learn him, yt maie well beſeme other ſo to doo. Did not *Damaſus* being Biſhoppe of Rome ſend to ſaincte Hierõ to be aunſwered in certain doubtes, and diſ-

B deined not to learn of him? Did not ſaincte Auguſtin go to Millen to ſaincte Ambroſe to heare him, and to learn of him? Howe many that were learned worte to ſainct Auguſtin to be taught of him in diuerſe matters of ſcripture? Yt wolde well fill an wholl volume to nõbre vppe thoſe that haue trauailed cõtries, to heare and learn of good holie learned men, and that haue written to other for the like. And therfore to conclude this matter, I will no more but bringe in the ſaieng of ſainct Clement the holie Martyr, and diſciple of ſaincte Peter the Apoſtle, and then enter into the matter, which principallie I haue in pourpoſe to treacte of. *Damaſus learned of S. Hierom. S. Auguſtin of S. Amb. Many learned of S. Aug.*

Saincte Clement in his fiſte epiſtle writeth thus: *Relatũ eſt nobis, quòd quidã in veſtris partibus cõmorantes, aduerſantur ſanis doctrinis, & prout eis videtur, & non ſecũdũ traditiones patrũ, ſed ſecundũ ſuũ ſenſum docere videntur. Multas enim quidã (vt audiuimus) veſtrarũ partium, ſecundum ingeniũ hominũ, ex ijs quæ legunt veriſimilitudines capiunt. Et ideò diligenter obſeruandũ eſt, vt lex Dei cum legitur, non ſecundum propriã intelligentiã legatur, vel doceatur. Sunt enim multa verba in diuinis ſcripturis, quæ poſſunt trahi ad eum ſenſum, quem ſibi vnuſquiſque ſponte præſumpſit. Sed fieri non oportet. Non enim*

C *ſenſũ, quẽ extrinſecus adulteretis, alienũ & extraneũ debetis quærere, aut quoquo modo ipſũ ex ſcripturarũ autoritate confirmare, ſed ex ipſis ſcripturis ſenſum capere veritatis. Et ideò oportet ab eo intelligentiã diſcere ſcripturarum, qui à maioribus ſecundum veritatem ſibi traditam ſeruauit, vt & ipſe poſsit ea, quæ rectè ſuſcepit, competenter aſſerere.* *Clemens epiſt. 5.*

Yt ys reported vnto vs, that ſome duelling in your partes, are aduerſaires to wholſom doctrines, and are perceaued to teache euẽ as yt liketh thẽſelues, ãd not according to the traditiõs of the Fathers, but according to their own vnderſtanding. Some of your countries (as we haue heard) take many likelihoodes of thoſe thinges, that they do read, according to the witte of men. And therfore yt ys diligentlie to be looked vnto, that the lawe of God whẽ yt ys red, be not red or taught according to mens owne vnderſtanding. For ther be manie woordes in the ſcriptures of God, which maie be drawen to that vnderſtãding, that euery mã at his own pleaſure hath choſen. But it maie not ſo be doen. For ye ought not to ſeke an vnderſtanding diuerſe and ſtraunge, which ye maie adulterate, or by any maner of means by autoritie of the ſcrip-

D turs in the outwarde face to confirme, but of the ſcriptures themſelues to take the true vnderſtanding. And therfore ye muſt learn the vnderſtanding of the ſcriptures of him, who kepeth yt according to the trueth deliuerid vnto him frõ his elders, that he maie alſo agreablie teache, that he hath well receaued. Thus farre Sainct Clement. *Scripture maie be drawen to diuerſe ſenſes.*

To take and embrace this ordre, I meen, to miſtruſt oure owne iudgemẽtes, E
ād therfore to heare our Fathers, ād vpō their iudgemẽtes, not vpō our own phātaſies, to ſtaie our ſelues in the true vnderſtāding of the ſcriptures, I haue yf my iudgemen⁹ faill me not geuen thee (gentle Reader) god occaſion. For firſt to remoue and diſproue the falſe ſaing of Luther and Zuinglius, who haue taught that the ſcriptures be eaſie and plain to be vnderſtanded (wherun to this proclamer willing the ſcriptures to be common, ſemeth to agree, and conſent, I haue proued by diuerſe and ſondrie places, yea and by whol bookes of the olde Teſtament, that theſame ys verie harde, and full of difficulties not able to be diſſolued, but by a mā wel exerciſed in the reading and knowledge of the ſame. And the like haue I doen of the goſpells.

As for the epiſtles of ſaincte Paule, yt ys proued by the inuincible teſtimonie of ſainct Peter, that they be harde, ād be deprаued of manie to their own damnaciō. And that this might fullie appeare to thee I haue at large opened and proued theſame, not onelie by the ſaing and iudgementes of the beſt ād moſt auncient fathers of Chryſtes Churche, as of ſaincte Clement, Hierom, F
Chryſoſtome and other: but alſo by their maner of atteigning to the vnderſtanding of the ſcriptures for that they be hard. Whiche their maner I haue alſo declared by their owne teſtimonie.

The difficultie of the ſcriptures thus proued, cōtrarie to the ſainges of Luther and Zuinlius, I haue proceaded to declare by the ſcriptures firſt, and after by the famouſe learned Fathers, howe we ſhall come to the vnderſtāding therof. Wher yt ys made manifeſt that we muſt atteign therunto by the teaching of the preiſtes, which God hath appointed to be paſtours ād teachers, and Fathers of the people, to feede thē, to teache thē, and to bring thē vppe in God. And yet maie we not learn of euery one that taketh vpon him the name of a paſtour, teacher or Father, but of ſoche as teache the lawe of our heauēlie Father, and ther withall forgetteth not the lawe of our mother the holie churche. Theiſe two propreties he muſt haue iointlie, for the one withoute the other ſufficeth not in a teacher, as by ſainct Hierom yt ys declared. Who alſo (as ſaincte Clement teacheth) muſt be ſoche one as teacheth the vnderſtanding of the ſcriptures according to the trueth that he hath receaued and learned of his elders. G

Teachers meet to be folowed.

According to which counſell I minding to ſearche the vnderſtanding of certain ſcriptures which be in controuerſie, I will repair to them that be the elders of Chriſtes Churche, whiche I terme his Parliament houſe, and to learn of them the true vnderſtanding of thoſe ſcriptures. I wiſh therfore the reader, to ſubmitte his iudgement vnto them, as I will doo, and all affection ſett aparte, to learn of them, we ought to learn of, who, I doubte not, will ſo well and clerely open to vs the trueth of that matter, that we ſeke, that except we will not ſee, we ſhall perceaue yt.

The holie ſpirit of God geue vs the gifte of vnderſtanding, and an humble and docible heart to receaue and embrace his trueth.

THE NINGHT CHAPITER DECLARING

that oure redemption was prenunciated by promiſſes, figures, and prophecies, and what the promiſſes be, and to whome they were made.

Sap.8.

ALmightie God beholding the miſerable ruine of man, and mercifullie entending the repaire of the ſame, by his prouident wiſ- H
dome, *quæ diſponit omnia ſuauiter*, which diſpoſeth all thinges louinglie, according to his foreknowledge, whiche was from euer, declared vnto man the mean, howe by whom, and when hys

laps

A laps or fall ſhoulde be reſtored, aſſuring hym of hys redemption, euen by the woorde of hys owne mouthe, that wher man through hys fall had experience of the ſore burden of Gods iuſtice, he might alſo haue a taſte and hope of his mercie, and beholdinge the goodlie contẽperament of bothe in God, might frame alſo in him ſelf a right temperature of feare and loue, fearing for iuſtice, and louing for mercie, and therby in good ordre of ſpirituall melodie, yoifullie ſinge with the Prophete Dauid: *Miſericordiam et iudiciũ cantabo tibi Domine.* Mercie and iudgement will I ſing to thee, o Lord. *Pſal. 102.*
For *Miſericors Dominus et iuſtus.* Oure Lord ys mercifull and righteouſe.

Thus I ſaie Man hauing in practiſe that God ys a God of iuſtice, leſt he ſhoulde be ouerwhelmed and depreſſed with deſperacion for lacke of mercie, Before the ful ſentence of Gods iuſtice was pronoũced, aſſurãce of mercie was made, that mã being nowe preſſed with the one, ſhould be releiued with the other. *Inimicitias ponam inter te, et inter mulierem, et ſemẽ tuũ & ſemẽ illius: ipſa conteret caput tuum.* I will put enemitie (ſaid allmightie God to the Serpẽt) B betwen thee, and the woman, betwen thie ſeed and her ſeed, the ſame ſhal tread downe thine head. By the whiche woordes aſſuredlie our firſt Parentes conceaued a firme hope of a Meſſias, of a Redemer, and of a Sauiour to come of the ſeed of a woman, that as the Enemie the Deuell had craftelie ſupplãted, and therbie ouerthrowẽ mã: So he by noble victorie wrought on the croſſe, and accepted and approued by the iuſtice of God, ſhoulde debel the enemie the deuell and take the ſpoill from him, whiche was mankinde.

Aſſurãce of mercie promiſed to man before full ſentence of iuſtice was pronounced.

Gen. 3.

And as our righteouſe, and neuer the leſſe our mercifull Lord God had ſignified this gladde tidinges of Redẽption to oure firſt Parentes, that they might vnderſtand the mercie of God, and therby conceaue and haue hope and comforth: Euen ſo likewiſe did he to our Fathers the holie Patriarkes, and other our elders notifie the ſame by diuerſe means, as by promiſſes, figures, and prophecies. Of the whiche three I ſhall by Gods helpe ſeuerallie ſpeake. And firſt as the order leadeth, I will treacte of promiſſes.

To our Father Abraham God declared the gladde tidinges of our Redemption by promiſſe, ſaing thus: *In ſemine tuo benedicentur omnes nationes terræ.* *Gen. 22.*
C In thy ſeede ſhall all the nacions of the earth be bleſſed. Who was this ſeede, by whom al nacions ſhoulde be bleſſed, and howe they ſhoulde atteign vnto yt, ſaincte Paule to the Galathians by the teaching of the holie Goſte, declareth ſaiẽg: To Abrahã and his ſeed were the promiſſes made. He ſaieth not, in thie ſeedes, as to manie: but yn thy ſeed as of one which ys Chriſte.

Promiſſe made to Abrahã.

As ſaincte Paule here by the inſtruction of the holie Goſte, expowndeth this promiſſe to be made of Chriſte: So doubte ye not but the ſame holie Spiritie, had breathed the like breath into the holie Patriarke Abrahã, wherbie he vnderſtood, that Chriſt after the fleſh ſhoulde deſcend from him, and that this bleſſing ſhoulde by him happen to all nacions. For all nacions ſhall atteign to this bleſſing, that beleue with faithful Abraham (as ſaincte Paule declareth in the ſame chapiter: The ſcripture (ſaieth he) ſeing before hand that God wolde iuſtifie the heathen through faithe, ſhewed before hande glad tidinges to Ahraham, ſaing: In thee ſhall all nacions be bleſſed. So then they whiche be of faith are bleſſed with faithfull Abraham.

Galat. 3.

Ibid. 3.

D In the whiche declaracion we maie learn, that the promeſſe was made to Abraham: the fullfillinge of the ſaid promiſſe ſhoulde be doen by Chriſte, who ys that one ſeed: the receauers of this promiſſe are the faithfull,

To kinge Dauid alſo he opened the ſame by promiſſe ſaienge: *De fructu ventris tui ponam ſuper ſedem tuam.* Of the frniẽte of thy bodie, ſhall I ſeete vppe

vpon thy ſeat. whiche woordes of the pſalme, are a reherſall of the promiſſe E
2 Reg.7. made to king Dauid in the ſecond booke of the kinges, wher yt ys written thus: I will ſett vppe thy ſeed, whiche ſhall proceade of thy bodie, and will ſtabliſh his kingdom, he ſhall builde an houſe for my name, and I will ſtabliſh the ſeat of his kingdom for euer.

Whiche promiſſe although the Ieues wolde haue to be vnderſtanded and perfourmed in Salamon: yet yt can not ſo be, for that theſe woordes *I will ſtabliſh the ſeat of his kingdom for euer* can not be veryfied in Salomon, whoſe worldlie kingdom ys finiſhed, and vtterly extingniſhed, and was ſo before the coming of Chriſte, according to the prophecie of the holy Patriarke Ia-
Gen.49. cob, who prophecied thus: *Non auferetur ſceptrum de Iuda, & dux de femore eius, donec veniat qui mittendus eſt: & ipſe erit expectatio gentium.* The ſcepter ſhall not be taken from Iuda, and the lawegeuer from betwixt his feet, vntill he comme that ſhall be ſent, and he yt ſhal be, whom the gentiles ſhall looke for.

Chriſt ys the ſeed Promiſed to Dauid and not Salomon. By whiche prophecie yt ys manifeſt, that at the coming of Chriſte, the F kingdom of the Iewes ſhoulde ceaſſe, wherby yt ys conſequent, that the promiſſe of God made to Dauid, tendeth not to Salomō and his Succeſſiō, whoſe kingdom muſt haue an ende, as the prophecie of Iacob ſignified: But yt reſpecteth Chriſte, who lineallie deſcended from Dauid. *Qui factus eſt ei ex ſemine Dauid ſecundum carnem,* whiche was borne to him of the ſeed of Da-
Rom.1. uid after the fleſh as ſainct Paule ſaieth, whoſe kingdom ys euerlaſting accordinge to the prophecie: *Super ſolium Dauid, et ſuper regnum eius ſedebit, vt confirmet et corroboret illud in iudicio et iuſtitia, amodò et vſque in ſempiternū.* He ſhall
Eſay.9. ſitte vpon the ſeat of Dauid, and in his kingdome to ſett vppe the ſame, and to eſtabliſh yt with equitie and righteonſueſſe from hence furth for euermore.

That this ys to be vnderſtanded onely of Chriſte, the reſt of the ſentence goinge immediatelie before dothe make yt ſo plain, that all men of iudgement muſt nedes confeſſe, that yt can not admitte any other vnderſtanding. For thus the prophete ordereth the woll ſentēce: Vnto vs a childe ys born, and vnto vs a Sonne ys geuen, vpon his ſhoulder dothe the kingdom lie, and G he ys called by his owne name, wounderfull, the geuer of counſell, the mightie God, the euerlaſting father, the prince of peace, he ſhall make none ende to encreaſe the kingdom, and peace. And ſhall ſitte vpon the ſeat of Dauid, and in his kingdō, to ſette vppe the ſame, and to ſtabliſh yt with equitie and righteouſneſſe from hencefurth for euer more.

Who ys he that ys a childe born to vs, that ys or maye be called the migh tie God, and the euerlaſting Father, but our Meſſias, our Sauiour Chriſte, God and man? who ys the Sonne geuen to vs, that ſhall ſitte vpon the ſeat of Dauid, for euer more, making no ende to encreaſe his kingdom, and ſtabliſhe yt with equitie and righteouſneſſe for euer more, but Ieſus Chriſte,
1.Cor.1. oure verie Meſſias, the verie naturall Sonne of our heauenlie Father, which ys geuen to vs to be our Redemption, iuſtificacion, and ſanctification? Who geuing his commiſſion to the Apoſtles, to preache his Goſpell ap-
Mar. vlt. pointed them no termes, limittes or bowndes, neither did he make anie difference of creatures or people, but *Ite,* (ſaied he) *in vniuerſum mundum, et prædicate Euangelium omni creaturæ.* Go ye through oute all the worlde, and H
Pſal.18. preache the Goſpell to all creatures. whiche thing they ſo doinge, *In omnem terram exuit ſonus eorum, et in fines orbis terræ verba eorum.* Their ſound ys gon into all londes, and their woordes into the endes of the worlde.

His

A His kingdom ys wounderfullie encreaced, ſo that the prophecie of Malachie ys fullfilled: *Ab ortu ſolis vſque ad occaſum magnum eſt nomen meum in gentibus, et in omni loco ſacrificatur, et offertur nomini meo oblatio munda.* From the riſing of the Sunne vnto the goinge downe of the ſame my name ys great emõge the gentiles, yea in euerie place ys ther ſacrifice doen, and a clean meat offing offerd vppe vnto my name. *Malac. 1*

Yt ys to be noted that the Prophete ſaieth: To the name of God in euery place ſhall ſacrifice be doen, whiche maner of doing of ſacrifice, being mẽt of the Sacrifice of Chriſtes Church ſo to be doẽ eueriewher, well declareth the great encreace of Chriſtes kingdom. Whiche muſt nedes ſo be, For *Dominabitur à mari vſque ad mare, et à flumine vſque ad terminos orbis terrarum.* His dominion ſhall be from the one ſea to the other, and from the flood vnto the woorldes ende. They that dwell in the wildernes ſhall knele before him, his enemies ſhall licke the duſt. The kinges of Tharſes, and of the Iles ſhall geue preſenttes, and the kinges of Arabie and Saba ſhall bring giftes. All kinges B ſhall fall downe before him, all nacions ſhall do him ſeruice. *Pſal. 71.*

Here *Iacobus de valentia* expounding the dominion of Chriſte, whiche ſhal be from one ſea to an other, ſaieth that yt ys from the Sea Mediterranian vnto bothe he Ocean Seas, and vnto the Southe, and ſo yt comprehendeth all Affrike, and vnto the north Sea, and ſo yt comprehendeth all Europe: And he ſhall haue dominion from the flood *Nilus* and *Tanays*, vnto the endes of the worlde that be toward the Eaſte, whiche comprehendeth all Aſia, and ſo his dominion ys ouer all the worlde. For being ouer theſe three partes, all whiche three receaued Chriſtes faith, and ſubmitted them ſelues to his holie religion, in to the whiche three partes the wholl worlde ys diuided, yt maie well be ſaied, that hys dominion, ys ouer all the worlde. *Iacobus de Valentia.*

Chriſte then alone and no pure earthlie kinge ys he, that ys promiſed to Dauid, to ſitt vpon his ſeat for euer, and to dilate his kingdom, ſo that ther ſhall be none ende of the encreace of yt *Chryſt, not Salomon promiſed to Dauid.*

That in this promiſſe made vnto Dauid was ment Chriſte, ſaincte Paule, C alſo in the Actes of the Apoſtles declareth. *Inueni Dauid filium Ieſſe virum ſecundùm cor meum, qui faciet omnes voluntates meas. Huius ex ſemine Deus ſecundùm promiſſionem eduxit Iſraëli ſaluatorem Ieſum.* I haue fownde (ſaith allmightie God) Dauid the Sonne of Ieſſe, a man after my owne heart, which ſhall fullfill all my will. Of this mans ſeed (ſaieth ſaincte Paule) hath God, according as he had promiſed brought furth to Iſraël a Saulour Ieſus. By which woordes ſaincte Paule teacheth plainlie that Ieſus our Sauioure, was promiſed to comne of Dauid. *Act. 13.*

And for that the promiſſe was made both to Abraham and to Dauid (as yt ys declared) that Meſsias ſhoulde deſcend from them both: Therfore the Euangeliſt ſaincte Matthew deſcribing the Genealogie of oure Sauiour Chriſte after the fleſh, beginneth the ſame at Abraham and Dauid, calling Chriſt the Sonne of Dauid and Abraham, ſaing: *Liber generationis Ieſu Chriſti, filij Dauid, filij Abraham.* The booke of the generacion of Ieſus Chriſt the Sõne of Dauid, the Sonne of Abraham.

And to conclude, two prophetes of the newe Teſtament, namelie the D moſt excellent Prophetiſſe the virgen Marie, the mother of that promiſed ſeed Chriſte, and Zacharias the Father of Iohn the Baptiſt, do teſtifie this alſo. She ſaieth: *Suſcepit Iſraël puerum ſuum, etc.* He hath holpen his ſeruannt Iſraël in remembrance of his mercie, enen as he promiſed to owre Farhers, *Luc. 1.*

Abraham

Abraham and his seed for euer. The other saieth: *Et erexit cornu salutis nobis, in domo Dauid &c.* And he hath raised vppe an horn of saluacion to vs in the house of his seruannt Dauid, Euen as he promised by the mouthe of his holie Prophetes, whiche were sence the worlde began. E

In the whiche prophecies we maie perceaue, that the holie Goste did strike an vniforme sownde in these two instrumentes sownding that the promisses made to Abraham and Dauid, and spoken by the Prophetes sence the worlde began, were nowe fullfilled in that, that Christ the Sauioure of the worlde was conceaued and incarnate in the wombe of the immaculate virgen Mary, by whom the blessing promisssed, shoulde come to all the nacions of the earth, as nowe we haue seen profourmed.

THE TENTH CHAPITER TOVCHETH THE FIGURES OF CHRISTES INCARNATION, PASSION, RESURRECTION, AND ASCENSION.

AS vnto these two noble Fathers before spoken of, God by manifest promisse opened the ioyfull coming of our Sauioure into shesh: So to other did he describe, and painte by figures, all the misterie of our Redemption to be wrought, doen, and perfected, by the same oure Saüiour. wherby their faith in Christe to come was moche nourished, and they by hope of redemption in Gods mercy moche comforted. F

Iudic. 13. Figures of Chrysts incarnation.

Vnto the wife of Manoah, the Angell of God appeared and saied: *Ecce sterilis es, concipies, & paries filium.* Beholde as yet thow arte barren, or hast had no childe before. Thowe shalt conceaue, and bring furth a Sonne. This was a figure of the Salutacō of the Angell to the virgē the mother of Christe *Ecce* (saied the Angell to the virgen) *concipies & paries filum*. Beholde thowe shalt conceaue and bring furth a Sonne.

Obserue and note the conformitie, and likenesse of both messages. Wherin note by whom the messages were doen, to whom they were doen, and what maner of persons they were doen, vnto by vhom the thing promised shoulde be perfourmed, of what force value and wourthinesse the thinges promised be; And then shall ye perceaue, howe liuelie the figure (for that part that yt ys a figure) painteth and setteth furthe the thing that ys figured. G

Figures be not in euerie point cōparable to the thinges figurated.

Note also that I saie, that a figure for that parte that yt ys a figure, dothe paint and sett furth the thing figurated, For enery storie conteining a figure, ys not a figure for the wholl storie, neither the persons of the figure, are in al poinctes to be likened, compared, or assembled to the thinge figurated. As for example.

Gen. 38. Ioseph and Chryst cōpared together.

Ioseph being solde of his bretheren for money, was a figure of Christe solde by Iudas to the Iewes for moneie. In the whiche figure application maye not so be made, that the person, who ys the figure, shall expresse or aunsivere the thing figured in all pointes and euery condicion: or that the person, who ys the figure, shal counteruaill the wourthinesse of the person figured. For Ioseph the person in this figure was a pure man: Christe the person figured God and man. Ioseph subiecte vnto sinne: Christ free from sinne. Ioseph solde not to die, but to be saued from death: Christe solde not to be saued from death, but to die. wherfore Ioseph in these partes and cōsideracōs, ys not a figure of Christ, but in this parte, that as Ioseph being innocent, his bretheren conspired againste him: So Christ being innocent, H

Iudas

A Iudas with the phariſeies conſpired againſt him. Ioſeph was ſolde of his bretheren: Chriſte of Iudas his elect Apoſtle, and brother. Ioſeph was called the Sauiour of the worlde: Chriſte was called, and ys the Sauioure of the worlde. *Vocabis nomen eius Ieſum: ipſe enim ſaluum faciet populum ſuum à peccatis eorum,* Thowe ſhalt call his name Ieſus, ſaieth the Angell. For he ſhall ſaue his people from their ſinnes. In theſe poinctes Ioſeph ys a figure of Chriſte. *Math. 1.*

So the Mother of Sampſon, and Sampſon himſelf being the perſons of the figure, maie not aunſwere the perſons figured in all partes. For the mother of Sampſon conceaued by man: The mother of Chriſte withoute man. Sampſon a ſinfull man: Chriſte void of ſinne. Therfor let vs conſider the figure in that parte that yt ys a figure. and firſt by whome the meſſage of the conception of thoſe childeren was doen.

Sampſons conception and Chryſtes compared to gether.

The conception of Sampſon was declared by an Angell: The conceptiō of Chriſte likwiſe by an Angell. The Angell ſaied to the mother of Sam-
B pſom: *Ecce concipies & paries filium.* Beholde thow ſhalt conceaue, and bring furthe a Sonne: The Angell to the virgen ſaied, *Ecce concipies & paries filium.* Behoholde thow ſhalt conceaue, and bring furth a Sonne. The Mother of Sampſon was alone when the Angell appeared to her: The mother of Chriſte was alone, when the Angell ſaluted her.

Mother of Sampſon compared with the mother of Chryſt. Bernardus epiſt. 174.

Secondlie, conſider what maner of perſons they were, to whome theſe meſſages were ſent. Yt ys to be ſuppoſed that the mother of Sampſon was in Gods fauour, to whome he did voucheſaif to ſende his Angell with a meſſage moche deſiered: Yt ys to be beleued that the mother of Chriſte was certenlie in Gods fauoure, who ſanctified her in her mothers wombe, and appoincted her to be the mother of his owne Sonne, and certifiied her ther of by the Angell. The mother of Sampſon had neuer childe before: The mother of Chriſte had neuer childe before.

Nowe thirdlie. Let vs cōſider by whom the thinges promiſed, that ys the conception of theiſe children ſhoulde be perfourmed. The mother of Sāpſon being barren, wher the ordre of nature coulde not cauſe her to conceaC ue, conceaued by Gods diſpoſition helping nature: The mother of Chriſte beinge a virgen, and not knowing man, coulde not by the courſe of nature conceaue, but conceaued by the power of God, and operacon of the holie Goſte. *Spiritus ſanctus ſuperueniet in te, & virtus altiſsimi obumbrabit tibi.* The holie Goſte ſhall come vpon thee, and the power of the higheſt ſhall ouerſhadow thee. *Luc. 1.*

Sāpſon and Chryſt cōpared. together.

Fourthlie and laſt, let vs ſearche of what wourthineſſe theſe childeren promiſed were. Sampſon was an a Nazarite vnto God from his youthe: Chriſt moſt acceptable to God from his youthe. Sampſon began to deliuer the children of Iſrael oute of the handes of the Philiſtines tirannouſlie reigning ouer them: Chriſt began to deliuer the people oute of the handes of the Deuell tirannouſtie reigninge ouer them. Thus beholding and weighing, howe goodlie the ordre of the conception of Chriſt aunſwereth the ordre and maner of the conception of Sampſon, we maie well perceaue the one did prefigurate the other.

D As the conception of our Sauioure Chriſte was thus prefigurated: So was his paſſiō and deathe alſo. Abraham hauing but his onelie begottē Son ne and beſt beloued Iſaac, yet at the commaundement of God, willing to ſlaye him, and offer him, he was a figure of the mercifull will of God the Father, who hauing but his onelie begotten, and beloued Sonne Ieſus *Gen. 22.*

Chriſte

Christe, was willing that he shoulde suffer death and be offred for vs. E

Isaac a figure of Christ Philip. 2.

Isaac bearing the woodde to the place of Sacrifice, and obedient to his fathers will, ther to be slain and offred, was a figure of Christe bearing the woodde of his crosse to the place wher he shoulde suffer, and being obedient to his Fathers will did suffer death, euen the deathe vpon the crosse. In whiche facte he did not onelie fullfill the Scriptures, but also aunswereth the figures, whiche prefigurated that this his death shoulde be the saluacio of them, that shoulde beleue in him. Whiche figure ys the setting vppe of the Brasen Serpent mencioned in the booke of Nombres. Of the whiche figure he himselfmaketh mencion in the Gospell, applieng yt to him self, saing: *Sicut Moises exaltauit serpentem in deserto, ita exaltari oportet filium hominis, vt omnis qui credit in ipsum, non pereat, sed habeat vitam æternam*, As Moyses lifted vppe the serpent in the wildernesse: Euen so must the Sonne of man be lifted vppe, that who soeuer beleueth in him maie not perish but haue eternall life.

Nū. 21. ca. Ioan. 3.

As God opened the misterie of our redemption by these and soche other F
like figures to the Fathers in their owē persons: So did he the like by sundrie and manifolde figures in ceremonies and sacrifices of the lawe of Moises. What was the whōll preisthood of Aron, with all the sacrifices therto apperteining, but a prefiguracion of the sacrifice doen by our Sauiour Christe vpon the Altar of the crosse? Wherof sainct Paule being not ignorant, doth at large treacte in his epistle to the Hebrues, not onelie conferring and comparing the thing figurated to the figure: but also therby prouing the excellencie, wourthinesse, value and force of Christes sacrifice, confirmeth and establisheth the placing and continuance of the newe Testament so set fur the by the same newe sacrifice to endure for euer. In the ninght chapiter he teacheth that the olde lawe had ordinaunces, and seruinges of God and describeth the ordre of the tabernacle, and the ordre also of thinges therin conteined in a brief maner, of whiche he saieth, he can not speake particularlie.

Hebr. 9.

And after that he had in a like compendiouse sorte, touched the maner of sacrifices doen as well in the first Tabernacle, as in the second, into the G
whiche the high preist alone entred once euery yeare, and that not with oute blood whiche thinges were figures of better thinges to come, as ther he saieth, that the holie Goste by these thinges signified, that the waie of holie thinges was not yet opened, he descendeth to the thinges signified and figurated.

But Christ (saieth he) being an high preist of good things to come, came by a greater, and a more perfect tabernacle, not made with handes, that ys to saie, not of this buildinge, neither by the bloode of goates, and calues, but by his owne blood he entred once into the holie place, and fownde eternall redemption. In the which saieng yt ys woorthie to be noted, howe wounderfullie well he adapted the thinges figurated to the figures, and therwith declareth the excellencie of them, aboue theise.

In whiche applicacion this we maie learn, that the high preist of the lawe figured Christe our high preist. The tabernacle by which he entred into the holie place, figured the tabernacle of Christes bodie, by whiche he entred into the holie place. The blood wherwith the preist entred, figured the H
blood of Christe. The entring and sacrificing of the high preist once in the yeare, figured the sacrificing of Christ, and his entringe into the holy place of heauen once for all. The cleinsing and purifieng of the people by vertue

Chrysost. in 9. ad Heb.

of

A of the ſacrifice of the high preiſt whiche (as ſaincte Paule ſaieth) purified the vnclean as touching the purifieng of the fleſh, figured the clenſing and purifieng of the conſciences of the beleuers, from dead workes, and all filthineſſe of ſinne For *Lauit nos à peccatis noſtris in ſanguine ſuo.* he hath waſhed vs from our ſinnes in his bloode (ſaieth ſaincte Ihon) *Apoca. 1.*

As the death and blood ſhedding of kiddes and calues, and ſoche other, ād the ſacrifices doen by thē, did figure the paſsiō, and bloodſhedding of Chriſt ād the holie ſacrifice offred by him (for he was *ſacerdos & victima*, both preiſt and ſacrifice) by the whiche the beleuing people in Chryſt to come, were inſtructed, that the Sauiour of the woorlde ſhoulde die for the ſinnes of the ſame: So by figures alſo were they taught, that he ſhould riſe again the third daie: As by that figure which Chryſt applieth to him ſelf for that pourpoſe in the Goſpell: *Sicut enim Ionas fuit in ventre ceti tribus diebus, & tribus noctibus: ſic erit filius hominis in corde terræ, &c.* As Ionas (ſaieth he) was three daies and three nightes in the whalls bellie: So ſhal the Sonne of man be thre daies, ād three *Matth. 12*

B nightes in the heart of the earth.

Which figure liuelie declareth not onelie that Chryſt ſhoulde be three nightes in the earth, as Ionas was in the belly of the whall: But that as Ionas the third daie cā oute of the whalls bellie aliue: So Chriſt the third daie ſhoulde riſe oute of the earth aliue. Whiche thing to be verified, and ſo doen in Chryſt all the Euangeliſtes do teſtifie.

As his buryall, and abode in the graue, and his reſurrection was figured by Ionas: So was his Aſcenſion by the takinge vppe of Elias in a chariett of fyre into heauen. Elias went to heauen by the powre of God: Chryſt aſcended into heauen by the power of his Godhead.

Tediouſnes that ſhould moche offende the Reader, moueth me to ſtaie to bring in anie mo figures of Chryſte, at this preſent to this pourpoſe. Wherfore I will ceaſſe at this time any farder to procead therin, and treact of the like matter by prophecies, which ys the third waie, by which God vſed in ſundrie times and ages, to reueill the miſterie of our redemption.

THE ELEVENTH CHAPITER DECLARETH

C *by the Prophetes of what line Meſsias shoulde come, with his conception, birth, paſsion, and deathe.*

IN the ſhewing ād opening of the prophecies I wil obſerue this ordre before vſed. Firſt, to ſet furthe of what line Meſsias ſhall come. Secondlie, of his conception and birth, Thirdlie, of his paſſiō and death. Fourthlie, of his reſurrectiō, and laſt of his aſcēſiō.

As cōcerning the firſt: As God promiſed that the ſame Meſsias, Sauiour of the worlde ſhould be of the ſeede of Abrahā, ād of the fruict of the bodie of Dauid: So long after their times, by his prophet Eſaie did he manifeſtlie ſpeak the ſame *Egredietur virga de radice Ieſſe, et flos de radice eius aſcēdet.* Ther ſhal come a rodde oute of the kinred of Ieſſe, ād a bloſſom, or flowre ſhal flowriſh oute of his roote. Who ys the roote, the rodde, and the flower, S. Ambroſe expoūdeth, ſaing. *Radix familia Iudæorū: virga, Maria: flos Mariæ Chriſtus eſt, qui fœtorē mundanæ collunionis aboleuit, et odorē vitæ æternæ infudit.* The roote ys the familie, of the Iewes: The rod ys Marie: The flower of Marie ys Chriſt, who hath takē awaie the ſtinke, and hath powred in, the odoure of euerlaſting life. *Prophecie of the line and ſtock of Chriſt. Eſay. 11. Ambr. de Benedict Patriach. ca. 4.*

D That Chriſt ys that flower, that the Prophete ſpeaketh of, the ſcriptures alſo, that do ther immediatelie folowe, do euidentlie proue. Whiche to auoid prolixitie, and in conſideracion that I writte not to Iewes, but to Chriſtē mē I leaue to induce, referring the Reader to the place of the Prophet, which he

maie eaſelie peruſe, ſuppoſing yt ſufficiét to ſhew how Gods woords ād his E
trueth ys conſtante, vnifourme, and permanente in all ages, and howe agreable his woorde ſpoken by his prophete ys to his promiſſe made to Abraham, and Dauid as before ys mencioned.

Prophecie of the cōception of Chriſt Eſay.7.

Nowe therfor let vs proceād to weigh other prophecies, howe they will aunſwer the figures. And firſt the prophecie of the conception. What the figure was ye haue heard. The Prophet Eſaie being taught of God thus ſaied: *Ecce virgo cōcipiet, & pariet filiū.* Behold a virgē ſhal cōceaue, and beare a Sōne. As the perſon of the figure, for that, that nature failed, cōceaued ād brought furth a childe by Gods power: So a virgen, wher nature hath not her ordre to conceaue, hath beſides nature, and againſt the ordre of nature, conceaued by Gods power.

And this prophecie of Eſaie doth wel opē ād declare the former prophecie. He ſaied a Rod ſhal come furth of the kinred of Ieſſe, ād a flower ſhal floriſh oute of his roote. *Virga virgo eſt.* The rodde ys the virgē, the floriſhing flower ys the Sōne of the virgē. What maner of Sōne yt ys, the Prophete immedia- F

Matth.1. telie declareth: *Et vocabitur nomē eius Emanuel.* And his name ſhall be called Emanuel. What Emanuel ys the Euāgeliſt declareth: *Quod interpretatur nobiſcum Deus*, which, yf a mā interprete, ys as moche to ſaie, as God with vs. Whiche

Baruch.3. interpretaciō geueth vs to vnderſtād, that the Sōne of this wirgē ys the verie Meſsias God and man, who was God with vs: For *In terris viſus eſt, & cum hominibus cōuerſatus eſt.* He was ſeen in the earth and was cōuerſaunt with mē, or dwelt with men. So thē wher the prophete ſaid. A rodde ſhall bring furth a flower, nowe by plain woordes he ſaieth: A virgen ſhall bring furth a Sonne called Emanuel.

And that this was fulfilled as yt was prefigured and prophecied, the Euā

Math.1. geliſt teſtifieth: *Cùm eſſet deſpōſata mater Ieſu Maria Ioſeph, antequam cōuenirēt, inuenta eſt in vtero habēs de ſpiritu ſancto.* Whē Marie the mother of Ieſus was maried to Ioſeph, before they came to dwel together, ſhe was founde with child by the holie Goſte.

Ibidem. That ſhe cōceaued by the holie Goſte, the Angel teſtified to Ioſeph: *Ioſeph fili Dauid, noli timere accipere Mariā coniugē tuā. Quod enim in ea natū eſt, de ſpiritu ſancto eſt:* Ioſeph the ſōne of Dauid (ſaieth the Angel) feare not to take vnto thee Marie thy wief. For that, that ys cōceaued in her, cometh of the holie Goſte. And to cōclude thus the Euāgeliſt ſaieth. *Hoc autē totū factū eſt, vt adimpleretur quod dictū eſt à Domino per Prophetā dicentē: Ecce virgo cōcipiet, & pariet filiū, & vocabūt nomē eius Emanuel.* Al this was doē that yt might be fulfilled which was ſpo-

Eſay.7. kē of oure Lord by the Prophete: ſaieng: Beholde a maide ſhal be with child, ād ſhall bring furth a ſonne, And they ſhal cal his name Emanuel. In this proceſſe yt ys eaſie to be perceaued, how the prophecie aūſwereth the figure, ād the Euāgeliſt aūſwereth both figure, ād prophecie, certifieng vs that to be fulfilled ād doē in facte, that thei promiſed, the one in figure the other inwoord

Chriſts paſſion and all notable parts ther of conferred to the prophecies.

We haue heard of Chryſtes cōminge into fleſh by his cōception ād birth: Now let vs proceād to ſpeake of the third, which ys his paſſiō ād death. And for ētrie therūto, firſt let vs ſearch by the prophecies wherfor he cā into fleſh Chryſte himſelf ſaieth: *Venit filius hominis quærere, et ſaluū facere quod perierat.* The

Ioan.3. Sōne of mā came to ſeke, ād ſaue that, that had periſhed. But by what meanes

Eſaie.53. was yt his pleaſure to ſaue that, that had periſhed? The Prophet declareth, H

Prophecie of Chriſtes paſsion. ſaieng. *Ipſe autē vulneratus eſt propter iniquitates noſtras, attritus eſt propter ſcelera noſtra. Diſciplina pacis noſtræ ſuper eū, et liuore eius ſanati ſumus.* He was woūded for our offences, ād ſmittē for our wickednes. For the chaiſteſemēt of our peace was laied vpon him, and with his ſtripes are we healed. By what means did he co

A me to his paſsion? and howe came he into the hãdes of his enemies? By the treaſon of one of his Apoſtles, who (as by the figure was prefigurated) ſolde him to the Iewes, as the Brethren of Ioſeph ſolde him to the Iſmaelites.

But that prolixitie maie be auoided, and yet ſo notable a matter not omitted, as wherbie the faithfull maie take occaſion to reioice in the ſowndeneſſe of their faith, and therin glorifie God, I will by the helpe of God, paſſe through the ſtorie of the Paſsiõ, as yt ys written of the Euangeliſtes, comparinge euery notable parte of yt with the prophecies, wherby ſhall appeare, that the faith of the chryſtians, beleuing Chryſt to haue died for the ſinnes of the woorlde, and by that death to haue wrought the redemption of the ſame, ys a ſure, ſubſtancial, and a grownded faith, fownded vpon the vnmoueable trueth of Gods woorde.

As yt was by his foreknowledge, by his holie prophetes liuelie and plainlie ſpoken, howe, and by what means Meſsias ſhould woorke the ſaluaciõ of mã: Euẽ ſo plainly and liuelie hath our Meſsias wrought and doen the ſame

B in facte, that was before ſpoken in woorde, as by this brief compariſon enſewing yt ſhall appeare.

And to beginne, the howre of the paſsiõ of our Lorde drawing nere, which he right wel knewe: *Sciens Ieſus quia venit hora eius, vt tranſeat ex hoc mundo ad Patrem*, Ieſus knowing that his howre was cõmed, that he ſhould departe oute of this worlde to the father, he prepared him, and willinglie went to Hieruſalẽ. *Appropinquante hora paſsionis, appropinquare voluit loco paſsionis*. The howre of his paſsion drawing nere, he wolde alſo drawe nere to the place of his paſsion. And therfore (as S. Matthew ſaieth) he going vppe to Hieruſalem, tooke the xii. diſciples aſide in the waie, and ſaied to them. Beholde we go vppe to Hieruſalem, and the Sonne of man ſhall be betraied vnto the chief preiſtes, and vnto the Scribes, and they ſhall cõdemne him to death and ſhall deliuer him to the gentiles to be mocked, to be ſcourged, and to be crucified, ãd the thirde daie he ſhall riſe again.

Ioan. 13.

Gregor.

Matth. 20

By the which his ſaieng and doing yt appeareth, that he willinglie went to ſuffer his paſsion. Which yet at the inſtant of the ſame, when Iudas with

C his companie came to the garden, wher he and his diſciples were, he did more plainlie ſhewe in effecte. For (as S. Iohn ſaieth) *Sciens Ieſus omnia quæ ventura erant, proceſsit, et dixit eis.* Ieſus knowing all thinges that ſhoulde come on him, wente furth and ſaied, whome ſeke ye? They ſaied: Ieſus of Nazareth. Ieſus ſaieth to them: I am he. As ſoen as he ſaied vnto them: I am he, they wẽt backward ãd fel to the grownd. Wherbie yt ys manifeſt both in that, that he came to mete them, ãd alſo in that, at his meting with thẽ, with his onelie woorde he threwe thẽ on the grownd, that he with like power might haue eſchaped their hãdes, yf yt had not ben his will to haue ſuffred. In further argument wherof alſo, when Peter drewe his ſworde, and cutte of the eare of Malchus, Ieſus ſaied vnto him: Putte vppe thy ſworde into the ſheath. Shall I not drinke of the cuppe which my Father hath geuen me? And (as S. Matthew teſtifieth) ſaied further to Peter: Thinkeſt thowe that I can not now praie to my Father, and he ſhall geue me by and by more then twelue legiõs of Angels? But howe then ſhall the ſcriptures be fulfilled? for thus muſt yt be.

Ioan. 18.

Ibid.

Zach. 26.

By all whiche proceſſe, yt dothe moſt euidentlie appeare, that willinglie

D he ſuffred his paſsion. So did God by his Prophet foreſaie that he ſhoulde doo. *Oblatus eſt, quia voluit.* He was offred vppe bicauſe he wolde.

Iudas betraied him with a kiſſe: *Iuda, oſculo filium hominis tradis?* Iudas betraieſt thowe the Sonne of man with a kiſſe? The prophecie ſaied lõg before

Eſay. 53.

that yt shoulde so be. *Homo pacis meæ in quo speraui, qui edebat panes meos, magnifi-* E
Psal. 40. *cauit super me supplantationem*, My owne familiar frende, whom I trusted, which did also eate of my bread, hath laied great wait for me.

That this prophecie was spoken of Iudas, Chryste him self ys wittnesse, who speakinge of Iudas in the Gospell alleageth this same scripture: *Qui*
Ioan. 13. *manducat mecum panem, leuabit cõtra me calcaneum suum.* He that eateth bread with me, shall lifte vppe his hele against me.

To proceed in the story of the passion, when the Iewes laied handes vpon
Matth. 26 him, and apprehended him, *Discipuli omnes relicto eo fugerunt*. All his disciples fledde and forsooke him. Whiche thing allmightie God had spoken by hys Prophet *Zacharie*, that so yt shoulde come to passe: *Percutiam pastorem, & dispergentur oues gregis.*
Zach. 14. I will smite the sheaperd, and the shepe of the flocke shall be scatered. That this prophecie ys thus to be vnderstanded. Christe ys witnesse, who in the Gospell of saincte Marke, applieth yt to the same purpose.

In the house of Caiphas they entreacted our Sauiour very cuell. For F
emongest other thinges: *Expuerunt in faciem eius.* They did spitte in his face. Of
Mat. b. 26 the whiche the Prophete Esaie spake, as though yt had ben doen to hys own
Esay. 50. person: *Faciem non auerti ab increpantibus & conspuentibus in me*. I turned not my face from shame and spitting on me.

That in the morninge the cheif preistes and the elders of the people had
Mat. 21. a councell against Iesus to pntte him to deathe, yt was not ouerpassed withoute prophecie. For the Prophete Dauid speaketh thus of yt in the person
Psal. 21. of Chryste: *Circumdederunt me canes multi, conciliuum malignantium obsedit me.* Manie dogges compased me rownde aboute, the councell of the wicked laied siege against me.

When Iudas (as yt foloweth in the storie) seing Chryste condemned,
Mat. 27 brought the moneie again, sainge: I haue offended betrayeng an innocent bloode, and that the cheif preistes wolde not putte these siluer plates into the treasurie, bicause yt was the price of blood, but tooke coũsell, and bought with them a potters fielde to burie straungers: the Euangelist himself affirmeth the prophecie therby to be fulfilled, saing. Then was that fulfilled, G
whiche was spoken of by the Prophet Hieremie sainge: And they tooke thirtie siluer peices, the price of him that was valued, whom they bought of the children of Israell, and gaue them for the potters feilde.

Theise woordes be not fownde in Hieremie after the translation of the Bibles that nowe be comonly vsed: yet this prophecie maie well be alleaged oute of Hieremie. For saincte Hierom saieth, that he hath red a booke of Hieremie in the Hebrue tounge, in the whiche this sentence ys conteined woord for woorde.

Zachar. 11 But emõge the prophetes that we haue in vse nowe, *Zacharie* hath yt most plainlie, wher we read yt thus: Yf ye thinke yt good bring hether my price: Yf no, then leaue. So they weighed down thirtie siluer peices, the value that I was priced at. And the Lorde said vnto me: Caste yt vnto the potter, a good
Mat. 27 lie price for me to be valued at of them. And I tooke the thirtie siluer peices and cast them vnto the potter. Thus moche Zacharie.

In whose woordes ye perceaue the price of him that was solde, which was thirtie siluer plates, for the whiche summe our sauiour was solde. Ye perceaue further more what was doen with those thirtie plates. In the prophecie H
they were cast to the potter. And the cheif preistes cast thẽ likewise to the potter, for they bought a porters feilde with thẽ, to burie strangers in. Thus maie

ye se

A ye ſe how agreable thinges doen in the Goſpell, be with the prophecie, and how liuelie and well the one aunſwereth the other.

Pilate hearing that Ieſus was a man of Galilie, which belonged to the iuriſdiction of Herode, he ſent him to Herode, before whom the high preiſtes and Scribes accuſed him ſtraitlie. But Herode with his men of warre, when they had deſpiſed him, they ſent him again cloathed in a white garment, vnto Pilate, Wherby the prophecie was fulfilled which ſaied. *Quare fremuerunt gẽtes, & populi meditati ſunt inania? Aſtiterunt reges terræ, & principes conuenerunt in vnum, aduerſus Dominum, et aduerſus Chriſtum eius.* Whie do the heathẽ ſo furiouſlie rage together, and why dothe the people ymagen vain thinges? The kinges of the earthe ſtand vppe, and the rulers take counſell together againſt the Lorde, and againſt hys enointed. *Pſal.2.*

That this prophecie of Dauid was herefullfilled, the holie Goſte by the holie multitude teſtifieth in the actes of the Apoſtles, which in their praier to God praied thus: *Domine, tu es qui feciſti cælum et terram, etc.* Lorde thow arte *Act.4.*

B God, which haſt made heauẽ and earthe, the Sea ãd all that in thẽ ys. Which in the holie Goſt by the mouth of thy ſeruaũt Dauid our father haueſt ſaied: why did the heathẽ rage, and the people ymagen vain thinges? The Kinges of the earth ſtoode vppe, and the rulers came together againſt the Lorde, ãd againſt his enointed. And of trueth againſt thy holie childe Ieſus, whom thow haueſt enointed, both Herode, and alſo Ponce Pilate with the gentiles ãd the people of Iſraell gathered thẽ ſelfs together in this Citie, to doo what ſoeuer thy hãdes, and thy counſeil determined before to be doen. Thus ye ſe not onelie the Goſpel aunſwereth the prophecie, but alſo by mẽ full of the holie Goſte, yt ys ſo taken, vnderſtãded, and applied.

To procead in the ſtorie. When Chryſt was before Herode, who queſtioned withe him manie woordes, he aunſwered nothing, as S. Luke teſtifieth: *Luc.23.* So being before Pilate, when he was accuſed of the cheif preiſtes and elders, *Matth.27.* as S. Mathew wittneſſeth, he aunſwered nothinge, And whẽ Pilate alſo ſaied to him, doeſt thowe not heare how manie wittneſſes they laye againſt thee? And he aunſwered him neuer one woorde, inſomoche as the deputie mer- *Eſay.53.*

C ueiled greatlie. Wherbie was fulfilled the prophecie which ſaieth. *Tanquam ouis ad occiſionẽ ducetur, et tanquam agnus corã tondente ſe obmutescet, et non aperiet os ſuũ.* He ſhall be led as a ſhepe to be ſlain, yet ſhall he be as ſtill as a lambe, before the ſherer, and not open his mouth.

This ys the prophecie which the Chãberlain of queen Candace, did read *Act.8.* ſitting in his chariet, retourning frõ Hieruſalẽ. To whoſe chariett the Spirit of God cõmaunded Philippe to ioin himſelf, who hearing him reading this place, asked him: vnderſtandeſt thow what thowe readeſt? &c. And Philippe went yppe into the chariette, and began at the ſame ſcripture, and preached vnto him Ieſus. By the which yt ys manifeſt that this ſcripture or prophecie ys to be vnderſtanded of our Sauioure Chryſt Ieſus.

When Pilate (as yt foloweth in the ſtorie) ſate in iudgemẽt, and asked the people, what he ſhoulde doo with Ieſus, which was called Chryſte, They all *Math.27.* ſaied: Let him be crucified. Whẽ Pilate ſaied: what hath he doen? They cried the more, let him be crucified. Whẽ Pilate called for water, and waſhed his

D handes, ſaieng: I am innocent, of the blood of this iuſt perſon, their feircenes ſe, and crueltie was ſo great, that they cried: His bloode be vpon vs, and on owre children. Which their lionlike crueltie and fiercenes ſe was foreſeen by God, and ſpokẽ by the Prophete in the pſalm: *Aperuerũt ſuper me os ſuũ ſicut leo rapiẽs et rugiẽs.* They haue opened their mouth vpõ me, as yt were a rãping, ãd roringe Lion.

Whē Pilate ſawe their importunitie, he willing to cōtēt the people, let Barrabas looſe vnto thē, ād whē he had ſcourged Ieſus, deliuered him to be crucified. E

Eſay.50. Accordinlie ſaieth the Prophete: *Corpus meū dedi percutientibus, et genas meas vellentibus.* I offred my backe to the ſmiters, and my chekes to the nippers.

Which prophecie dothe not onelie declare the ſcourginges that Chryſte ſhoulde ſuſtein in his bodie, but alſo the buffettes and blowes, that he ſuffred on the face in the houſe of the high preiſt, and of other miniſtres, as the Euangeliſt doth declare.

Matth.26. Mar.15. Luc.22. Then Iudas ſeing that Chryſt was condemned, he hanged him ſelf, fullfilling the prophecie whiche ſaieth: *Fiant dies eius pauci, et epiſcopatum eius accipiat alter.* Let his daies be fewe, and let an other take hys office.

That this was prophecied of Iudas ſaincte Peter dothe teſtifie, ſaing: Ye men and bretheren, this ſcripture muſt nedes haue ben fullfilled, whiche the *Acto.1.* holie Goſt through the mouthe of Dauid ſpake before of Iudas, whiche was guide of them that tooke Ieſus, &c. And when he was hanged he bruſt in ſundre, and his bowels guſſhed oute. For yt ys writtē in the booke of pſalms. F *Fiat Commoratio, &c.*

After all theiſe perſecutions, when Chryſt was deliuered to the ſoldiers to be crucified, they led him into the common haul, wher they entreacted him like a moſt vile man, putting on him a purple Robe, and plectinge a Crowne of thornes vpon his head, and a rede in his hand, and they on their knees, ſaing: Haill king of Iewes.

Eſay.53. Wherin was verified the prophecie of Eſaie, ſpoken in the perſon of the Iewes: We haue recknid him ſo vile, that we haue turned our faces frō him: yea he was deſpiſed, ād therfor we regarded him not. So that our Sauiour might verie well ſaie, at that ſame time, with his owne mouthe, that the Prophet *Pſal.21.* Dauid ſpake before by the ſpirit of prophecie in the perſon of Chryſte: *Ego ſum vermis, et non homo, opprobriū hominū, et abiectio plebis.* I am a woorme and no man, a verie ſcorne of men, and the outcaſt of the people.

Thoſe cruell handlinges of him doen, yet moſt cruellie to his vnſpeakeable pain, percinge hys moſt bleſſed, and ſwete handes and feete, they crucified him, in this alſo fulfilling the ſcripture prophecieng that yt ſhould ſo be, G *Ibid.* and ſpeaking yt in the perſon of Chriſte, who ſuffred yt: *Foderunt manus meas, & pedes meos, & dinumerauerunt omnia oſſa mea.* They perced my handes, and my feet. I maie tell al my bones. What prophecies coulde more liuelie expreſſe this parte of Chryſtes paſsion, then this dothe?

But I ſhall haſte me to other ſpeaking as plainlie as this. And to folow the ordre after the narration of ſaincte Luke, they crucified with him two euell doers, one on hys right hand, the other on hys left, fulfilling the prophecie *Eſay.53.* which ſaieth: *Et cum iniquis reputatus eſt.* And he was reputed with the wicked. *Marc.15.* Whiche prophecie S. Marke applieth to this pourpoſe, ſainge yt here to be fullfilled.

When he was thus crucified, they parted his garment, and caſt lottes for *Pſal.21.* yt. The prophecie agreablie ſaieth: *Diuiſerunt ſibi veſtimenta mea, et ſuper veſtem* *Matth.27.* *meam miſerunt ſortem.* They parted my garments amōg them, and vpon my veſture they caſt lottes. That this prophecie ys fulfilled by this facte, S. Matthew ys wittneſſe, who ſaieth: They parted hys garmentes, and caſt lottes, that yt might be fulfilled which was ſpoken by the Prophet, &c. H

When this was doen they paſſed by, reuiling him, and wagging their heades. Accordinglie was yt prophecied and ſpoken in the perſon of Chryſte. *Pſal.21.* *Omnes videntes me deriſerunt me, locuti ſunt labijs, et mouerunt caput.* All that

did

A did see me, laught me to skorne, they spake with their lipps, and wagged their heades.

Likewise the high priestes with the Scribes and the elders mocked him, and saied: He saued other, himself he can not saue. He trusted in God, let him deliuer him nowe yf he wil haue him. Nowe beholde if the prophecie haue not almoste euen the same woordes: *Speravit in Domino, eripiat eum, saluū faciat eum, quoniam vult eum.* He trusted in God that he wolde deliuer him. let him deliuer him, if he will haue him. *Math. 27.* *Psal. 21.*

All these their wicked mockes, and cruell tormentes not with standinge, hanging vpon the crosse he praied for them to his Father, sainge: *Pater dimitte illis, non enim sciunt quid faciunt.* Father forgeue them, for they knowe not what they doo. Herin also he fullfilled the prophecie, whiche saied of him, *Pro transgressoribus orauit*, He made intercession for misdoers. And when the sixt howre was commed, darkenesse arose ouer all the earth vntill the nineth howre (as saincte Marke writeth) Iesus cried with a loude voice saing: *Luc. 23.* *Esay. 53.*

B *Eloy Eloy Lamasabathani*, whiche ys if one interprete. My God my God, why hauest thow forsaken me? In the whiche crie, Christ spake the verie woordes of the prophecie: *Deus, Deus meus respice in me, quare me dereliquisti?* My God, my God, looke vpon me, why hauest thow forsaken me? When he had thus cried, one ranne, and filled a sponge with vineagre, and put yt vppō a Reed, and gaue him to drincke. Saincte Matthew saieth, that they gaue him vineagre mingled with gall, which fullie aunswereth the prophecie which saieth: *Dederunt in escam meam fel, & in siti mea potauerunt me aceto.* They gaue me gall to eate, and when I was thirstie, they gaue me vineagre to drinke. Saincte Iohū concludinge here the wholl storie of the passion saieth thus. *Postea sciens Iesus quia omnia consummata etc.* After these thinges Iesus knowing, that all thinges were nowe perfourmed, that the scripture might be fullfilled he saied: I thirst. Ther stoode a vessell by full of vineagre. Therfore they filled a sponge with vineagre, and wounde yt aboute with Isope and put yt to his mouth. As sooen as Iesus receaued the vineagre he saied: Yt ys finished: and bowed downe his head, and gaue vppe the Goste: *Mar. 15.* *Psal. 21.* *Mar. 15.* *Math. 27.* *Psal. 68.* *Ioan. 19.*

C In this woord, *Consummatum est*, yt ys finished, Christe, who saied, that all must nedes be fullfilled, which was written of him in the Lawe of Moises, and in the prophetes, and in the Psalmes, perceauing that all those that spake of his incarnacion, conuersation, and passion (the ende of whiche pasion was instante) were fullfilled in him, and by him, signified to vs the ende of the same. whiche ende was that all thinges be doen in dede, as these bookes forespake by woorde in figures and prophecies. Nowe the end of these bookes being commed, and therfore well finished, as one that had doen his worke appoincted at his own pleasure, he gaue himself to rest, and yelded vppe his most blessed Spirit. *Ioan. 19.* *Luc. 24.*

THE TVVELVETH CHAPITER BRIEFLIE TOVcheth a prophecie or two of Christs Resurrection and Ascension.

D NOwe (gentle Reader) thowe hauest heard the goodlie storie of the passion of our Sauiour Iesus Christe, not according to the woorthinesse of soche a matter treacted of, and handled, but for the avoiding of tediousnes breiflie, and as yt were in a transcourse ouerrunne. Wherin yet yf you well note the conference and applicacion of the storie of the Gospell to the prophecies, and

weigh well, howe the one aunſwereth the other, yt will occaſion yowe (as I ſuppoſe) to honour God in his prouident wiſedom, and foreknowledge, and to reuerence his holie myſteries in the ſcriptures alſo, teaching vs the ſame. E

Nowe to perfourme my promiſſe, I will bringe furth a prophecie or two of his Reſurrection, and aſcenſion, and ſo end this matter.

Prophecie of Chriſtes reſurrect. and aſcēſiō

As the ſtorie of the Goſpell hath ſufficientlie wittneſſed that Chriſte our Sauiour gaue vppe the goſt vppon the croſſe, and ther (to declare himſelf a mortall man) died: So doth yt teſtifie vnto vs, that he was buried, and that the third daie he roſe again, and that (as ſainct Paule ſaieth) accordinge to the Scriptures. And for aſmoche as the Goſpell was not perchaunce then

1.Cor. 15.

written, or receaued as of autoritie to proue that article to vnbeleuing men: yt ys to be ſuppoſed, that ſaincte Paule ment the Scriptures of the Prophetes, whiche did prophecie the reſurrection of Chriſte. of the whiche mat-

Pſal. 15.

ter we read thus in the pſalme: I haue ſett God allwais before me, for he ys on my right hand. therfor I ſhall not fall. wherfore my hearte was gladde, F and my tounge reioced, my fleſh alſo ſhall reſt in hope, for whie? Thowe ſhallt not, leaue my ſowle in Hell, nether ſhalt thowe ſuffer thy holie one to ſee corruption.

That this prophecie ſpeaketh of the reſurrection of Chriſte, ſaincte Peter in the firſt ſermon that he made, after he hadde receaued the holie Goſte, whiche was enen the ſame daie of Pentecoſt, dothe alleage the ſame ſcripture by the teaching of the ſame holie Spirit toproue the reſurrectiō of Chriſte,

Actō. 2.

wher he ſaieth thus: Ye men of Iſraell heare theſe woordes. Ieſus of Nazareth a man approued of God emong yowe with miracles, wonders, and ſignes, which God did by him in the middeſt of yowe (as ye your ſelues knowe) him haue ye taken by the handes of vnrighteouſe perſons, after he was deliuered by the determinate counſeill, and foreknowledge of God, and haue crucified and ſlain him, whom God hath rayſed vppe, and looſed the ſorowes of death, bycauſe yt was vnpoſsible that he ſhoulde be holden of yt. For Dauid ſpeaketh of him before hand: I ſawe God allwais before me &c. as ys before alleadged. G

And proceading in this matter, noteth the ſpeciall poinctes of this Prophecie, that doo proue the reſurrection of Chriſte and ſaieth: Therfore ſeing he was a Prophete (ſpeking of Dauid) and knewe that God had ſworne with an othe to him, that Chriſte (as concerninge the fleſh) ſhoulde come of the fruicte of his loines, and ſhoulde ſitte on his ſeat, he knowing this before ſpake of the reſurrection of Chriſte, that his ſowle ſhowlde not be lefte in hell, neither his fleſh ſhoulde ſee corruption. This Ieſus hath God raiſed vppe wherof all we are wittneſſes.

In the whiche wholl ſentence and ſaieng of ſaincte Peter two thinges are to this pourpoſe to be noted. Firſt, that before the allegacion of the prophete Dauid he ſaieth thus, ſpeaking of Chriſte: whom God hath raiſed vppe, and looſed the ſorowes of death. Yf ye aſke the holie Apoſtle, the cauſe whie God hath raiſed him from deathe, he aunſwereth: Bicauſe yt was vnpoſsible that he ſhoulde be holden of yt. Yf ye proceed to aſke him why yt was vnpoſsible. he aunſwereth: For Dauid ſpeaketh of him. Wherin he noteth the immutabilitie of God, and the certentie of his woorde. As who ſhould H ſaie, forſomoch as God hath ſpoken by his Prophete Dauid that he wolde raiſe vppe Chriſte again, yt ys vnpoſsible but he muſt be raiſed, and ther fore he was raiſed.

The

A The ſecond thing to be noted in the Apoſtle ys, that he noteth, as yt were with his fingar, the verie ſpeciall woordes of the prophecie of Dauid, that foreſpake the reſurrection of Chriſte, where the Apoſtle ſpeking of Dauid, ſaied: He knowing of this before ſpake of the reſurrection of Chriſte, that his ſowle ſhoulde not be left in Hell, nether his fleſh ſhoulde ſee corruption.

This ſentence ys yt, that plainlie proueth the reſurrection. Wherfore the Apoſtle, to conferre the fullfilling of the prophecie to the prophecie yt ſelf, concludeth the ſentence thus: This Ieſus hath God raiſed vppe, wherof we all are wittneſſes. Albeit the learned Fathers alleage other places alſo: yet for ſo moche as I haſte to the matter principallie entended, I will ſtaie my hande in this matter, Mindinge with like expedicion to finiſh the reſt that remaineth to be doen by my promeſſe, that ys onelie to declare the aſcenſion of Chriſt by prophecie, as I haue doen by figure.

Pſal.67. Prophecie of the Aſcē ſion.

Of the Aſcenſion of our Sauiour Chriſte the Prophete Dauid alſo in the
B pſalme dothe Prophecie thus: *Aſcendiſti in altum, cepiſti captiuitatem, accepiſti dona in hominibus*. Thow arte gon vppe on high, thowe haueſt led captiuitie captiue, and receaued giftes for men. That the Prophete did in this ſentence ſpeake and prophecie of the aſcenſion of Chriſte, ſaincte Paule ys wittneſſe, who alleaging this prophecie proceadeth vppon yt thus *Vnicuique noſtrū data eſt gratia ſecundum menſuram donationis Chriſti. Propter quod dicit: Aſcendēs in altum, captiuam duxit captiuitatem, dedit dona hominibus, &c.* vnto euerie one of vs ys geuen grace, according to the meaſure of the gifte of Chriſte. wher fore he ſaieth: when he went vppe on high, he led captiuitie captiue and gaue giftes vnto men. That he aſcended, what meeneth yt, but that he alſo deſcended firſt into the loweſt partes of the earth? He that deſcended ys enen the ſame alſo that aſcended vppe aboue all heauens, to fullfill all thinges.

Epheſ.4.

By the whiche woordes, that ſaincte Paule taketh the ſainge of Dauid to be a prophecie of Chriſtes Aſcencion, yt ys more manifeſt, then yt neadeth anie further probacion of me or anie other man.

C But this ſcruple perchaunce maie moue a diligente reader, that the Pſalme ſaieth: Thowe arte gon vppe on high, thowe haueſt led captiuitie captiue, and receaued giftes for men, or emonge men: *Accepiſti dona in hominibus*: And the Apoſtle ſaieth: *Dedit dona hominibus*. He hath geuen giftes to men. betwixte geuinge and receauing ther ys a great difference.

This doubte doth ſaincte Auguſtine diſſolue, writting in this wiſe: *Sed cum Propheta dixerit, Accepiſti dona in hominibus: Apoſtolus maluit dicere, Dedit dona hominibus, vt ex vtroque ſcilicet verbo, vno Phrophetico, Apoſtolico altero, (quia in vtroque eſt diuini ſermonis autoritas) ſenſus pleniſſimus redderetur. Vtrūque enim verum eſt, & quia dedit hominibus, et quia accepit in hominibus. Dedit hominibus, tanquā caput membris ſuis: accepit in hominibus, idem ipſe vtique in membris ſuis, propter quæ membra ſua clamauit de cœlo, Saule, Saule, quid me perſequeris?* But when the Prophete hath ſaied: Thowe haueſt receaued giftes in men, or emong men: the Apoſtle hath choſen to ſaie: Thow haueſt geuen giftes to men, that oute of both ſainges, the one of the Prophete, the other of the Apoſtle (by cauſe that in bothe ys the autoritie of Gods woord) a moſt full and perfecte ſenſe
D might be geuen. For both be true, bothe that he gaue giftes vnto men, and alſo receaued giftes in men. He gaue giftes vnto men, as the head to the membres, the ſelf ſame alſo receaued giftes in his membres, for the whiche his membres he cried from heauen: Saul, Saul, why doeſt thowe perſequute

Aug.l.15 de Trinit.

te me? Thus moche ſainct Auguſtin. E

Albeit the Scriptures be copiouſe and plentifull of Prophecies as well of this matter as of other, all teachinge vs one trueth, though they be vtterred by diuerſe organs, or inſtrumentes of the holie Goſte, forbicauſe the holie Goſte the Schoolemaſter of all trueth ys but one: Yet I will not moleſt the Reader with the reherſall of anie mo, well knowing, that the truthe ys as perfecte, as ſure, and as ſubſtãcial in one ſentẽce of the holy Goſte, as in twẽti: Neuertheleſſe he that ys deſierouſe to read mo prophecies of this matter I referre him to the xlvj. pſame, to the lxiij. chapiter of Eaſie, and to the ſecond of Micheas, as the holie learned fathers haue taught me.

Holie Goſt ſchoolmaſter of all trueth.

Thus (praiſe be to God) I haue through his helpe profourmed that, that I entended: namely, declared that the miſteries of our Redemptiõ were by diuerſe meanes, that ys to ſaie, by promiſſes, figures, and prophecies reueiled vnto the Fathers by Allmightie God, and that in diuerſe ages, and times, as in the time of the lawe of Nature, in the time of the lawe of Moyſes, All whiche promiſſes, figures, and prophecies, promiſed, figured and prophecied ſoche thinges, as by our Sauiour Chriſte, were fullfilled, accõpliſhed, and ended. whiche ſo beinge they haue their ende, according as Chriſt him ſelf ſaied: *Etenim quæ de me ſcripta ſunt, finem habent.* For the thinges, whiche are written of me, haue an ende. F

Luc. 22.

THE THIRTENE CHAPITER HOW THAT MELCHI ſedech was a figure of Chriſte bothe in preiſthood, and ſacrifice.

NOwe to approche to the matter in this firſt booke principallie entended: Wheras Allmightie God, did paint, open, and ſhewe the miſterie of our Redemption, by promiſes, figures, and prophecies in the olde teſtament to the great comforth of thẽ, that liued in that teſtament, whiche Redemption ys alredie wrought, doen and perfected: Euen ſo hath he by figures, and prophecies, ſhadowed, and ſpoken before of thinges that ſhal be doen in the new Teſtament, as a perpetuall memoriall of the ſame redemption, to the great and ſpirituall comforth of them that liue vnder the newe teſtament. whiche memoriall ys nowe in the Churche of Chriſtendom, vſed and continned. For as by his bloodſheding vpon the Croſſe, he did the verie thing in dede, that the legall Sacrifices did prefigurate, & ſhadowe in the olde teſtament: So by the ſame blood he (as being the thing yt ſelf, and the verie light cauſing ge figure to ceaſſe, and the ſhadow to be remoued) aboliſhed the olde Teſtament, and eſtabliſhed and confirmed a newe Teſtament, not to remayn for a ſeaſon, as the other was appointed to do, when Moiſes ſaied: *Hic ſanguis Teſtamenti, quod mandauit ad vos Deus.* This ys the bloode of the Teſtament, whiche God hath made with yowe: But a newe euerlaſting Teſtament, according as ſainct Paule ſaieth. G

Exod. 24. Hebr. 9. Hebr. 13.

Æternum Teſtamẽtũ

This euerlaſting Teſtament hath accordinglie an euerlaſting preiſt, and an euerlaſting ſacrifice. The euerlaſting preiſt ys our Sauiour Chriſte, as wittneſſeth ſainct Paule: *Nec Chriſtus ſemetipſum glorificauit, vt pontifex fieret, ſed qui dixit ad eum: Filius meus es tu, ego hodie genui te. Quemadmodum & in alio loco dicit: Tu es ſacerdos in æternum ſecundum ordinem Melchiſedech.* Neither did Chriſte glorifie him ſelf, to be made the high preiſt, but he that ſaied vnto him: Thowearte my Sonne, this daie haue I begottẽ thee, As he ſaieth alſo in an other place: Thowe arte a preiſt for euer after the order of Melchiſedech. H

Hebr. 5.

The

A The euerlasting sacrifice ys the verie bodie aud bloode of the same our Sauiour Iesus Christe. whiche as he, according to the ordre of his preisthood, did sacrifice in his last Supper vnder the formes of bread and wine: So did he geue auctoritie and cõmandement to the Apostles and ministres of his Churche to do the same saing: *Hoc facite in meam cõmemorationẽ.* This do ye in the remembrance of me.

Christes bodie and blood an euerlasting sacrifice. Luc.22.

The continuance of the doing of this thing in the remembrance of him, sainct Paule declareth saing: *Donec veniat.* vntill he come, vnderstande to the general iudgemẽt, wherbie yt doth appeare that this sacrifice, ãd preisthood, shall continewe vnto the worldes ende. *1.Cor. 11.*

Theſe be the thinges, whiche I saied before, that God had sheued, by figures, and prophecies. Whiche figures and prophecies, being doen and past, and ment of these thinges, must as necessarelie be fullfilled, as the other before mencioned figures, and prophecies were fullfiled of the Authour, and Institutour of them.

B The figures and prophecies before mencioned were of thinges, whiche as touchinge the facte (not the vertue, efficacie, and merite, which haue none ende) were ended in Christe. As his incarnacion ys doen and ended, his pasion, resurrection, and ascension be doen, and ended in facte, not in vertue, efficacie, and meritte.

But the newe Testament, wherin the vertue, efficacie, and merites of these factes be continued, and applied, ys begonne and confirmed in Christes bloode. The preisthood also of the same, whiche he ordeined in that newe lawe or Testament. For a newe lawe must nedes haue a newe preisthood, and a newe preisthood most haue a newe lawe, as saincte Paule maketh this argument of necessitie, that *Translato sacerdotio, necesse est vt legis translatio fiat.* The preisthood being taken awaie, the lawe must nedes be taken awaie. For lawe and preisthood go together. And with a newe preisthood cometh a newe sacrifice. For the diuersitie of preisthood standeth in the diuersitie of sacrifice. These three shall endure, and remain, as the figures and prophecies of the same shall manifestlie declare, and proue.

A new lawe a newe preisthood Heb. 7.

A newe preisthood a newe sacrifice.

C Of these thinges ther be figures in the lawe of nature, and in the lawe of Moyses. In the lawe of nature, albeit that Seth, Noe, and other holie men, did offer sacrifices vnto God: yet were they not figures of this Sacrifice, vsed nowe in Christes church, but raither of Christes Sacrifice offred vpon the Crosse after the maner of Aaron. For the whiche cause saincte Iohn saieth, he ys *Agnus, qui occisus est ab origine mundi.* the Lambe that was slain from the beginning of the worlde, Both for that he was figured in the sacrifices doen to God from the beginnig of the worlde, & also that he gane vertue to all soche sacrifices. *Apoca.13.*

But the first that figureth bothe the preisthood and sacrifice of the newe lawe, ys *Melchisedech*, of whome we read thus: And *Melchisedech*, king of Salem brought furth bread and wine (for he was the preist of the most high God) and blessed him saieng: Blessed be Abraham vnto the high God, possessour of heauen and earth. And blessed be the high God whiche hath deliuered thine enemies into thy handes. And Ahraham gaue him tithes of all. *Heb.6. &.7.*

D To proue this *Melchisedech* to be the verie figure of Christe, we can haue no better argument, then the applicacion which S. Paule maketh by the holie Goste, in the epistle to the Hebrues, wher in the ende of the sixte chapter he saieth thus: Wher the forerenner ys for vs entred, euen Iesus, that ys made

Christ and Melchisedech cõpared togethe

made an high preiſt for euer, after the ordre of *Melchiſedech*. And then yt fo- E
loweth in the beginning of the next chapiter: This *Melchiſedech* king of Salē, who being preiſt of the moſt high God, mette Abraham, as he returned again from the ſlaughter of the kinges, and bleſſed him, to whom alſo Abraham gaue tithes of all thinges, firſt ys called by interpretation king of righteouſneſſe, after king of Salem, that ys to ſaie, king of peace, without Father, without mother withoute kinred, And hath neither beginning of daies, neither ende of life, but ys likened to the Sonne of God, and continueth a preiſt for euer.

In the whiche ſentence ſaincte Paule firſt reciteth the ſtorie, and after doth interprete the woordes, and applie the ſame to Chriſte, as the figure to the thing figured.

Firſt (ſaieth he) ys he called the king of righteouſnes, wher in ſaincte Paule dothe interprete the name of *Melchiſedech* For as the learned in the tounges ſaie, *Melec*, doth ſignifie kinge, and *Sedech* righteouſneſſe, and ſo ſaincte Paule by the name of *Melchiſedech* calleth him king of righteouſneſſe. F
After, king of Salem. Salem by interpretatiō ys peace. And therfore ſaincte Paule ſaieth king of Salem, that ys to ſaie, of peace.

Yet ther was a Cittie in dede called Salem, of the whiche *Melchiſedech* (as
Hierom. in Eſay. 41. the Hebrues do ſaie) being the eldeſt Sonne of Noë, whome the ſcripture otherwiſe calleth Sem, was the verie king. In the whiche (as ſaincte Hierom dothe teſtifie) ther remain the ruines of his palace, which doth teſtifie what a goodlie thinge yt was.

Whiche *Melchiſedech* notwithſtanding that he was a king, he was alſo a preiſt. For (as ſaincte Hierom doth alſo ſaie) the eldeſt or firſt born ſonnes in the lawe of nature were preiſtes. And therfore yt dothe appeare that he was an eldeſt Sonne.

Saincte Paule goeth on, and ſaieth, that he was withoute father, and with oute mother: By the whiche, ſaincte Paule meeneth not, that he had no father, nor mother, but that the Scripture maketh no menciō of his father, nor mother.

Likewiſe ys that to be vnderſtanded whiche foloweth, wher he ſaieth: G
that *Melchiſedech* was withoute kin, hauing neither beginning of daies nor yet endinge. In dede he had bothe, but the Scripture maketh no mencion of them. But all theſe thinges doth ſaincte Paule inferre to declare howe liuely *Melchiſedech* as a figure of Chriſte, doth expreſſe him.

As Firſt, wher *Melchiſedech* ys called king of righteouſneſſe, he figureth Chriſte verie well. For Chriſte ys that righteouſe kinge, who according to
Eſay. 11. the ſaieng of the Prophete Eſaie: *Non ſecundùm viſionem oculorū iudicabit, neque ſecundùm auditum aurium arguet, ſed iudicabit in iuſtitia pauperes &c.* He ſhall not geue ſentence after the thing, that ſhal be brought before his eies, neither reproue a matter at the firſt hearinge, but with righteouſnes ſhall he iudge
Id. 9. the poor. And again the Prophete ſaieth: He ſhall ſitte vpon the ſeat of Dauid, and in his kingdom, to ſett vppe the ſame, and to eſtabliſh yt with equitie and righteouſnes, for the whiche cauſe (as the Prophete ſaieth) *vocabunt eum, Dominus iuſtus noſter*. They ſhall call his name, owre righteouſe Lord.

Ioan. 5. And wourthilie ys he ſo called. For dailie dothe he righteouſlie, for that H
2. Cor. 5. that *Pater omne iudicium dedit Filio*. The Father hath geuen all iudgement to the Sonne. Before whome, *Omnes nos manifeſtari oportet, vt referat vnuſquiſque prout geſſit in corpore, ſiue bonum, ſiue malum*. We muſt all appeare, that enery man

A man maie receaue the workes of his bodie, according to that he hath doen, be yt good or euell. At the whiche time: *Procedent, qui bona fecerunt, in resurrectionem vitæ, qui vero mala egerunt, in resurrectionẽ iudicij.* They ſhall come furth that haue don good, vnto the reſurrection of life, and they that haue doen euell vnto the reſurrection of damnacion. *Ioan.5.*

Thus maie ye perceaue that *Melchiſedech* being called the king of righteouſneſſe, figureth well Chriſt our righteouſe king.

He ys called alſo, *Rex Salem*, king of peace, wherin he doth wonderons well figure Chriſte, who of the Prophet ys called: *Princeps pacis, cuius regnum multiplicabitur, & pacis non erit finis.* The prince of peace, whoſe kingdom ſhall be multiplied, and there ſhall be no ende of peace. Wherfore the Angells at his birth ſange: *Et in terra pax hominibus bonæ voluntatis.* And in earth peace vnto men of a good will. For (as ſaincte Paule ſaieth) *Annunciauit pacem ijs, qui longè erant, & pacem ijs qui propè.* He preached peace to thoſe that were a farre of, and to them that were nigh. For B why? *Ipſe eſt pax noſtra*, he ys our peace. *Eſay.9.* *Luc.2.* *Epheſ.2.*

In this then howe well *Melchiſedech* figureth Chriſte, though no admonicion were geuen, the thing will ſhewe yt ſelf, and howe well Chriſte aunſwereth *Melchiſedech.*

In this alſo that he ſaieth. *Mechiſedech* to be withoute father and withoute mother, he ys alſo a right figure of Chriſt. For as *Melchiſedech* ys not fownde in the Scriptures to haue anie naturall father in the earthe: Nomore hath Chriſte in very dede anie naturall father in the earthe. And as *Melchiſedech* hath no mother, So Chriſte proprelie hath no naturall mother, calling a naturall mother, a woman that conceaueth by naturall courſe and ordre. For a woman that conceaueth aboue nature, and bringeth furth a child aboue nature, ys alſo a mother aboue nature. And being a mother aboue nature, properlie ys no mother natural. For that ys natural that ys conteined within thecõpaſſe of nature. And thus in this reſpect he had no natural mother. Yet maie ſhe be called a naturall mother, for that ſhe imparted to him her naturall fleſhe, and her naturall bloode to the worke of his incarnacion. Wherby C alſo he in that reſpecte that he had naturall fleſh, and naturall blood of man, was and ys a naturall man. *Mariechriſtes mother by nature and aboue nature.*

Melchiſedech alſo (ſaieth ſainct Paule) was without kynred: wherin he ys alſo likened to Chryſt, who although as touching his fleſh, he hath a genealogie, as Matthew and Luke declare, Yet as concerning his Godhead ithe Prophete ſaieth: *Generationem eius quis enarrabit?* Who can declare, or nombre hys generacion? As who ſhoulde ſaie, No man can declare, howe God the Father begatte God the Sonne. Yt ys inexplicable. And after thys maner Chryſte trulie anſwereth his figure *Melchiſedech*, for that in the Godhead he hath no kinne. *Eſay.53.*

Melchiſedech, hathe neither beginning of daies, nor ende of life: So Chryſte, as God, hath neither beginning nor endinge. For he ſaieth: *Ego ſum alpha & omega, primus & nouiſsimus, principium & finis.* I am alpha and omega, the firſt and the laſt, the beginning an the endinge. And ſaincte Paule: *Ieſus Chriſtus heri et hodie, ipſe et in ſecula.* Ieſus Chryſte ys yeſterdaie, and to daie, and the ſame continueth for euer. *Apoc.22.* *Heb.13*

D When ſainct Paule had enombred all theſe thinges to declare therbie that Mechiſedech was a figure of Chryſte, he ſaieth: *Aſsimulatus eſt filio Dei.* He ys likened to the Sonne of God. Which ys as moche to ſaie, as he ys the figure of Chryſt the Sonne of God. *Ibidem.6.*

Of the which matter ſaincte Auguſtin ſpeaketh vpon the ſame place: *Locus diligenti conſideratione digniſsimus. Cum enim per Melchiſedech, in quo huius rei futuræ figura præceſſerat, diſcerneret ſacerdotium Chriſti, à ſacerdotio Leui, vi dete ergo (inquit) qualis hic eſt, cui & decimam partem Abraham dedit de primitijs, Patriarcha.* A place moſt woorthie diligent conſideracion. For when by Melchiſedech, in whom the figure of the thing to come went before, he wolde diſcern the preiſthood of Chryſt, from the preiſthoode of Leui, See therfore (ſaieth he) what maner of man this ys, vnto whom Abraham the Patriarke gaue the tithes of his firſt fruites. *Augu. de Gen. ad literam.* E

But forſomoche as here ys no controuerſie, but that *Melchiſedech* ys a figure of Chryſt, and of Chryſts preiſthood, I will not trauaill here, nor hinder the reader with allegacion of manie doctours, vntill we come to the handling of the Prophecie, whiche ſhall aunſwer the figure according to the ordre, which I haue vſed in other figures heretofore brought furthe, for the declaracion and ſetting furthe of other miſteries of Chryſt. But I ſhall go on to bringe in an other figure of the lawe of nature. F

THE FOVRTENE CHAPITER DECLARETH,

after the minde of Chryſoſtom, that Iob was a figure of Chryſte, for the deſire his ſeruantes had to eate his flesh.

IN Iob we do reade, that the men of his owne houſholde ſhould ſaie: *Quis det de carnibus eius, vt ſaturemur?* Who ſhall geue vs of his fleſh, that we maie be fylled or ſatisfied? or as the common tranſlation ys, Who ſhall let vs haue our bellies full of hys fleſh? *Iob. 31.*

As they that were of the houſholde of Iob, for the great loue they bare vnto him, wolde euen haue eaten of his fleſh: So they that be of the houſholde of Chryſte, for the loue they beare to him, wolde eate of hys fleſh. *Deſire of the eating of the flesh of Iob applied to the deſire to eate Chryſtes flesh.*

The deſire of the eating of the fleſh of Chryſte, Chryſoſtome applieth to the deſire of thoſe that were of the houſholde of Iob, whiche deſired to eate the fleſh of Iob, as a thinge figuringe or ſignifienge the eatinge of Chriſtes fleſh, thus ſaieth he: *Vt autem non ſolum per dilectionem, ſed reipſa in carnem illam conuertamur, per cibum id efficitur, quem nobis largitus eſt. Cum enim ſuum in nos amorem indicare vellet, per corpus ſuum ſe nobis commiſcuit, & in vnum nobiſcum redegit, vt corpus cum capite vniretur. Hoc enim amantium maximè eſt. Hoc Iob ſignificabat de ſeruis, à quibus maximè amabatur, qui ſuum amorem præ ſe ferentes dicebant: Quis daret nobis, vt eius carnibus impleremur? Quod Chriſtus fecit, vt maiori nos charitate aſtringeret, & vt ſuum in nos oſtenderet deſiderium, non ſe tantùm videri permittens deſiderantibus, ſed & tangi, et manducari, et dentes carni ſuæ infigi, et deſiderio ſui omnes impleri. Ab illa igitur menſa tanquam leones ignem ſpirantes ſurgamus, Diabolo formidoloſi, et caput noſtrum intelligamus, et quam in nos præ ſe tulit charitatem. Parentes ſæpenumerò liberos ſuos alijs alendos dederunt: ego autem mea carne alo, me ijs exhibeo, omnibus faueo, omnibus optimam de futuris ſpem præbeo. Qui in hac vita ita ſe nobis exhibet, multo magis in futura. Veſter ego frater eſſe volui, et communicaui carnem propter vos, et ſanguinem, et per quæ vobis coniunctus ſum, ea rurſum vobis exhibui.* *Chryſo. in 6 Ioan. omel. 45.* G

That we ſhould be turned into that fleſh (ſpeaking of the fleſh of Chryſte) not by loue onelie, but in verie dede, *yt ys doen by the meat whiche he hath graunted vs.* For when he wolde ſhewe his loue to vs, he mixed himſelf with vs by hys bodie, and made himſelf one with vs, that the head might be vnited with the bodie. This did Iob ſignifie by his ſeruantes, of whom he was greatlie beloued, whiche declaring their loue, did ſaie: *Chryſt and we ioined two maner of waies.* H

Who

A Who will geue vs of his fleſh that we maie be filled: The which thing Chriſt did, that with a more greater charitie and loue he might bind vs to him, and alſo that he might ſhewe his deſyre that he had to vs, he doth not onelie ſuffer him ſelf to be ſeen of theſe that deſire him, but alſo *to be touched, and eaten, and their teeth to be faſtned in his flesh*, and them all to be filled with the deſyre of him. Let vs therfore riſe from that table as lions breathing oute fyre, being fearfull to the Deuell, and let vs conſider our head, and what charitie he hath declared vnto vs. Parentes oftentimes haue deliuered their children vnto other to be fedde. But I do feade with my *owne flesh*. Vnto theſe I exhibit and geue my ſelf. I loue and fauour all, I geue a good hope to all of thinges to come. He that thus exhibiteth and geueth himſelf to vs in this life, moche more he will geue himſelf to vs in the life to come. I wolde be your brother, And I tooke fleſh and bloode with yowe, for your ſakes. And by what thinges I was ioined to yow, the ſame again I geue to yowe. Thus moche Chryſoſtome.

Chriſt geueth himſelf to be toched, and eaten in the Sacramēt.

B In the which ſentence, that thinges woorthie of note be not with to moche negligence ouerpaſſed, yt ys to be obſerued, that this learned Father (beſyde the declaracion of the ardente loue of Chriſte toward vs, for the which he did vouchſaif to geue vs *his verie flesh to eate*, to the entēt we ſhould be turned into yt, as the ſeruantes of Iob, who for ther great loue vnto him, deſired to eate his fleſh, that they might be all one with hym, whiche verie well ſignified the mutuall loue of Chryſt and hys ſeruantes, He for loue geuing his fleſh to be eaten, and they deſiering through loue to eate the ſame) in the beginning of the ſentence alſo ſaieth, that to the entent we ſhoulde be ioined to Chryſte, not onelie by loue, but by the thing yt ſelf in verie dede, that ys hrought to paſſe by the meat which he hath graunted vs.

we be ioined to Chriſt. two waies.

In the which woordes yt ys verie euident that we are ioined to Chryſte two maner of waies, that ys by loue, and by the thing yt ſelf. Which in other termes ys called ſpirituallie, and reallie. Spirituallie we are ioined to Chryſte by charitie and faith, and therby incorporated to hys myſti-
C call bodie: Reallie or ſubſtanciallie we are ioined to him, when by eating hys verie ſubſtanciall fleſh in the Sacrament, *the ſubſtance of oure flesh ys turned into the ſubſtance of his flesh*, and therby ſo ioined to him, as we are made one fleſh with him, of the which we will ſpeake more at large, whē we ſhal come to the ſentence of S. Hilary.

Oure flesh ys turned into the flesh of Chriſt by receipt of the Sacrament.

Here by the waie note that Chryſtes fleſh ys not diſgeſted in our bodies after the maner of naturall diſgeſtion of otheir meates, and ſo paſſeth through the bodie accordinglie, as the Stercoranites of our tyme haue blaſphemed. But as the meate ys celeſtiall, and yet ſubſtanciall, and not nowe proprelie terreſtriall, being a glorified bodie and fleſh: So yt draweth vs vppewarde to yt, conuerting and turning vs into yt, according to the nature of a celeſtiall thing, and not terreſtriallie depreſsing vs to the earthward.

Chriſtes flesh ys not digeſted in vs as other meates.

Stercoranites of our time.

But principallie to the cheif entent and pourpoſe of the thinge that this part of the ſentence moueth vs to note, Marke that, where the Sacramentaries of our time wolde haue none other receauing of Ghryſtes bodie, but
D onelie a ſpirituall receauing: this holie Father teacheth vs, the faithe of Chryſtes Churche in his time, whiche was before anye controuerſie or hereſie was ryſen aboute the Sacrament, that we be ioined to Chryſte

not onelie ſpirituallie by loue (which maie be and ys doen withoute the receipt of meate) But we are alſo ioined to Chryſte, *reipſa*, that ys, by the thing yt ſelf, or in verie deed, by the receipt of a certain meate. And therfor he ſaieth: *Id efficitur per cibum, quem nobis largitus eſt*, This ioining of vs to Chryſt in verie dede, ys brought to paſſe by the meate, whiche he hath graunted vs. E

Chriſt ys ioined to vs corporallie by oure receipt of hys bodie in the Sacrament

What the meate ys he openeth mediatelie when he ſaieth: that he might declare his loue towarde vs. *Per corpus ſuum ſe nobis commiſcuit.* He hath myngled him ſelf to, or with vs *by his bodie*. So his bodie then ys the meat, wherbie, when we receaue yt, we are in verie deed ioined to Chryſte.

That this was his minde he liuelie declareth, applieng the ſtorie of Iob, as a thing ſignifieng this matter, in the whiche the ſeruantes of Iob deſiered in verie dede, to eate his verie fleſh, reallie, and ſubſtanciallie, and not ſpiritual lie onelie.

Chriſt geueth vs the ſame flesh by which he was ioined to vs.

Whiche thinge yet more manifeſtlie he openeth in the ende of the ſentence, ſpeaking in the perſon of Chryſte and ſainge: I wolde be your brother, and for your ſakes, I did take fleſh and bloode with yowe, And the ſame thinges (*that ys to ſaie flesh and bloode*) by the which I was ioined to yowe, I gaue to yowe again. F

Note that Chryſte geueth vs thoſe thinges in the ſacramēt by the which he was ioined to vs. He was ioined to vs by verie ſubſtancial fleſh and blood, wherfore he geueth ys verie ſubſtanciall fleſh and bloode. Yf he ſhoulde geue him ſelf to vs onelie ſpirituallie, then he ſhould not geue vs thoſe thinges, by the whiche he was ioined to vs. For Chriſtes fleſh and blood ſpirituallie, and his fleſh and blood ſubſtanciallie or reallie, be as farre different as fleſh and ſpirite.

Albeit this Authour hath declared that, that was ſpoken by me as concerning the eating of the fleſh of Chryſte figured by Iob, and therto added other ſentences moſt euidentlie declaring the veritie of Chryſtes bodie and blood in the Sacramēt: Yet, that ye maie perceaue in him bothe conſtancie, and conſonancie, in vttering the ſubſtāciall poinctes of our faith, I ſhall bring in one other place of the ſame, wher he handeleth the ſame place of Iob to the pourpoſe before mencioned. *Medio draconis ventre rupto atq; diſcerpto, ex adytis clariſsimus euaſit, & radios non ad hoc vſque cœlum, ſed ad ipſum ſupernum thronum dimiſit. Illuc namque ipſum extulit, quod nobis etiam exhibuit, & vt teneremus, et mā ducaremus, quod maximum dilectionis ſignum eſt. Quos enim amamus, nonnunquàm etiam morſu petimus. Quare Iob, vt ſeruorū in ſe amorē oſtenderet, dicebat illos nimio in ſe amore dixiſſe: Quis det de carnibus eius vt ſaturemur? Ita & Chriſtus ſuam carnē dedit nobis, vt ea ſaturemur. Quo nos in plurimum ſui amorem allexit.* The beallie of the dragon being braſt, and torne in the middle, frō the darke place he came furth moſt bright and clere, and ſent oute his beames, not vnto this heauē, but vnto the verie high Throne. Thyther hath he caried vppe that, which alſo he hath geuen vnto vs, that we ſhoulde holde and eate yt, which ys the greateſt token of loue. For whome we loue, oftentimes we deſire to byte. Therfor Iob, that he might declare the loue of his ſeruantes towardes him, ſaied, that they for the exceading loue, that they bare towards him, haue oftentimes ſaied: Who will geue vs of his fleſh, that we maie be filled? *Euen ſo Chriſt hath geuen vs hys flesh*, that we might be fylled withal, wherbie he hath allured vs vnto his great loue. G

Chryſ. in 10 1. Cor. 2. mel. 24.

H

In the which ſentēce (gentle Reader) thow ſeiſt and perceaueſt fyrſt, howe Chryſoſtome reherſeth the ſtorie of Iob, and ſecondlie, how he applieth yt

vnto

A vnto Chryſt, ſaing: *Euen ſo Chriſt hath geuen vs his flesh* to holde, and to eate. The which his applicacion doth verifie my ſaing, that Iob was in this behalf a figure that Chriſtes fleſh ſhoulde be eaten, and that not ſpirituallie onelie, but reallie and ſubſtãciallie, which Chryſoſtome ſignifieth by this woorde (Ita, euen ſo) as who ſhould ſaie: As the very ſubſtanciall fleſh of Iob was de ſired to be eaten: Euen ſo *Chryſt hath geuen vs his verie ſubſtanciall flesh to be eaten.*

Thus am I not onelie moued to vnderſtand Chryſoſtõ for the cauſe now mencioned: But I am therunto compelled by that, that in him immediatelie foloweth: *Ad eum igitur cum feruore accedamus, & dilectione quàm vehementiſsima, ne grauius ſubeamus ſupplicium. Quanto enim maius beneficium accepimus, tanto magis puniemur, quando eo indigni apparebimus.* Let vs therfore come vnto him with feruẽt deſire, and moſte vehement loue, leſte we ſuffer more greuouſe puniſhment. For the more great benefet we haue receaued, the more ſhall we be puniſhed, yf we be fownde vnwoorthie of yt. And he addeth: *Hoc corpus in præſepi reueriti ſunt Magi, &c.* This bodie did the wiſe men reuerence or honour in *Chryſ. ibi.*

B the maunger. Wherby he declareth what bodie of Chryſt he moueth vs to come vnto, here in this his concluſion. Wherbie alſo we maie vnderſtande, what fleſh of Chryſte he ment in the former ſentence, by the applicacion of the figure to the thing figured. But this maie ſuffice for the figures in the law of nature.

THE FIFTENE CHAPITER DECLARETH BY *ſcripturs, that the eating of the Paſchall lambe was a figure of the eating of Chryſt our Paſchall Lambe.*

NOwe that I haue ſpoken of ſoche ſcriptures, as declare ſoche thinges to haue ben doen in the law of nature, which by other ſcriptures, and holie Fathers, are applied and taken, as figures of Chryſtes preiſthood and myſterie: I will go forwarde to the figures in the time of the lawe of Moyſes, of the which I will ſpeake and treact of foure, whiche be figures of this myſterie. Which be: The *Four figures of the Sacrament to be treacted of.*

C Paſchall Lambe, Manna, The Shewbread, and the Stone flowing oute water.

Of the fyrſt, that ys of the Paſchall Lãbe we read thus: In the tenth daie of this moneth euery mã ſhall take vnto him a lambe, accordinge to their houſes and families, &c. And let the lambe of yours be withoute blemiſh, a male of a yeare olde, whiche ye ſhall take oute from emonge the Shepe, and ye ſhall kepe him vntill the xiiij. daie of the ſame moneth. And euery man of the multitude of the children of Iſraell ſhall kill him at euen. And they ſhall take the bloode, and ſtrike yt on the two ſyde poſtes, and on the vpper doer poſte, euen in the houſes wher they ſhall eate hym. And they ſhall eate the fleſh that ſame night roſted with fyre, and with vnleauened bread, and with ſowre herbes they ſhall eate yt. See that ye eate not therof rawe, nor ſoddẽ in water, but roſted with fyre, the head, feet and purtenaũce therof. *Exod. 12.*

In this declaracion of the maner, of eating the Paſchall Lambe, ther be *Two notable thinges in the olde Paſchall lãbe.*

D two principall partes. The one ys of the killinge of yt: The other of the eatinge of yt.

The condicion and maner of the lambe, and the killing of the ſame, figureth the condicion of Chryſte, and the crucifyeng of hym. And albeit that other beaſtes being taken to be ſacrificed, as oxe, cowe, calf,

and kilde, did figure the paſsion of Chryſte: Yet none of theſe doth ſo liue- E
lie, and expreſſedlie figure Chryſte and hys death, as the lambe dothe. For
Chriſt and the Paſchall lãbe compared together. the lambe was but younge: Chryſt was but younge. The lambe was with-
oute blemiſh: Chryſte was withoute ſinne. The lambe was taken from e-
monge the ſhepe: Chryſte from emonge hys Apoſtles. By the offringe
of that lambe, the people of Iſraell were deliuered from the ſeruitute of
Aegypte: By the offringe of Chryſt the people are deliuered from the ſerui-
Chriſt more often called a Lãbe then by name of anie other beaſt tude of the deuell and ſinne. Their daile ſacrifice was a lambe: Owre daile
ſacrifice ys Chryſte. And for this conſideracion Chryſt ys more oftenty-
mes called a lambe in the ſcripture, then by the name of other beaſtes, which
were ſacrificed, and figured Chryſt the euerlaſting ſacrifice.

Wherfore ſaincte Ihon the Baptiſt applieng the figure of the lambe, as
a thing moſt ſpeciallie and fullie figuring Chryſte, pointed him, with his
fyngar, ſainge: *Ecce Agnus Dei, ecce qui tollit peccata mundi.* Beholde the
Ioan.1. Lambe of God, beholde him that taketh awaie the ſinnes of the
woorlde. F

Eſai.53. The Prophet alſo calleth him a lambe: *Tanquam ouis ad occiſionem ducetur, & tanquam agnus coram tondente ſe obmuteſcit.* He ſhall be led awaie
like a ſhepe to be ſlain, and as a lambe before the ſherer ſhall he holde hys
peace?

For like conſideracion ſainct Ihon being inſtructed by the reuela-
cion of the holie Goſt, dothe ſo call him after he had fulfilled the figure by
ſuffring of his paſsion. I beheld (ſaieth he) and lo, a great multitude,
Apoca. 7. whiche no man coulde nombre of all nacions, people, and tounges ſtood
before the ſeat, and before the Lambe, cloathed in long white garmentes,
and palmes in their handes. And they cried with a Loude voice, ſainge:
Saluacion be aſſcribed vnto him, that ſitteth on the Seate of our lorde God,
and vnto the lambe which Lambe ys Chryſte.

Apocal5. Of whome again he ſaieth by plain woordes: I beheld and lo, in the
middeſt of the ſeate, and of the foure beaſtes, and in the middeſt of the elders
ſtoode a lambe, as though he hadde ben killed. And when he had taken the
booke, the foure beaſtes, and the xxiiij. elders fell down before the lãbe, and G
with inſtrumentes ſang a newe ſonge, ſaing: Thow arte woorthie to take the
booke, and open the ſeales therof. For thow was killed and haueſt redemed
vs with thy bloode.

But foraſmoche as this parte of the figure, namely the paſsion of Chriſte,
ys allreadie treacted of, and of this ther ys no controuerſie: I ſhall diuert me
to ſpeake of the other parte of the figure, which ys of the eatinge of the lam-
be. Whiche figureth the eatinge of our Paſchall lambe, in the inſtitucion of
the newe paſsouer. And of yt alſo, nowe ſo frequented and vſed in the
churche of the ſame Lambe our Sauiour Chriſte, and that by his comman-
dement, wherupon ſtandeth nowe the controuerſie.

In this matter to make a compariſon: As the lambe killed, was a figure of
Chriſte verelie killed: So the ſame lambe being verilie eaten, ys a figure of
Chriſt verilie eaten. As the Lambe was eaten reallie and ſubſtanciallie: So ys
Chriſte eaten reallie and ſubſtanciallie.

That the eating of this lambe was a figure of the eating of Chriſt our
lambe in his laſt Supper, Chriſt himſelf doth wittneſſe, who ſpeaking of the H
Luc.22. verie Paſchall Lambe ſaied: *Deſiderio deſideraui hoc Paſcha manducare vobiſcum antequam patiar* I haue Inwardlie deſiderd to eate this Paſouer with yowe
before that I ſuffer.

This

A This was not ſpoken of the olde paſouer, whiche he had eaten with them before, but of the newe, whiche was figured by yt, whiche he entred immediatelie to inſtitute, to anſwere the figure and to fullfill the Scripturs.

Therfore ſaincte Paule conſidering bothe the principall partes of the figure the lambe, that he muſt be bothe offred in ſacrifice, and alſo eaten, applieth them bothe vnto Chriſte, and ioineth thē together, ſainge: *Paſcha noſtrū immolatus eſt Chriſtus, itaque epulemur.* Chriſte our paſouer ys offered vppe for vs (*behold here the ſacrifice*) Therfore lett vs eate (*note here the eating of Chriſt*) For as the lambe that was offred for the paſſouer, was alſo eaten: So Chriſt (as ſaincte Paule ſaieth) was alſo offred vppe for our paſſouer, therfor let vs eate. The ſame lambe that was offred for the figure was eaten: The ſame Chriſte that was offred to anſwer the figure, was and ys eaten.

Auguſt in Pſal 77: Figures in good thinges not ſo god, as the thinges figured: Figures in euell thinges not ſo euell.

And for further probacion of his matter, note that in good thinges, the thing figured ys better, then the thing, that ys the figure. And cōtrarie wyſe
B the figure in euell thinges ys better, then the thing figured. Or more proprelie and trulie to ſaie: In euell thinges the thing figured ys woorſe then the thing, whiche ys the figure. As for example firſt of this latter, that we maie with the other procead.

King Pharao tirannouſlie reigning ouer the children of Iſraell. ys a figure of the Deuell tirannouſlie reigninge ouer ſinfull men, and with holdinge them from the due ſeruice of God. The ſeruitude, that the childeren of Iſraell were in, ys a figure of the ſeruitude of ſinne that man was in.

The bretheren of *Ioſeph* conſpiring the ſale of him, were a figure of *Iudas*, and the Iewes conſpiring the like matter againſt Chriſte.

In the whiche, as in other of like ſorte, ye maie note and preceaue, that Pharo being the figure of the deuell, and the ſeruitude of Egipte, being the figure of the ſeruitude of ſinne, And the bretheren of Ioſeph being the figure of Iudas and the Iewes, the thinges figured are woorſe, then the figures. For the Deuell the thing figured, ys woorſe, then Pharao the figure. The ſeruitude of ſinne being the thing figured, ys woorſe then the ſeruitude of
C Egipte being the figure. Iudas and the Iewes conſpiring againſt our Sauiour Chriſte being the thinges figured, are woorſe, then the bretheren of Ioſeph being the figure. So ſhall ye finde in all other figures of the olde lawe of thinges that be not good, that the thing figured ys allwaies woorſe, then the thing that ys the figure.

But as for good thinges, the thing figured ys better, then the thing that ys the figure. As for example: Abraham ys a figure of God the Father, Iſaac a figure of Chriſt Gods ſonne: God the Father and Chriſt his ſonne, the thinges figured, are withoute compariſon better, then the thinges that be the figures.

The rodde of Aaron, and the bloſſomme of the ſame, are figures of the virgen Marie, and Chriſt the bloſſome of the ſame. The Braſen Serpent vpon the pole ys a figure of Chriſte vpon the croſſe. Ionas in the beallie of the whall, a figure of Chriſte in the heart of the earth: In euerie of theſe, the thinges figured be better, then the thing that ys the figure, as by com-
D pariſon ye maie perceaue.

Paſſouer of the Chriſtians more excellent then the Paſſouer of the Iewes.

Nowe then to the pourpoſe: As the Paſchall Lambe beind offered was a figure of Chriſte offred: So the lambe eaten, ys a figure of Chriſt by vs eatē. Wherfore as Chriſte offred being the thing figured, ys better then the lambe offred being the fignre: So of conſequence muſt the paſſeouer figured

being eaten, be better then the passouer, the figure whiche was eaten. Yf E
the passeouer, which ys nowe eaten, be but a peice of bread, a bare signe, or
figure (as the Sacramentaries do affirme) then the Paschall lambe ys the si-
gure of a peice of bread, which bread in special thinges hath no similitude,
to answer the figure, as all thinges figured doo. And so also shall not the
thing figured in the newe Testament, be better, then the figure, whiche ys
in the olde testament, whiche maie not be.

But that the Reader, that hath ben seduced and drawen from the catho-
lique faith, conceaue no siniſtre opinion of me, and thinke that I go aboute
to deceaue him with rules of mine owne inuencion, as thinges feigned be-
sides the Scriptures: Let the same vnderstande, that this rule: that thinges
Argumēt of S. Pauls epistle to the Hebr. figured be better, then the figures, as ys aboue declared, ys not the dreame
of mine own head, but a substanciall trueth grownded vpon the sure foun-
dacion of Gods woorde. I meen vpon the cheif argument of Saincte Paules
epistle to the Hebrues. For what dothe saincte Paule in that epistle trauaill
to proue more, than that Christe, and the newe Testament, and all thinges F
therin conteyned, doo farre excell *Melchisedech*, Moises, and the olde Testa-
ment, and all the ceremonies and sacrifices of the same.

Heb. 1. As first, in the first chapiter he declareth the excellencie of the newe
Testament aboue the olde, for that yt was geuen by Christe the Sonne
of God, by whome God spake to vs, who excelleth Angels, Fathers,
and Prophetes, by the whiche God spake in the olde Testament as ther
he proueth.

Ibid. 7. Thē after he declareth Christe to be a preist, after the ordre of *Mel-
chisedech*. But he proueth him to be farre more excellent, then *Melchisedech*.

Ibid. 8. This doen he descendeth to the preist of the olde lawe, and comparinge
the officie of Christe to the office of the preist of the lawe, and teaching
yt to be vnperfecte, proueth the office of Christe by all meanes to be
Ibid. 9. preferred.

Then he maketh mencion in a brief reherſall of the religion, and high
seruice of Gost emong the Iewes, teaching, that they hadde a fore Taberna-
cle, and what thinges ther were within conteined. And also a seconde Ta- G
bernacle, whiche was called. *Sanctum sanctorū*, and what was therin conte-
ned, with their Ceremonies, seruices, and Sacrifices doen in eche of those.
Which doē, he cōpareth the high preist to the high preist, Tabernacle to ta
bernacle, Sacrifice to Sacrifice, blood to blood, effecte of blood to effect of
blood, clensing ād purifieng, to clensing, ād purifieng holy place, to holie pla
ce, and allwaies according to his principall entēt, and argument, proueth all
the figured things of the newe Testament, to be farre better then their figu
Heb. 10. res in the olde Testament. And finalie, to conclude and knitte vppe all the
The olde lawe had but the shaddowes: the newe lawe hath the verie thinges wholl disputacion of the olde Testament withe one woorde, he saieth: *Vm-
bram habens Lex futurorum bonorum, non ipsam imaginem rerum &c.* The Lawe
hathe but a shadow of good thinges to cōme, and not the veric fashion of
the thinges them selues.

In the whiche woordes, as yt were in a brief, he describeth the condicion
and state of bothe lawes, whiche ys, that the olde lawe hathe the figures of
good thinges, and the newe lawe hath the good thinges them selues.

By the whiche processe yt ys not onelie euident, and proued, that the H
thinges figured be better, then the figure: But also by this last concluſion
of saincte Paule yt ys improued, that the thinges of the newe Testament
shoulde be but bare figures. But they are in dede the good thinges (as he
dothe

A doth terme thē) and the verie thinges of the figures and ſhadowes, whiche haue gon before in the olde Teſtament,

Wherbie alſo I maie conclude. that the Sacrament of Chriſtes bodie and blood (being according to Chriſtes inſtitution conſecrated to be offred and receaued in the memoriall of Chriſtes paſſion and death: being alſo as *Dionyſius Areopagita in his eccleſiaſticall Hierarchie ſaieth, Omnium ſacramentorum conſummatiſsimum & auguſtiſsimum*, of all Sacramentes moſt perfecte, and nobleſt, withoute the whiche no miniſtracion almoſt ſhoulde de doen, but that this diuine Sacrament ſhould ende yt) ys not a bare figure, as the Paſchall lābe, being the figure of this, was: but ys the verie good thing in dede, that ys, the verie bodie and bloode of owre immaculate Paſchall Lābe of the newe Teſtament figured by that Paſchall Lambe of the olde Teſtament. For ells the figure ſhoulde not be a figure of a good thing (as ſaincte Paule ſaieth) but the figure ſhoulde be the figure of a bare figure, whiche ys inconuenient, and againſt ſaincte Paule, and againſt the worthineſſe of the newe
B Teſtamente, and the excellencie of the ſame, whiche in a great parte conſiſteth in the Sacramentes, whiche haue the verie thinges, and trueth of the figures and Shadowes of the olde Teſtament.

Dionyſ. Eccle. Hierarch. Parte. 3.

And albeit, I haue (as yt ſemeth to me, and ſo, I truſte, yt appeareth to anie right chriſtian reader) ſufficientlie proued by the Scriptures, that the Paſchall Lambe eaten, was a figure of owre Paſchall Lambe Chriſte eatē in the Sacrament: yet leſt anie man maliciouſtie maie cauille, ſaing that I haue vſed the Scriptures at my owne pleaſure, and wreſted them to my owne phantaſie, and perchaunce that ſome weake man maie be better ſatiſfied, I will reſorte to the Parliament houſe of Chriſtes Churche, and learn of them whiche ys the verie trueth determined and enacted, approued, and receaued ther.

THE SIXTENE CHAPITER TEACHETH THIS *matter by Tertullian and Iſychius.*

C AND firſt for the applicacion of the figure of the Paſchall Lambe to the thinge figured: I will conferre with Tertullian a man of great learninge. Who alſo ys ſo anncient, that he ys of ſome accompted the eldeſt writer of the latin churche. He was verie neare to the time of the Apoſtles, aboute the 166. yeare after Chriſt. Whome ſaincte Cyprian ſo highlie eſteemed, that no daie paſſed, in the whiche Tertullian was not in his hande, and ſome parte of him redde.

This man being a noble man of Chriſtes Parlament houſe, can certifie vs, what was enacted and receaued as a truthe through oute all the houſe of Chriſte in his tyme. Therfore we will heare what he ſaieth in this matter. He did write againſt one Marcion an heretike, and in that booke he ſaieth thus: *Profeſſus itaque ſe concupiſcentia concupiſcere edere Paſcha vt ſuum (indignū enim vt quid alienum concupiſceret Deus) acceptum panem, & diſtributum diſcipulis, corpus ſuū illum fecit.* Therfore when he had openlie ſaied, that with deſire he had deſiered to eate the paſſouer as his own paſſouer (for yt was vnmete that God
D ſhould deſire anie ſtraung thing) *he made that bread*, that he did take and diſtribute to his diſciples, *his bodie*.

Tertu. li. 4 cont. Marcion.

Remembre (gentle Reader) what ys before ſaied, that the Paſchall Lābe of the olde lawe, as touching that, that he was offred, was a figure of the oblaciō

oblacion of our Lambe Chriſt, whiche ys withoute all controuerſie: But E
whether the eating of the lambe reallie, and ſubſtanciallie did figure, that Chriſte our Paſchall Lambe ſhoulde be eaten reallie, and ſubſtanciallie in the Sacrament, ys the verie controuerſie. Wherin what this auncient man of Chriſtes Parliament houſe hath ſaied, yowe haue heard.

In the whiche his ſaing yf yowe haue noted, yowe maye preceaue, that he maketh menciō of two paſſouers: One that was not proprelie his, which he did not ſo earneſtlie deſire to eate: An other that was proprelie his owne, whiche he did earneſtlie deſire to eate. Wherbie he toucheth the the figuratiue Paſſouer, and the true paſſouer. What the true Paſſouer ys, he plainlie declareth when he ſaieth: The bread that he did take, and diſtribute to his diſciples, *he made his bodie.*

Heretiqs barck againſt the trueth as dogges do againſt the Moone.

I can not contein but to breake, oute to declare, that I do not a litle wonder to ſee the obſtinate blindneſſe of the enemies of Gods trueth, that hearing and ſeing ſo manifeſt, ſo plain, and ſo cleare a ſentence, ſpoken and F
vttered withoute anie confuſe, or obſcure tearmes, breiflie knitte, and compacte, withoute anie long ambages, hearing will not heare, and ſeing will not ſee, but wilfullie will be blinde, and not vnderſtande, and yet maliciouſtie barke againſt the clear light, whiche they can not extinguiſh, As the dogges doo againſt the Moone, whiche they can not vanquiſh. But lett thē brak as long as they liſt, *Veritas Domini manet in eternum.* The trueth of our Lorde abideth for euer. To the whiche God geue them grace to turne.

Pſalm 116

But let the true Chriſtian heare and marke what enacted and receaued truth was in the parliament houſe of Chriſtes Churche, nowe opened and teſtified by the Auncient elder of the ſame, whiche ys that Chriſte made the bread, which he did take, and diſtribute to his diſciples, his bodie.

Heretiqs build tehir faith vpon reaſon and ſenſes.

whiche was, and ys the true Paſcall Lambe, figured by the olde Paſchall lambe. And by this let him cōforte him ſelf, in the true faith that the hath receaued, ād cōfirme him ſelf to be mightie againſt all the aſſauts of hereſie, how moche ſo euer their ſainges ſhall delight, or pleaſe reaſon, or the knowe ledge of our ſenſes, wherpon they do ſo builde their faith, that they wolde haue no poincte ne parte therof directlie repugnant to reaſon, or Iudgment G
of ſenſe, as Cranmer, or the Authour of that booke, which ys ſett furth in his name, with moche boldeneſſe affirmeth,

Cranmers ſenſuall ſentence Li. 2.

Whoſe verie woordes for the triall, I will aſſcribe. Thus ſhall ye ther read: But to conclude in fewe woordes, the Papiſtes ſhal neuer be able to ſhewe one article of our faith, ſo directlie contrarie to our ſenſes, that all our ſenſes by daile experience ſhall affirme a thinge to be, And yet our faith ſhall teache vs the contrarie therunto. Thus he.

In whiche ſaing (gentle Reader) yowe maie perceaue that theſe ſenſuall men were ſo moche captiue to ſenſuall knowledge, that not cōtent to haue faith a knowledge aboue, or at leſte equall with reaſon, whiche in dede ſur mounteth, and paſſeth all reaſon, wolde abaſe her to be an hand maiden to the knowledge of our ſenſes, as one that ſhoulde teach no article contrarie to them, which yet teacheth all aboue the knowledge of ſenſes, and moche directlie contrarie. As for example.

Faith ſurmounteth reaſon, or ſenſes.

Owre ſenſes by dailie experiēce teach vs that men do die. And that ſome
Faith teacheth many thinges contrarie to the ſenſes. of their bodies being burned, ther ys nothing lefte but Aſhes blowē abro- H
ad with the winde. And ſome conſumed of the foules of the aire: Some of the fiſhes of the ſea: Some vtterly doo putrifie in the earth, as thinges that ſhoulde neuer be the ſame fleſh, the ſame ſubſtance, the ſame man again.

And

A And yet faith teacheth vs directlie contrarie. that ys, that the thing which the ſenſes Iudge to be dead, whiche ys ſo diuided and ſeparated from life, that yt ſhall neuer liue, the ſame thing in nombre again, that in dede yt ys not dead, but ſleapeth, and ſhall be the ſame in perſon again that yt was before.

The ſenſes taught none other but that the woundes whiche Chriſte had in his bodie after the reſurrection, and ſpecially the wounde of his ſide, into the which he willed Thomas to pute his hande, were verie fore and painfull: and yet faith ſaieth directlie contrarie. For a glorified bodie yt not paſſible.

Thus theſe men building ther faith vpon their ſenſes, when their ſenſes periſhed, their ſenſuall faith preiſhed with all, Wherfor cleaue not to ſoche a faith whiche neadeth to be mainteined with vntruthe, and falſe ſenſuall knowledge. But embrace that faith, whiche ys grownded vpon Chriſt, and lined oute, and tried by the ſure and ſtreight piller of truthe the Catholique

B Churche.

But perchaunce the Aduerſarie will ſaie, that although the ſentence of Tertullian for ſo moche as I haue brought in, ſowndeth plainlie to my pourpoſe: yet yf I had brought in the wholle ſentẽce, yt wolde haue ouerthrowẽ the ſame. Wherfore I deale not ſincerelie, but vſe crafte. To this I ſaie, that this, that ys alleadged oute of Tertulliã, ys his verie ſaing, ãd neadeth no dependence to make yt perfecte, but ys of yt ſelf a perfecte propoſition, and therfore hath yn yt ſelf a trueth, or falſhood, and maie then well be alleaged to confirme my pourpoſe. *Obiection out of Tertull.*

And yet I haue not ſo omitted yt, as though I wolde not ſee yt, but I haue reſerued yt to be handled, wher we ſhall ſeke the expoſition of his texte: *Hoc eſt corpus meum.*

But that we maie perceaue in the meã while, that Tertullian in his place minded no other wiſe, then theſe his woordes alleaged pourporte (*I meen that Chriſts bodie ys made preſent in the Sacrament, aud in the ſame geuen, and dipenſed*) I ſhall bring himſelf to wittneſſe in an other place, wher he teſtifieth, that

C the fleſh, that ys to ſaie, the natural man eateth the bodie of Chriſt: *Caro (inquit) abluitur, vt anima emaculetur. Caro vngitur, vt anima conſecretur. Caro ſignatur, vt anima muniatur. Caro corpore & ſanguine veſcitur, vt anima de Deo ſaginetur.* The fleſh (ſaith Tertullian) ys waſhed, that the Soule maie be pourged. The fleſh ys enoynted, that the ſoule maie be conſecrated. The fleſh ys ſigned, that the ſoule maie be defended. *The flesh eateth the bodie and bloode of Chriſte*, that the ſoule maie be made fatte, or luſtie in God. Thus Tertullian. *Note that the flesh eateth the bodie and blood of Chryſt.*

In the whiche woordes he teacheth, that as verilie, as we be waſhed with verie water, and enointed with verie oile, and ſigned with the verie ſigne of the croſſe, and not with the figures of theſe: So be we fedde with the *verie bodie and blood of our Sauiour Chriſte*, and not with the figures of them. *Teflesh* (ſaieth he) *eateth the bodie, and blood of Chriſt*, and not the ſpirit onlie. Nowe then that yowe haue heard one of the one ſide of the parliamẽt houſe, yowe ſhall heare one of the other ſide.

Iyſchius an aunciente author, Diſciple to the great learned father Gregorie *Na-*

D *ziancen.* ſaieth thus: *Non oportet eos, qui Paſcha euangelicum celebrant, quod nobis tradidit Eccleſia, legale Paſcha peragere, quod bouem, & ouem, legislator dicens, ſignificauit, quia hæc præcepit Moiſes in die Paſchæ, quod traditum eſt Iudæis immolare.* They, that doe celebrate the euangelicall Paſſouer, whiche the Churche hath deliuered vs, maie not celebrate the legall Paſſouer, whiche the lawegeuer comma- *Iyſchius in Le. lib. 6. cap. 22.*

commaunding, hath declared to be an oxe and a ſhepe. For Moiſes hath E
commaunded to offer theſe thinges in the daie of the paſſeouer, that ys appointed to the Iewes.

And a litle after foloweth: *Non ergo oportere nos, habentes in manibus, & conſummantes verum myſterium, ſequi figuras, quæ prædicta ſunt, demonſtrant. Neque enim eſt eiuſdem temporis, Sed aliud quidem pertinere ad figuram, aliud autem ad veritatem, qui vtraque ſanciuit, præcepit. Propter quod & Chriſtus primùm celebrauit figuratum Paſcha. Poſt cænam autem intelligibilem tradit, & anguſtante eam tempore, pro die horã immutauit, vel magis etiam diem. Sic enim ad veſperam quartæ decimæ diei cæna Iudaicæ Paſchalis feſtiuitatis celebratur. Poſt hoc autẽ Chriſtus propriam tradidit cænam.* The thinges therfore, which are afore ſaied, doe declare, that we, hauing preſent, and doinge the true miſterie, maie not folowe figures. Neither ys yt apperteining to the ſame time. But he that ordeined both, cõmaunded one time to appertein to the figure, an other time to the veritie. Wherfore Criſt alſo did firſt celebrate the figuratiue paſſeouer, but after ſupper *he deliuered the intelligible Supper*, and the time ſtraicting the ſame, he chaunged an howre for a F
daie, or raither alſo the daie. For ſo in the euening of the fourteenth daie, the Supper of the Iewiſh Paſchall ſolemnitie ys celebrated. And after this *Chriſte deliuered his owne Supper.* Thus farre Iſychius.

In whoſe woordes yt maie be perceaued: firſt, what was the Iewiſh Paſchall offring, whiche was an oxe or a ſhepe, whiche were a figure of Chriſt our Paſchall oblation.

Secondlie, he teacheth, that we nowe hauing the true miſterie, maie not folowe figures. In whiche wordes note (gentle Reader) that he ſaieth that we nowe haue the true miſterie, wherby we are taught, that we haue in our Paſchall ſolemnitie, the verie or true preſence of Chriſte. For he putteh here this terme (*true miſterie*) to anſwere the figuratiue preſence in the figure. The figure hath but the ſhadowe of the thing, but that, that ys figured, hath the thing yt ſelf. The Paſchall Lambe of the Iewes eaten in their Paſſouer, was a figure of Chriſt our Paſchall lambe eaten in our Paſſouer. Wherfor, as the Iewes had a verie earthlie lambe, the figure, in their ſupper: So we haue the verie heauenlie Lambe Chriſt, the truthe of that figure in our G
Supper.

Paſchal lãbe ãd chriſt compared.

Whiche thing this Authour in the woordes folowinge doth plainlie declre. For (ſaieth he) one time ſerueth not for the figure, and the thing figured: but ther ys one time for the figure, an other time for the veritie. Note then again that he calleth the thing figured the veritie. what ys the veritie, but the verie thing in dede, that the figure did perfigurate? The lambe the figure did perfigurate Chriſt: Wherfore *verie Chriſte ys in our paſſouer.*

Verie Chriſt in ours Paſſouer.

This ys not fallen from this Authour as a thing vnwittinglie ſpoken, but proceading aduiſedlie in the matter, and applieng the thinge figurated, and declaring the accompliſhing of the thing by Chriſte, he ſaieth: Wherfore Chriſt alſo did firſt celebrate the figuratiue Paſſouer. But after ſupper he deliuered the intelligible Supper.

What ys meãt by the intelligible Supper, ye ſhall better perceaue by other places of this Authour, wher he vſeth this woorde, whiche he doth almoſt in every leaf. As in his ſame chapiter, ſhewing wherof Aegipte ys a figure, he ſaieth: *Et enim Ægyptus intelligiblis, præſens mundus, quia Ægyptus cõtenebratio interpretatur.* The intelligible Aegipt ys this preſent worlde, For Aegipt, by interpretacion, ys called a darkning. H

Iſych. Ibid.

Likewiſe vpon this text of Leuiticus, wher Allmightie God ſaied to the childrẽ

A children of Iſrael by Moyſes : When ye ſhall come into the land, whiche I will geue vnto yowe, and reape downe the harueſt therof, yé ſhall bring a ſheife of the firſt fructs of your harueſt vnto the preiſt, who ſhall waue the ſheife before the Lorde, to be accepted for yowe. Firſt teaching who were figured by the ſheiues he ſaieth : *Illi enim ſunt & meſſores, et intelligibiles ſegetes, ad quos Dominus dicebat: Meſsis quidem multa, operarij autē pauci, etc.* They be both the reapers, and the intelligible ſheiues, to whom our lord ſaid : The harueſt trulie ys great, but the woorkmen, or reapers are fewe. *Iebitic. 23.* *Iſic. li. 6. ca. 23.* *Matth. 9.*

And likewiſe opening, who was figured by the preiſt, that ſhoulde make their oblacion accepted of God for them, he ſaieth: *Manipulum autem primitiarum intelligibilis ſacerdos Chriſtus, corpus proprium offerebat.* The intelligible preiſt Chryſt did offer his owne bodie a ſheif of firſt fruicts.

Again in the ſame chapiter vpon this text: And ye ſhall offer that daie when ye waue the ſheife an he lambe withoute blemiſh, of a yeare olde, for
B a burnt offring vnto the Lorde, he ſaieth : *Volens nos in die, qua celebramus Domini reſurrectionem, et manipuli intelligibilem oblationem celebramus, non obliuiſci dominici ſacrificij, ex quo nobis eſt oblatio manipuli : ſed cædere agnum immaculatum, annieulum, in holocauſtum Domino, intelligibilem agnum, Domini traditionem immolantes myſticè, et offerentes, ipſius autem, vt ſacrificium cædentes, memoriam fecit.* Owre Lorde willing vs, in the daie, wherin we do celebrate the reſurrection of him, and do celebrate the intelligible oblacion of the ſheif, not to forgett our Lordes ſacrifice, of the which we haue the oblacion of the ſheif, but to offer vppe a lambe withoute ſpotte of one yeare olde, for a burnt ſacrifice to our Lorde, myſticallie *ſacrificing, and offring the intelligible lambe, being the tradicion of our Lorde,* in the doing of this ſacrifice, he hath made his memoriall.

In an other place alſo, wher almightie God ſaied: A man that hath ſinned through ignorance, and hath doen againſt the lawe, and knoweth himſelf giltie, ſhall offer an vnſpotted Ramme vnto the preiſt : *Rectè intelligibilis aries Chriſtus, huius peccatum, in ſacrificio pro eo oblatus, diluit.* Euen verie wel Chryſte the
C intelligible ramme, being offred for him in ſacrifice, wipeth awaie the ſinne of this man. *Iſich. li. 7. ca. 5.*

In all theſe places, theſe woordes, the intelligible Egypte, the intelligible ſheiues, the intelligible preiſt, the intelligible oblacion, the intelligible lambe, the intelligible Ramme, what doe theſe ells ſignifie, but the verie thinges ſhadowed, and ſignified by the figures ? Wherby we maie conclude by this authour, that the legall Supper, and the lambe therin eaten, were the figures of Chryſtes Supper, and the lambe therin eaten beinge the verie thinges in dede, that ys *Chryſtes owne Supper, and hys owne bleſſed bodie*, whiche ys the intelligible lambe, that was and ys therin eaten.

And that this ſhall be ſo plain, that the Aduerſarie ſhall not againſt ſaie yt, heare this Authour clerelie opening the matter. Expownding howe Aaron, and hys children, were touched with the bloode of the Ramme, that was ſacrificed for them, and applieng yt to that, that yt was a figure of, he ſaieth : *Sed tamen primus ſacerdos ſanguine, & poſt eum filij eius ſecundùm*
D *legem vngebantur : quia ipſe Dominus primus in cœna myſtica intelligibilem accepit ſanguinem, atque deinde calicem Apoſtolis dedit. Sed ecce legiſlator hic poſt vnctionem Aaron & filiorum ſubdidit: De ſanguine reliquum fudit ſuper altari per circuitum. Quod et Chriſtum feciſſe inuenimus. Bibens enim ipſe, et Apoſtolis bibere* *Leuit. 24.* *Iſich in Leuit. li. 2. ca. 8.*

dans, tunc intelligibilem sanguinem super altare, videlicet suum corpus effudit. E
Corpus autem Christi, Ecclesia est, et omnis plebs eius. Quod specialiter dicentem Marcum inuenimus: Et sumens, gratias agens, dedit eis, et biberunt ex eo omnes, et dixit eis: Hic est sanguis meus noui testamenti, qui pro multis effusus est. But first the preist, and after him his Sonnes were according to the lawe anoincted with blood. For our Lorde him self also first in the misticall Supper, did *take the intelligible blood*, and then gaue the cuppe to hys Apostles. But yet lo, this lawgeuer after the enoincting of Aaron, and his sonnes, saieth: The rest of the blood he powred rownde aboute vpon the Altar. Whiche thing also we finde Chryst to haue doen. For he drinking and geuing his Apostles to drinke, then *he powred the intelligible bloode vpon the altar*, that ys to saie, vpon his bodie. The bodie of Chryst ys the Churche, and all his people. Whiche thinge we finde Marke speciallie sainge. And he tooke the cuppe, and gaue thankes, and gaue yt to them, and they all dranke of yt, and he saied vnto them: Thys ys my blood of the newe Testament, whiche ys shedde for manie. Thus moche Isychius.

Chryst drãke his owne blood, and gaue yt to his Apostles.

I shall not nede to note any thing in this place of this Authour, wher F
euery parte of his saieng ys so plain. Yt ys verie manifest, that he saieth, that *Christ gaue vnto the Apostles his bloode*, whiche he calleth, as before ys declared, *the intelligible bloode*. Which ys as moche to saie, as the bloode of Chryst figured by the bloode of the lambe, and also of the Ramme offred for Aaron ad his Sonnes. Whiche bloode (as Chrysostõ also together with this Author wittnesse) Chryst himself, because his Apostles beleuing yt verilie, according to the woorde of their master, to be bloode, shoulde not therfore loathe to drinke of yt, dranke first vnto them, and then dranke all they. Yf Chryst dranke his owne blood, he dranke yt either spirituallie or corporallie. Spirituallie he could not, wherfore he dranke yt corporallie.

Why Christ first drank his owne blood.

As touching this wittnes of Chrysostome, more shall be saied in the se-
Li.2.ca.55 cond booke. And although this place conuinceth the Proclamer, who saith, that we can not bringe anie one olde catholique Doctour or Father: Yet in the thirde booke (shall be brought oute of this father diuerse and many places, more plainlie teaching Gods truthe, then this doth. Wherfore leauing G
him with his ioint felowe, who haue plainly testified Chrystes verie presence in the Sacrament, for that the figure must be aunswered by the verie thing, and truthe, wherof yt ys the figure: I shall cal two other mo wittnesses to testifie the same.

THE SEVENTENE CHAPITER PROCEADETH *in the same matter by sainct Cyprian, and Euthymius.*

S. Cyprian his commẽdacion.

Sainct Cyprian martir, Bishoppe of Carthage, a man in learninge, and vertuouse conuersacion most excellent, and in propinquitie of time to Chryst, right aunciente, as *Eusebius* doth testifie, whom sainct Augustine in his workes doth moche reuerence, who liued aboute 256. yeares after Chryste, whome I make to folowe emong the latines, Tertullian, for that he so moche esteemed and loued him, as ys before saied, In H
this matter he speaketh after this sorte.

Lib.7.eccl. li.Hist.c.2 Cypriã. de cœna.

Cœna itaque disposita inter sacramentales epulas, obuiarunt sibi instituta noua, & antiqua, & consumpto agno, quem antiqua traditio proponebat, inconsumptibilem

cibum

A *cibum magiſter apponit diſcipulis. Nec iam ad elaborata impenſis, et arte conuiuia populi inuitantur, ſed immortalitatis alimonia datur, à communibus cibis differens, corporalis ſubſtantiæ retinens ſpeciem, ſed virtutis Diuinæ inuiſibili efficientia probans adeſſe præſentiam.* The Supper therfore beinge ordered, emonge the ſacramental meates, their mett together the olde ordeinances and the newe. And when the lambe was conſumed or eaten, which the olde tradition did ſett furth, the maſter did put before hys diſciples, *the inconſumptible meate.* Neither nowe be the people bidden to feaſtes prepared with conninge, and charges, but here ys geuen *the food of immortalitie*, differing from common meates, reteining the forme of corporall ſubſtance, but prouinge by the inuiſible efficiencie, the preſence of Gods power to be therin. Thus ſainct Cyprian.

Chriſt gaue his diſciples incõn ſumptible meat: Sacramentaries giue ther diſciples conſumptile meat.

In the which woordes of this holy Father, ye perceaue, firſt, the compariſon of the two paſſouers. Which he calleth the olde ordeinaunce, and the newe, that mette together emong the ſacramentall meates. Secondarelie, ye
B maie perceaue the difference of the bothe. For the olde Paſſouer was a lãbe, which was cõſumed. Whiche he teacheth when he ſaieth. *Et conſumpto agno*, and when the lambe was conſumed, which the olde tradicion dyd ſett furth. The other ys a meate, whiche neuer ys able to be conſumed, whiche he plainlie vttereth thus. The maſter (*meening Chryſt*) did put before his diſciples *inconſumptible meat.*

Sacramentaries gloſe vpon S. Cyprian ouerthrowen.

Nowe note howe different the Sacramentaries be from this holie elder of Chryſtes church. They ſaie ther ys put, or ſett before vs but bread, which ys conſumptible, as the paſchall lambe was: but this Father ſaieth: The maſter put before hys diſciples inconſumptible meat.

Meate of Chriſtes ſupper differeth frõ common meates.

Neither maie they here vſe their feigned gloſing, ſainge that we do receaue inconſumptible meate in the Supper of the Lorde, for we receaue Chryſt ſpirituallie, that ys, the merite and grace of his paſsion. For neither theſe woordes will beare that gloſe, neither the woordes that folowe. For theſe woordes ſaie, that the maſter *did putte before them inconſumptible meate*. He did not putte the merite of his paſsion before them. For yt ys not a thing of
C that nature, that yt maie be taken by hand, and laied before men in ſeight, but yt ys taken by the inward man onelie. But this meate was put before them.

H.ij. Bread of the hereticall cõmunion differeth not frõ common bread.

And the woordes that do folowe, do yet more clearlie ſhewe the matter, and wype awaie their gloſe, for yt foloweth that this meate, whiche Chryſte putte before his diſciples, did differ from cõmon meates, and yet yt reteined the forme of naturall ſubſtance. Yf yt did differ from common meates, then yt can not be taken for the bread vſed in the Sacrament. For that bread (as Cranmer, or the Authour of that booke ſaieth) differeth not from other meates. For yt ys verie pure materiall breade, hauing no more holineſſe, then other creatures haue, for that, that dome creatures are no partakers of holineſſe.

Chriſtes meat reteining the forme of corporall ſubſtãce cã not be the ſpirituall meat of the Sacramentaries.

And further this meat (as Ciprian ſaieth) differing frõ other meates, retei neth the forme of corporall ſubſtance. Yf this meat alſo doth retein the forme of corporall ſubſtance, then ys yt not that ſpirituall meate, whiche they call the merite of Chriſtes paſsion, or the belief that Chryſt hath ſuffred for
D vs, for that meat reteineth not the forme of corporall ſubſtance.

So that this newe ordeinaunce that was inſtituted by our Sauiour Chriſt, to mete, and to aunſwer the olde ordeinaunce of the Paſchall Lambe, was no bare bread, for that neither differeth from other meates, neither yt

ys meat inconsumptible, neither ys yt the spirituall meate of the merite of E
Christes passion. For that reteineth not the forme of corporall substance.
Wherfore I maie be bolde to affyrme, that yt ys the verie reall and substanciall bodie of our Sauiour Iesus Christ, which ys the inconsumptible meate
D. Tho. Aquin. as the Churche in the praise of God, for hys wonderfull worke in this Sacrament, singeth: *Sumit vnus, sumunt mille, tantum isti, quantum ille, nec sumptus absumitur.* One dothe eate, and a thousande do eate, as moche do these eate as he, and yet receaued, he ys not absumed.

This also ys that foode of immortalitie that Ciprian speaketh of, which cā not be bare materiall bread, but yt ys the bread of life, euen the flesh of Chryste, which ys the medicine of immortalitie, as saieth holie *Ignatius*, disciple of sainct Ihon the Euangelist, who exhorting the Ephesians, whome he
Ignatius in epistola ad Ephes. wrote vnto, speaketh verie aptlie to the matter here nowe entreated. Be ye taught (saieth he) of the comforter, obedience to the Byshoppe, and the preist with vnswaruing, or stable minde, breakinge the bread, whiche ys the medicine of immortalitie, the perseruatiue of not dieng, but of liuinge by Iesus F
Chryste. Thus *Ignatius*.

The bread broken in the blessed Sacrament ys the medicine of immortalitie. Note nowe that he calleth the bread that ys broken in the Sacrament, *the medicine of immortalitie, the preseruatiue from death*. Whiche effectes can not be attributed to the sacramentall bread of the Sacramentaries, but to the heauenlie bread of the Catholiques, which ys the bodie of Christe.

This *inconsumptible meate*, this *foode of immortalitie*, reteineth the forme of corporall substance. For the bodie of Chryste in the Sacrament reteineth and ys couered with the formes of the corporall substances of bread and wine. Whiche meat ys not so prepared to vs, and for vs (saieth Ciprian) by the coning of man, but by the inuisible woorking of God, wherby being made a meat of soche excellencie, and singular prerogatiue, yt proueth the presence of Gods power to be ther, whiche presence ys not, that his general presence, wherby he ys euery wher, but yt ys aspeciall maner of presence, as yt was
Luc. 1. with the virgen, when the Angell saied: *Et virtus Altissimi obumbrabit tibi*. And the power of the highest shall ouershadowe thee.

Honorable ād worthie titles of the Sacrament Wheigh nowe with me (christian Reader) what maner of thing this new G
meate ys, which Chryste hath sett in the place of the olde meate, I meen, of the Paschall lambe: *Yt ys an inconsumptible meate, yt ys a foode of immortalitie, yt ys wrought by the inuisible woorkinge of God, yt hath a speciall presence of gods power.* All which declare yt a thing moche more honorable, moche more excellent, then the Paschall lambe, which excellent tearmes can be verified in no one thing of this Sacramēt, but in him onelie that saied: *Caro mea verè est cibus*. My
Ioan. 6. flesh ys verilie meate. Wherfor this excellent meate ys his verie flesh, whiche ys our verie Paschall Lambe of the newe Testamēt, not onelie verilie offred, but also verilie eaten to aunswer the figure, whiche was both offred, and eaten.

And that the Aduersarie shall not saie, that I feign and make soche an exposition of S. Cyprians woordes, as liketh me, or make him to meen as pleaseth me, he shall perceaue the same Cyprian himself, with one shorte sentence of the same sermon, in the which the former sentence ys conteined, to
Cyprian. eo dem. serm. de Cena. expownde yt, as I haue doen, which ys this: *Panis iste, quem Dominus discipulis porrigebat, non effigie, sed natura mutatus, omnipotentia Verbi factus est caro. Et sicut in* H
persona Christi humanitas videbatur, & latebat diuinitas: ita sacramento visibili ineffabiliter se diuina infudit essentia. This bread, which oure Lorde gaue to his disciples, chaunged, not in outwarde shape, but in nature, *by the allmightinesse of the*

woorde

A *woorde ys made flesh* And as in the person of Chryste the humanitie was seen, and the Godhead laye hidden: Euen so the diuine nature inspeakeablie powreth, and putteth yt self in the visible Sacrament. Thus moche Saincte Cyprian.

The bread ī the blessed Sacrament by the omnipotencie of the word ys made flesh.

In the former sentence he speaketh of a meate, geuen to the disciples in the last Supper: Here he speaketh of the same meate, geuen at that same time to the disciples. Ther he saied, that that meate ys an inconsumptible meate, meate of immortalitie, diffring from other meates, but yet reteining the forme of corporall substance: Here he saieth, that being chaunged in nature, but not in outward forme, by the omnipotēcie of the woord yt *ys made flesh*. Ther he saied, that the presēce of the diuine powr was proued to be present: Here he saieth, that the diuine nature vnspeakablie putteth yt self in the visible Sacramēt, So that, that he called before indeterminatelie incōsumptible meat: Here he calleth yt determinatelie *flesh*, into the which the nature of breade ys turned. Before indeterminatelie he saied, that the meat reteineth

B the forme of corporall substance: Here he determinatelie saieth, that the *breade which ys made flesh*, nowe being flesh, reteineth the outwarde forme still. In the other sentence he saied, that the feast ys not prepared with arte and charges of man: In this he saieth determinatelie, by what mean yt ys prepared, *By the omnipontencie of the woord* (saieth he) *yt ys made flesh*.

Note further what Similitude he vseth for the declaracion of Christes in uisible being in the Sacrament: As in the person of Chryste, the humanitie was seen, and the Godhead was hidden: Euen so the diuine nature (which ys Chryst verie God) vnspeakablie putteth yt self in the visible Sacramēt. Wher by he teacheth, that as the Godheade was hidden vnder the humanitie: So Chryste ys hidden vnder the visible Sacrament, that ys, vnder the formes of bread and wine, which are seen.

S. Cyprian his similitude to declare Chrystes presence in the Sacrament.

And wher the Aduersaries being sore pressed with this manifest, and most plain sentence, haue gon aboute to elude yt with a glose vpon this woorde, *nature*, saieng that nature ys here taken for the propertie of nature, and not for the substance of nature: that glose ys ouerthrowen by these woordes

C ther immediatelie folowing: *Factus est caro*, was made flesh.

Sacramēta ries glose vpon S. Cyprian ouerthrowen.

Nowe ye haue heard holie Cyprians faith in this matter, so plainlie vttered, that his testimonie alone were sufficient to make the aduersarie to rubbe his forehead for shame, yf anie shame be in him, ād to cal in his proclamacio, for asmoche as he heareth the matter so clerelie, and so manifestlie spokē, ād vttered, as neither he, ne anie of his likes can well fasten any darke, or blinde glose to take awaie the clearnesse of this sentence. But trusting that the thing yt self confowndeth sufficiently the arrogancie of the Aduersaries: I will procead and bring furth one of the other side of Chrystes Parliamēt house, who shall be *Euthymius*, a man so auncient, and so famed emong learned men, that I nede not here to stand moche in his commendacion.

As touching this matter he saieth thus, speaking of our Sauiour Chrystes doing in his last Supper. *Egit gratias, & nunc ante panē, & postmodū ante poculum, docens quòd gratias agere oportet ante huiusmodi mysterium, quod perfectum est ad præstandum naturæ nostræ beneficium. Si enim agni figuratiui immolatio ab interfectione liberationem, & à seruitute libertatem Indæis præstitit, quanto maiora præstabit Christianis veri agni immolatio? Simul etiam ostendens, quòd vltroneus ad passionem veniret, & præterea docens nos gratias agere in omnibus quæ patimur. Sicut autem pictores in vna tabula, & lineas supponunt, & picturas adumbrant, et colores superinducunt, ac formant: ita quoque Christus in eadem*

Euthym in Matth. 26

D

mensa et figuratiuum ac vmbratile Paſcha ſubſcripſit, et verum, ac perfectum appoſuit. E
He gaue thankes, bothe nowe before the bread, and afterward before the cuppe, teachinge that we muſt geue thankes before ſoche a miſtery, as was doen to geue a benefet to owre nature. For yf the ſacrificinge of the figuratiue lambe gaue vnto the Iewes deliuerance from being ſlain, and libertie from ſeruitude: Howe moche greater benefettes ſhall the ſacrificing of the trew lambe geue vnto the Chriſtians? Shewing alſo withall, that he came willinglie to his paſsion, and beſides that, teaching that we ſhoulde geue thankes in all thinges, that we ſuffer. As painters in one table firſt drawe their lines, and ſhadowe their paintinges, and then laie on their colours, and ſett yt oute in forme or faſhion: Euen ſo alſo Chryſt in that one table ſette oute the figuratiue and ſhadolike paſſouer, an then putte vnto them *the true, and perfect paſſeouer.* Hitherto *Euthymius.*

In whoſe ſentence ye maie firſt perceaue, that he teacheth that the lambe eaten of the Iewes, was the figure and ſhadowe of the true paſchall lambe, that Chryſt gaue to hys Apoſtles. Secondarelie, that yt ys to F
be cõſidered, that he calleth Chryſtes Paſſouer, in reſpect of the Iewes paſſouer, a perfight and true Paſſouer.

Sacramentaries opinions.

Nowe the Aduerſaries teache, that the good Iewes eating their Paſchall Lambe receaued Chryſte Spirituallie: And they ſaie likewiſe, that the good Chryſtians, eating the ſacramentall bread (as they terme yt) receaue Chryſt alſo but Spirituallie, They ſaie alſo that the Iewes receaued Chryſte in a ſigne, or figure: They ſaie that the Chriſtians likewiſe, receaue Chryſte but in ſigne, or figure. Howe then riſeth thys difference, that their Paſchall feaſt ys called but a ſhadow, or figure, and owre ys called the true, and perfecte paſchall feaſt? And yet, according to the Aduerſaries doctrine, ther ys no more in the one, then in other, but bothe be figures, bothe be ſigns, and Chryſt but ſpirituallie receaued in bothe.

Wher ys then the trueth, that maketh our paſchall feaſt, a true feaſt? And wher ys the perfection, that maketh yt perfecte, as thys authour tearmenth yt?

Chriſt in the iudaicall feaſt imperfectlie in our feaſt perfectlie.

Yt can not be, but that in Chriſtes Supper ther muſt be the trneth, and ve G
rie thing of that, that was figured in the iudaicall Supper. And that perfect thinge, in perfecte maner, whiche in the Iewes Supper was vnperfectlie, as ye haue hearde, that that lambe, and Supper was a figure of Chryſte oure lambe, and our Supper. Wherfore then yt muſt nedes folowe, that as Chryſt was in that Supper but in a figure, and therfore vnperfectlie: So muſt he be preſent in our Supper, more then in a figure, euen by verie true, and reall preſence, and ſo perfectlie.

And that this Authour (as I haue declared) meant of ſoche a perfecte reall preſence of Chryſt in the ſacramẽt, not onelie his own woords allreadie reherſed do wel proue, but this his ſaieng alſo in the ſame chapiter: *Sicut vetus Teſtamentum hoſtias et ſanguinem habebat: Ita ſanè et nouũ, corpus videlicet, et ſanguinem Domini.* Euen as the olde Teſtament had ſacrifices and bloode: So trulie hath the newe alſo, that ys to witte, *the bodie and bloode of our lorde,* Thus *Euthymius.*

A plain place for maſter Iuel

Ys not this ſaieng plain ynough? can the Proclamer finde anie tropes, or darke figures, to ſaie that this ys not a plain ſentence, declaring the verie real preſence of Chriſtes bleſſed bodie, and bloode in the Sacrament, foraſ- H
moche as he ſaieth not onelie that the newe Teſtament hathe the bodie and bloode of Chryſte: But yt hathe them as the propre ſacrifice of the ſame.

Neither

A Neither maie the Proclamer drawe this ſaing & pinche yt to meen the ſacrifice of the croſſe. For this authour proceadeth immediatelie in the proif of Chriſtes reall preſence in the Sacrament, by Chriſtes owne woordes: *This ys my bodie*, And teacheth, that not onelie ſignes of Chriſtes bodie and bloode be ther, But his verie bodie and blood, as in the ſecond booke, where we ſhall haue a more apte, and couenient place to ſpeake of theſe woordes, more at large oute of this Authour Yt ſhall be declared.

And for this place, ſuppoſing enoughe to be ſaied as cõcerning the minde of theſe two Authours, for the applicacion of the figure of the Paſchall Lãbe to Chriſte our Paſchall Lambe, and howe the one ys but the figure, the other the veritie, And that therfore the thing in dede, that was figured, whiche ys Chriſtes verie bodie ys otherwiſe preſent, then in a figure: I will leaue theſe, and call other two of Chriſtes Parliament houſe, to heare ther teſtimonie alſo, what the enacted trueth of this matter ys.

B

THE EIGHTENE CHAPITER TREACTETH OF *the ſame matters by ſaincte Hierom, and Chryſoſtome.*

Amonge the elders of the latin churche, whiche remain I will firſt heare ſaincte Hierom, a man in fame ſo excellent, in learning ſo deape, and profownde, in liuing ſo holie, in time ſo auncient, as being born the yeare of our Lorde 331. of diuerſe holie men ſo highlie commended, of all true Chriſtians ſo well accepted, and receaued, that his teſtimonie in this matter can not be refuſed. Thus ſaieth he: *Poſtquam typicum Paſcha fuerat impletum, & agni carnes cum Apoſtolis comediſſet, aſſumit panẽ, qui confortat cor hominis, & ad verum Paſchæ tranſgreditur ſacramentum, vt quomodò in præfiguratione illius Melchiſedech, ſummi Dei ſacerdos, panem & vinum offerens, fecerat, ipſe quoque veritatem ſui corporis, & ſanguinis repræſentaret.* After that the figuratiue Paſſouer was fulfilled, and he had eaten the fleſh of the lambe with his Apoſtles, he taketh breade, whiche cõforteth the heart of man, and goeth to the true Sacramẽt of the Paſſouer, C that as *Melchiſedech* the preiſt of the highe God, in offringe bread and wine, did in the prefiguracion of the ſame, he alſo might repreſent the veritie of his bodie and bloode. Thus moche ſaincte Hierom. *Hieron. in 26. Matth.*

I nede not here to note the applicacion of the olde Paſchall Lambe to the newe, as of the figure to the thinge figured. For this Authour ſpeaketh yt ſo plainlie, that yt nede not be noted to him, that will ſee, perceaue, and vnderſtande. But foraſmoch as the weightieſt parte of the controuerſie conſiſteth in the thing figured, what yt ſhoulde be, whether yt be breade, the figure of Chriſtes bodie, or Chriſtes verie bodie and bloode in dede, and trueth, verilie preſent, and reallie, in the Sacrament: therfore I will weigh the ſainge of this Authour, wher he ſpeaketh of yt.

He ſaieth, that as *Melchiſedech* did offer bread and wine, Chriſte alſo wolde repreſent the truthe of his bodie and bloode. The aduerſaries perchaunce will triumphe, and ſaie, that Saincte Hierõ ys here on their ſide, for that he ſaieth not plainlie, that Chriſt did geue his verie bodie, but that he did D repreſẽt his verie bodie. And repreſenting (ſaie they) ys a ſhewing of a thing by ſigne, or figure, and not by the thing yt ſelf. Wherfor Chriſt by the bread, as by a figure, did repreſent his bodie, but not verilie, and realie geue yt to the Diſciples. *Obiection of the Aduerſaries oute of S. Hierom.*

To aunſwer this obiection, I wolde learn of them, yf emong learned mẽ

this verbe be ſo ſtriected, as one lito ſignifie, to ſhewe a thing by figure or E
ſign. And whether this be the propre ſignificaciō of the woorde or no. And
yf they be ygnorant therof, let them woorthilie take the taunte, that Lut-
her the fownder of Sectes in our time, vnwoorthilie gaue to King Henrie
the eight, that ys, let them go looke the Vocabularies.

Repreſent what yt ſignifieth.

But bicauſe their trauaill ſhall be eaſed, I will ſhewe them, howe they
ſhall finde yt yn two ſundrie editions of Calepine. In the firſt thus: *Repræ-
ſento præſentem* ſiſto. that ys, I repreſent, I ſett, or make preſent. In the which
ſignification Collumella alſo vſeth this verbe *Repræſento*, as by his ſaing ther
alleaged, yt ys manifeſt. For thus he ſaieth: *Itaque villicus curabit vt iuſta reddā-
tur. Iſtaque non ægrè conſequetur, ſi ſemper ſe repræſentauerit.* Therfore ſhall the bai-
lif ſee, that dueties be paied. And theſe ſhall he eaſilie atteign, yf he allwaies
repreſent himſelf. Thus he. Wher yt ys euident, that *Repræſentarit* in the
latine, or repreſent in the engliſh, ſignifieth not a figuratiue repreſenting,
but a verie reall and perſonal repreſenting of the bailiff in his owne verie per
ſon. And in moche like ſignification, the ſame Calepine in an other place F
hath yt thus: *Repræſento, id eſt præſens affero.* I preſentlie bring. Whiche ſignifi-
cation ys often vſed in the lawes, as when they ſaie: *Repræſentare rei precium*,
and *repræſentare mercedem.*

In the engliſh Dictionarie *Repræſento* ys to repreſent, to rendre, to bring in
preſence, to preſent a thing, to laie before one, to ſhewe or declare. By all
theſe places yt ys manifeſt, that *Repræſento* ſignifieth not onelie to ſhew a thīg
by figure ſign, or token, but by the verie thing yt ſelf preſent. And thus by
their Grammar, their argument of repreſentation ys not onelie aunſwered,
and they of ignorance reprehended, that wolde frame yt to confirme their
wicked aſſertion: but alſo the true meening of the woord, *Repræſento*,
moche opened to the better vnderſtanding of this Authour here alleaged.

Chryſt, in in the lawe preſented in figure: in the Goſpel in veritie.

Wherfor, gentle Reader, vnderſtand, that when ſainct Hierom had de-
clared, that the figuratiue Paſchall Lambe was a figure of the true Paſchall
Lambe Chriſt, who in the ſame was preſented, as in a ſign: And likewiſe
had ſaied of the bread, whiche Melchiſedech offred in the prefigu-
ration of Chriſt, wherby alſo Chriſt was once preſented, as in his figure: G
Nowe he ſaieth, Chriſt wolde in veritie preſent himſelf again, in whiche
veritie ys vnderſtanded his verie bodie, and verie blood. As by plain, and
brief woordes he might ſaie: *Melchiſedech* in bread, and wine did figuratiue-
lie preſent the bodie and blood of Chriſt, but Chriſt hath preſented again
verilie, and truelie his bodie, and blood.

To this vnderſtanding, the woorde, *veritie* in ſaincte Hierom enforceth
vs. For if he had meant, that Chriſt had ſette or laied before his Apoſtles,
but a ſigne, he might haue ſaied: *Ipſe quoque corpus, & ſanguinem ſuum repræſen-
taret.* He alſo might repreſent his bodie and blood. But when he ſaieth: *Ipſe
quoque veritatem coporis, & ſanguinis ſui repræſentaret.* He wolde repreſent the
veritie of his bodie and bloode, this woorde, *veritie*, banniſheth ſignes and
figures, and geueth vs to vnderſtande a verie and reall preſence whiche
Chriſte, according to the ſignificacion of the woorde, wolde ſhewe or de-
clare to this Apoſtles.

And for the further declaracion that this ys the meening of ſaincte Hi-
erom: Note that when he firſt ſpake of the lambe, he calleth yt *Typicum Paſ-* H
cha the figuratiue paſſouer. When he ſpeaketh of the figured paſſeouer, he
calleth yt, *verum Paſcha. the true Paſſouer.* So likewiſe when he did ſpeake of
bread and wine, which *Melchiſedech* offred, he ſaieth, he did yt *in præfiguratione*,

in

A in the prefiguration. When he ſpeaketh of Chriſtes doinge, he ſaieth, he did geue the veritie. So that Chriſt was preſented twice: once in figure ād again in veritie. Wherfor ſainct Hierom ſaied verie well, that he wolde repreſent, that ys, he wolde preſent himſelf again.

This maie appeare alſo by the Scripture whiche ſainct Hierom ther alleageth, ſainge: *Aſſumit panem, qui confortat cor hominis.* He taketh the bread, that comforteth the heart of man. To what pourpoſe? To celebrate the Sacrament of the true Paſſouer. What ys the true paſſouer? The bodie and bloode of Chriſt. Whiche ys the verie right bread, that comforteth the hearte of man in verie dede, with that ſpirituall and heauenlie cōforte, that ys permanent, whiche ys the right and true comforte.

Foraſmoche as yt ys moſt manifeſt, that this ſentence of the Pſalme ys to be vnderſtanded of Chriſt, that excellent bread of life, for that the Prophete Dauid in that Pſalme dothe ſpeake of the greate prouidence of God, in ordering, and diſpoſing all thinges in heauen, in earthe, and in the Seas, ſig-

B nifieng therby in the ſpirite of prophecie, the goodlie diſpoſition of thinges in the Church of Chriſte, beautified, adorned, and confirmed with Sacramentes, in moſt goodlie wiſe, of the which Chriſte, and his Churhe, ys the wholl prophecie of that booke, as here after more at large ſhall be declared, amonge the whiche ſacramentes, ſpeaking of the Sacrament of Chriſtes bodie and bloode the prophet ſaied. *Vt educas panem de terra, & vinum lætificet cor hominis, & panis cor hominis confirmet.* That thow maiſt bringe furthe foode oute of the earth, and wine, that maketh gladde the heart of man, and bread to ſtrenghthen màns hearte: yt ſhall ſuffice for this preſent to declare the ſame by the woordes alleaged of ſainćte Hierom. For he, ther declaring the ceaſſing of the olde Paſchall lambe, and the beginning of the newe, whiche he calleth the true Paſſouer, in the beginning of the ſame, ſaieth thus: *Aſſumit panem, qui confortat cor hominis*, He taketh bread, whiche comforteth the hearte of man. *Pſalm. 103*

Yt was moſt certen (as ſainćte Ciprian ſaieth) that *Manducauerunt de eodem pane ſecundùm formam viſibilem.* They had eaten of the ſame bread after a viſi-

C ble maner. But to that bread ſo eaten, ſainct Hierome wolde not applie the ſainge of the Prophete, but wher he beginneth to ſhewe howe Chriſte commeth to the inſtitucion of this bleſſed Sacrament, in the whiche they ſhoulde eate the true Paſchall Lambe, the bodie of Chriſte, the verie bread of life, and comforth, Ther he applieth the propheicie, of the Prophete, to the verie thing that yt prophecied of, and ſaieth: He taketh the breade, that comforteth the heart of man.

Thus the placing, and applicacon of that Scripture well conſidered, and weighed of the reader, ſhall cauſe him well to perceaue, howe the ſame ys to be vnderſtanded, as ys by me before ſaied.

And nowe, altough ſainćte Hierom hath ſufficientlie declared his faith in this matter of the veritie enacted, and receaued throughout all the houſe of Chriſte in his time: Yet for the ſatisfieng of them, that thirſt for the trueth, I will bring in ſainćte Hierom in an other place, ſpeaking ſo plain woordes, as neither the enemie can withſtāde ſo euident a trueth, nor other men take occaſiō of doubte. *Abſit* (ſaieth he) *vt de ijs quicquam ſiniſtrū loquar, qui apoſtolico*

D *gradui ſuccedentes, Chriſti corpus ſacro ore conficiunt.* God forbidde, that I ſhoulde ſpeake anie euell of them, whiche ſucceading the Apoſtolike degree, with their holie mouth do *conſecrate the bodie of Chriſte.* *Hieron. ad Heliodorū epiſtola. 1. Chriſtes bodie ys cō ſecrated of the preiſt.*

In the whiche ſainge ye maie perceaue that ſainct Hieroms faith was (being ſo

ſo taught of the churhe wherin he liued) that he preiſt doth *conſecrate the bodie of Chriſte.* wherby alſo then yt ys moſt manifeſt, that Chriſtes verie bodie ys in the Sacrament. E

Amb. de ſacr. lib. 4. ca 5. Euſeb. Emiſe hō. paſch. Chry. de prod. Hom. 30.

And this alſo ys not to be ouerpaſſed, that the he ſaieth, *the preiſtes doo with their holie mouth conſecrate the ſame bodie of Chriſt:* For hereby ys reiected that fooliſh hereſie, void aſwell of reaſon, as of authoritie, which taught that the faith of the receauer made the preſence of Chriſt in the Sacrament. for yt ys as S. Ambroſe, Euſebius, and Chryſoſtom ſaie, the holie woord of Chriſt ſpoken, as ſancte Hierom here ſaieth, by the mouth of the preiſt, that conſecrateth the bodie of Chriſt. And thus alſo, if by the mouth of the preiſt the bodie of Chriſt be conſecrated, then ys that bodie verilie preſent.

Preiſtes aught to be reuerēced. for their ordre and office.

And further yt maie be learned of this great learned, and holie father, that the ordre of preiſthoode ys not to be contemned, but reuerenced, who with a maner of ſpeache of vehemencie, ſaieth: God forbidde, that I ſhoulde ſpeake anie euell of them &c. By whiche maner of ſpeache he noteth yt to be a greate crime to ſpeake euell of them. The cauſes why he wolde not F ſpeake euell of them be: that they ſucceade the Apoſtles in office, whiche ys an high degree, and that the worke of their miniſtraciō ys great, and that they do *conſecrate the bodie of Chriſte.*

Chryſoſtom his woorthineſſe of learning, holineſſe, conſtancie, and auncientie.

And nowe that this noble mā hath ſo plainlie opened the treuthe enacted and receaued of the one ſide of Chriſtes Parliament houſe: we will alſo heare what one of the other ſide will ſaie. Whiche ſhall be golden mouthed Chriſoſtome, who ys wourthie ſo to be called for the golden ſentences that proceade oute of his mouthe. Who alſo ys woorhie to be beleued, not onelie for his holineſſe, and great learning: But alſo for his conſtancie of faith, and auncientie in time. Who being in the time of the hereſie of the Arriās, aboute the yeare of Chriſte 350 and therfore aboute 1200 yeares a gone, gaue no place to yt, neither for Princes, neither for the loſſe of his Biſhopperick, neither for baniſhment, neither for anie perſecucion, that did come to him for his conſtancie in faithe, but ſtood immoueable, inflexible, and ſtreight vpright by the right piller of trueth Wherfore we maie conceaue a good opinion of him that he will doo and hath doen the like in teachinge G vs the matter, that we nowe ſeke. Let vs therfore heare. Thus he ſaieth:

Omel. de prodi. Iuda.

Sed per hoc etiam aliud maius beneficium monſtrabatur, quòd ille agnus futuri agni fuit typus, & ille ſanguis dominici ſanguinis monſtrabat aduentum, & ouis illa ſpiritalis ouis fuit exemplū. Ille agnus vmbra fuit: Hic veritas. Sed poſtquam ſol iuſticiæ radiauit, vmbra ſoluitur luce, & ideò in ipſa menſa vtrūque Paſcha, & typi, & veritatis celebratū eſt. Nā ſicut pictores pingendam tabulam veſtigijs quibuſdam adumbrare ſolent, et ſic colorū varietate perficere: ita & Chriſtus fecit in menſa, & typū Paſchæ deſcripſit, et Paſcha veritatis oſtendit. Vbi vis paremus tibi comedere Paſcha? Iudaicum Paſcha erat, ſed vmbra lumini cedat, aduectata imago veritate ſuperetur. But by that alſo an other great benefitte was ſhewed, that that lambe was a figure of the lambe to come, and that bloode declared the cominge of our Lordes bloode, and that ſhepe was an exāple of the ſpirituall ſhepe. That lābe was a ſhaddow: This lābe the trueth. But after that the Sūne of righteouſnes ſhewed furth his beames, the ſhadowe ys put awaie with the light. And therfor in that tablebothe the paſſeouers, both of the figure, ād of the trueth, were celebrated. For as the pain

The olde Paſchal lambe a ſhaddowe, ours lambe the trueth.

ters are wont to ſhaddowe the table, that ys to be paincted, with certain H ſignes and lineamentes, and ſo with varietie of colours to make yt perfecte: Euen ſo Chriſt did in the table. He did both deſcribe the figure of the paſſouer, and alſo ſhewed the poſſouer of the truth. Wher willt thowe that we

make

A make readie for thee to eate the paſſouer? That was the Iudaicall Paſſouer. But let the ſhadowe geue place to the light. And the ymage be ouercõmed of the truthe. Thus Chriſoſtom.

What neadeth me here to trauaill to open the Authours mening, where he himſelf vſeth ſo plain ſpeche, that he neadeth no interpretour? He hath not onelie made a iuſt compariſon betwen the olde Paſchall lambe and our Paſchall lambe, but alſo by tearmes applied to them, he hathe declared the contentes of thẽ, and what they be. That lambe (ſaieth he) was, a ſhaddow: This lambe the trueth. That lambe a figuratiue paſſouer, this the true Paſſouer.

I wolde to God all that haue romed aſtraie in the matter of this bleſſed Sacrament, wolde open their eies and clerelie beholde, howe by theſe woordes (*true, and trueth*) whiche Chriſoſtom in this ſentence ſo often hath vſed, the true faith, and the trueth of the faith of the Churche, the piller of trueth, ys taught, maintened, and aduaunced, and the falſed of the falſe

B prophetes, and preachers weakened, and conuinced. Theſe preachers teache that the Sacrament ys but a figure, a ſign or token of Chriſtes bodie: Chriſoſtom ſaieth that the olde Paſchall lambe was but a figure, but our Paſchall lambe eaten in the Sacrament ys the trueth. That the ſhaddowe: This the light. Yf then the olde Paſchall lambe were the figure and the ſhaddow, and our newe Paſchall lambe the trueth and the light, thẽ are they moche more then bare figures and ſignes, for they are the verie thinges.

But to make an euaſion from this argument, they will ſaie that Chriſt ys our true Paſchall lãbe, and ys truelie eaten in the receipte of the Sacrament. And therfore we ſaie with Chriſoſtom, we haue the trueth, and the verie true Paſchall lambe ys receaued of the faithfull, euen the very bodie of Chriſte. But if yowe procead to demaunde of them, yf the verie bodie of Chriſte be conſecrated on the Altar, and deliuered by the preiſt to the hande or mouthe of the faithfull, and ſo receaued: here they ſtarte backe, and can not abide this voice, that yt ſhoulde be on the Altar, but onelie in the heart of the godlie receauer.

Heretiques euaſion frõ Chryſoſtõ.

C But Chriſoſtome ſaieth, that his true Paſſeouer (wherbye he meneth the bodie of Chriſt) was on the table, where the olde paſſeouer was. In that table (ſaieth he) both the Paſſeouer, of the figure and of the trueth were celebrated.

And that none occaſion of miſunderſtandig or wreſting of his woordes ſhoulde be taken, he ſpeaketh the ſame ſentẽce after warde in more plain woordes ſaing: Chriſt in the table did bothe deſcribe the figure of the Paſſeouer, and ſhewed alſo the true Paſſeouer.

Figuratiue paſſouer ãd true Paſſouer both in one table.

Note then, bothe that Chriſte did ſhewe the true Paſſeouer, And that he did ſhewe yt in the table. whiche bothe do importe a reall preſence, For to ſhewe the true thing ys to ſhewe the verie thing yt ſelf: to ſhewe the verie thing yt ſelf, ys to ſhewe the reall preſence of the thinge. To ſhewe yt in or vpon the table importeth a ſubſtanciall maner of beinge farre differente frõ their ſpirituall maner of beinge, whiche ys onelie in the hearte. For yt ys outwardlie vpon the table, and therfore neadeth a preſence reall.

D And here ſomwat more to preſſe the Proclamer, yt wolde be learned of him, why S. Hierom, and S. Chriſoſtom call not the iudaicall Paſſouer the light, the trueth, ãd the veritie, as they do oure Paſchall lambe, ſeing (as he and his likes do ſaie) they receaued Chriſt as well as we, and we in our Sacrament no more them they. for they ſpirituallie, and we ſpirituallie, and our

our Sacrament no better then theirs.

But vnderstand (Reader) that they so saing speak lies, and deceaue thee. The holie Fathers calling the olde sacramẽtes figures and shaddowes, and ours the light, the trueth, and the thinges in dede, teache that those sacramentes had not the verie presence of Christ, and that our Sacrament hath.

And that ye maie the better perceaue that Chrisostom meneth, as here ys declared: ye shal heare him in an other place vttering his minde and faith, yea the faithe of the Churche in his time, in more plain and expresse woordes. Thus he writeth: *Homeli. in 10. 1. Corin.* *Ipsa namque mensa animæ nostræ vis est, nerui mentis, fiduciæ vinculum, fundamentum, spes, salus, lux, vita nostra. Si hinc hoc sacrificio muniti migrabimus, maxima cum fiducia sanctum ascendemus vestibulum, tanquam aureis quibusdam vestibus contecti. Et quid futura commemoro? Nam dum in hac vita sumus, vt terra nobis cœlum sit, facit hoc mysteriũ. Ascende ad cœli portas, & diligenter attende, imò non cœli, sed cœli cœlorum, & tunc quod dicimus intueberis. Etenim quod summo honore dignum est, id tibi in terra ostendam. Nam quemadmodum in regijs, non parietes, non tectum aureum, sed regium corpus in throno sedens omniũ est præstantissimũ: ita quoque in cœlis regium corpus, quod nunc in terra videndum tibi proponitur. Neque Angelos, neque Archangelos, non cœlos, non cœlos cœlorum, sed ipsum horum tibi omnium Dominum ostendo. Animaduertis quônam pacto quod omnium maximũ est, atque præcipuum, in terra non conspicaris tantum, sed tangis: neque tangis solùm, sed comedis, & eo accepto domũ redis. Absterge igitur ab omni sorde animã tuã, præpara mentẽ tuã ad horũ mysteriorũ susceptionem. Etenim si puer regius purpura, & diademate ornatus tibi ferẽdus traderetur, nónne omnibus humi abiectis eum susciperes? Verùm nunc, cum nõ hominis regiũ puerũ, sed vnigenitũ Dei filium accipias, dic quæso, non horrescis, & omnium secularium rerũ amorẽ abiicis?*

That table ys the strenght of our soule, the Sinnewes of the minde, the bande of trust, the fundacion, hope, health, light, and our life. Yf we beinge defended with this sacrifice shall departe hence, with most great trust we shall, as couered with certain golden garmentes, ascend to the holie place. But what do I reherse thinges that be to come? For while we be in this life, this misterie causeth that the earth ys an heauen vnto vs. Go vppe therfor vnto the gates of heauen, but not of heauen, bnt of the heauen of heauens, and diligentlie marke, And then thowe shalt beholde what we saie. For trulie that, *that ys woorthie of most highest honour, that shall I shewe thee in earthe.* For as in Kinges howses, not the walls, not the golden Rooffe, but the Kinges bodie sitting in Throne ys most cheif and woorthiest of all: Euen so also do I shewe thee, neither Angells, nor Archangells, not heauens, nor the heauen of heauens, *but the Kinges bodie whiche ys in heauen, whiche nowe ys setfurth before thee in earth to be seen, the lorde of all theise doo I shewe thee.* Doest thowe marke howe thowe doest not onelie beholde in earth that, that ys greatest and cheifest of all thinges, But thowe doest touche yt, neither doest thowe onelie touche yt, but thowe doest eate yt. And that receaued thowe goest home? Wipe therfore and make clean thy soule from all filthinesse, prepare thy minde to the receipt of these misteries. For yf the Kinges childe, being deckt in purple, and Diadeame, were deliuered to thee to be caried, woldest thowe not cast all down vpon the grownde, and take him? But nowe when thowe takest, not the childe of a kinge being a man, but *the onelie begotten Sonne of God*, Saie (I beseche thee) arte thowe not afraied? And doest thowe not cast awaie the loue of all worldelie thinges? Thus moche Chrisost.

The thing woorthie of most honour ys in the Sacrament

The verie bodie of Christ ys setfurth before vs in earth.

The onlie begotten Sonne of God receiued in the Sacramẽt.

Among so manie goodlie notes, as this sentence dothe contein, let me (gentle Reader) with thy pacience note two or three, whiche be verilie

woorthie

A woorthie of note and consideracion.

The first shall be, that we obserue the notable titles that he geueth to the table: This note hathe two partes. For first he calleth yt life &c. after in the sentēce next adioined he calleth yt a sacrifice. Wherfore we shall first speake of the titles in the first sentence, and then of the title in the next sentence.

In the first sentence he calleth yt *the strenght of our sowle, our fundacion, hope, health, light, and life.* Whiche thinges for that they can not be attributed to the materiall table, yt ys easie for euery man to perceaue that the Authour meneth them of the thing, that ys, of the meat or foode vpon the table, after the maner of our common speache, whiche saieth: Soche a man kepeth a good table, wherbie ys ment the good fare on the table. *Honorable and woorthie titles of the Sacrament.*

Nowe then yf the thinge on the table be a thing of soche woorthinesse, that yt maie be called *our strenght, health, hope, light, and life*: yt can not be a peice of breade, but he that ys so in verie dede, Iesus Chryst our Sauiour God and mā. Yt ys he that ys our strēght, according to the Psalmist. *Dominus fortitudo* *Psalm.27.*

B *plebis suæ.* Owre Lorde ys the strenght of his people. He ys our health and saluacion. for *Ipse saluum faciet populum suum à peccatis eorum.* He shall saue his people from ther sinnes. He ys our light. For he ys *Lux vera, quæ illuminat omnem hominem venientem in hunc mundum.* The verie light that lightneth euery man comminge into this worlde. He ys our life, For he ys *Via, veritas, & vita* the waie, the trueth, and the life. *Matth. 1. Ioan. 1. Ibid. 14.*

Wherfore seing that these titles appropriated onelie to Christ, are by this auncient father declared to be applied to the thing vpon the Altar or table, yt must of necessitie be concluded, that the thing vpon the Altar or table ys verilie Chryste. *Chryst ys verilie vpō the Altar.*

The further proofe wherof appeareth in the sentence immediatelie folowing, whiche ys the seconde of the notes before mencioned, wher he saieth thus Yf we shall departe hence being defended with this sacrifice, we shall with most great trust go vppe to the holie place. In the whiche sainge, what he before called the table, he calleth yt nowe the sacrifice. Wherbie ys declared the first parte of the note that he ment not the materiall table, but

C the thing vpon the table. Secondarelie calling yt a sacrifice by the whiche with greate trust we go vppe to the holie place, he plainlie teacheth that the thing vpon the table ys Chryste, who ys our verie and most woorthie sacrifice, who by his oblacion founde eternall redemption, of the which more hereafter. *Heb. 9.*

The seconde note ys, that he saieth: *Trulie that, that ys wourthie of most high honour, that will I shewe thee in earth.* What thinge ys that, that ys woorthie of most high, honour, but that, that sainct Paule speaketh of when he saieth: *Regi seculorum immortali, inuisibili, soli Deo honor & gloria*, Vnto God king euerlastinge, immortall, inuisible, be onlie honour and praise for euer? What ys the most highe honour, but that honour whiche the learned call *Latriam*, the honour due to God alone? whiche honour consisteth in faith, beleuinge that he ys the creatour, and conseruatour of all thinges: in hoope, trusting by him to be saued: in Charitie, louinge him aboue all thinges created, yea euen aboue our owne selues, through the whiche loue we are ready louinglie to obey his most holie commaundementes: in Sacrifice, as wherbie we exhibitte and testifie outwardlie our seruice to our onely Lorde God, to be geuen, vsed, and frequented, whiche sacrifice, whether yt be of praise or thankes geuing, or of the offring vppe of our owne bodyes, or anie other thing appoincted of God, ys (as sainct Paule testifieth) *1 Tim. 1. Honour due to God alone called Latria, wherin yt consisteth.* *Rom. 12.*

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stifieth) called our reasonable seruing of God. E

The thing woorthie most high honoure ys in the Sacrament.

Yf thē that, that ys shewed in earth, be woorthie of this most high honour, and the shewing therof ys in the table, of the whiche Chrysostom spake in the beginning of the this sentence, what ells doth he meen, or what ells can yt be, *but Chryst God and man verilie present in the Sacrament, who ys woorthie of this honour.*

But what needeth me to trauaill to expownde Chrysostome, and to declare what the thing ys, that he woulde shewe in earth, seing that he himself so clerelie expowndeth him self in his owne woordes that do folow? For as in kinges howses (saieth he) not the walls, not the golden Rooffe, but the Kinges bodie sitting in the Throne ys the cheifest and woorthist of all: Euen so also the Kinges bodie which ys in heauen, whiche ys nowe sett furth before thee to be seen in earth, not Angells, nor Archangells, not heauens, nor the heauens of heauens, *but the verie Lorde of all these doo I shewe thee.*

In whiche woordes ye maie clerelie perceaue, that the thing, whiche he saieth ys to be shewed in earthe, ys the kinges bodie, which ys in heauen, the F
verie lorde of Angells, and Archangells, the Lorde of heauens, and of the heauen of heauens. Which ys not present in figure, and absent in dede: but ys verilie present in so true a maner, *verie Chryst, verie God, and verie man*, that he so being with vs in misterie here in earth, maketh the same earth (saieth Chrysostom) to be an heauen vnto vs, whiche coulde not so be, but by the presence of him, who ys Lorde of heauens, whose graciouse presence maketh heauen wher yt pleaseth the same graciouslie to be.

Crāmer his glose vpon Chrysostome. Li. 4. ca. 8.

Yf this place of Chrysostome, with the notes of the same, be diligentlie weighed, yt shall easelie appeare to the reader, how vain the glose of Cantorburie vpon this and all the like saings of Chrysostom, ys, wherin of hys absolute authoritie without proofe, he saieth, that wher Chrysostome saieth, that we see Chryst with our eyes, we touche him with oure handes, we receaue him with our mouthes, be not to be vnderstanded of the verie flesh and blood of Chryste, but of the bread and wine, whiche be the signes of them. But for that this glose confowndeth the texte yt ys to be reiected for the woordes of Chrysostom can not beare yt. For he saieth not that G
thowe seist bread and wine, but the kinges bodie whiche ys in heauē, which ys now sett furthe before thee in earth to be seen.

What ys seen in the Sacrament

Yf we shoulde aske of Chrysostome, what we do see in the Sacrament here vpon earth, he aunswereth, *the kinges bodie.* Yf ye aske again which kinges bodie? He answereth *the Kinges bodie whiche ys in heauen.* Yf ye proceade asking, where do we see yt? he aunswereth, before thee. So that he maketh no mencion of bread or wine. Wherfore I wolde knowe, what warrant this man had, to geue soche a glose to Chrysostome. Yf Chrysostome ment as this man gloseth, straunge yt ys, that he wolde speake so plain contrary to his mening, as to saie, yt ys *the kinges bodie* and ment yt was not.

Crāmer gloseth without warrant.

Obiection. Answer.

Yf the Aduersarie saie, the bodie of Chryst cānot be seē: No more (saie I) cā the substance of mā be seen. And yet we saie we see soche a man, when we see but the outward accidentes of man, we saie we see the king, when we see no parte of him, but the garment that he hath vpon him, and so of other thinkes, when we see ther outwarde formes, and consider ther substance, we saie, H
and that truly, we see the thing. But I will speake of this, more in the second booke.

Cap. 62. Anignorāt obiection of the Aduersaries.

But here the Aduersarie will further obiecte and saie: Yf that thing

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A be in the Sacrament, that ys woorthie of moſt high honour (as Chryſoſtom ſaieth, and one parte of that high honour ys to be ſacrificed vnto, Then Chryſte ys not in the Sacrament. For (as your ſelues ſaie) Chryſt ys your ſacrifice. Who being in the Sacrament, ye offer vnto that thing that ys in the Sacrament. And ſo foloweth this abſurditie, that the Sacrifice, and he to whome the Sacrifice ys offred, ys all one.

This obiection conuinceth the obiectour of ignorance of the faith of the church, or ells of malice againſt the receaued faith of the ſame. For yf he had either red what S. Auguſtine writeth in this matter, or yf he haue red yt, he wolde not arrogantly and maliciouſlie contemne the ſame, he wolde either not thus obiecte, or ſooen be by ſainct Auguſtine ſatisfied. To aunſwer this thus ſaieth he: *Chriſtus vnus manet cum illo, cui offert, & vnum ſe facit cum illis, pro quibus ipſe ſe offert, & vnus eſt cum illis, qui offerunt, & vnum cum illo, quod offertur.* Chryſte (ſaieth he) abideth one with him to whome he offreth, and he maketh him ſelf one with them, for whom he dothe offer, and he ys one with B them which do offer, and one with that, that ys offred. Thus S. Auguſtine. *The anſwere.* *Li. 4. de trinita. 14*

Weighe with me) gētle Reader) eche parte of this ſentēce. Firſt he ſaieth, that Chryſte abideth one with him, to whom he offreth. In whiche ſainge note that Chryſte dothe both offer, and ys alſo he to whome he offreth. *For Chryſte, as man, offreth hys owne bodie in ſacrifice to him ſelf as God. Et tamen Deus & homo vnus eſt Chriſtus* (as ſaieth *Athanaſius*) And yet God and man ys one Chryſte. *Chriſt doth both offre and ys offred vnto.*

Wherby ys aunſwered in fewe woordes the obiection of the Aduerſarie. For Chryſte ys bothe he to whome the ſacrifice ys made, And he him ſelf alſo ys the Sacrifice yt ſelf, that ys made, as the latter parte of ſainct Auguſtines ſainge dothe ſhewe. *Et vnum eſt cum illo, quod offertur.* He ys one with yt, that ys offred. In the whiche ſaing yow maie perceaue, *that Chryſt ys the preiſt that offreth, he ys the Sacrifice that ys offred, and he ys he, to whome the ſacrifice ys offred.* *In Simbolo*

Perchance the Aduerſarie, who ſeketh by all meanes to impugne, And therbie to flee from the truth and his ſaluacion, will ſaie: that ſainct Auguſtin ſpeaketh this of the Sacrifice offred vpon the Croſſe, and not of the Sacrifice offred in the Maſſe. *Obiectiō.*

In caſe yt ſo were, yet the former maliciouſe obiection of him ys not onelie perceaued, but alſo ſoluted. For in dede Chryſt making his ſacrifice vpon the croſſe, was bothe the preiſt, the ſacrifice, and alſo he to whom the ſacrifice was made. And therfor falleth that argument, that ſhoulde proue that Chryſt ys not in the Sacrament, bicauſe he was the ſacrifice that was offred to him ſelf in the Sacrament, who (as Chryſoſtome ſaied) ys moſt woorthie of the higheſt honoure. *Anſwer.*

But that this was ſpoken of the Sacrifice offred in the Maſſe, the ſelfe ſame ſentence of ſainct Auguſtin, ſhall declare and proue. For firſt, yt ys manifeſt that no man did offer Chryſt vpon the Croſſe in conſideracion of a ſacrifice, but he him ſelf. But here ſainct Auguſtine ſpeaketh not onelie of the ſacrifice of Chryſt by him ſelf, but by other alſo, as yt ys euident when he ſaieth. *Et vnus eſt cum illis qui offerunt.* And he ys one withe them that doo offer.

D Now ioining the whol ſētēce together, ād not taking yt trūcatelie, or by peice meall, as heretikes doo, to maintein there hereſies, and to deceaue the ſimple, wher ys ther any ſacrifice the which ys offred of manie, with the which, and them that offer, and with the Sacrifice offred, and with him to whom yt

ys offred, Chryſt ys one, but in the Sacrifice of the Maſſe, in the which the Churche being they that doo offer, which Churche ys the bodie of Chryſt, and Chryſte beinge the heade of the ſame bodie, be one with yt? And therfore when the Churche dothe offer that ſacrifice, Chryſte as one with yt offreth alſo. And ſo by this wonderfull connexion of the head and the bodie yt cometh to paſſe, that bothe *the Churche ys offred by Chryſte*, and *Chryſt by the Churche*, as ſaincte Auguſtin doth ſaie, *Sacerdos ipſe eſt, ipſe offerens, ipſe oblatio. Cuius rei ſacramentum, quotidianum voluit eſſe Eccleſiæ ſacrificium, cum ipſius corporis ipſe ſit caput, & ipſius capitis ipſa ſit corpus, tam ipſa per ipſum, quàm ipſe per ipſam conſuetus offerri.* He ys the preiſt, he ys the offerer, and the oblaciō. The ſacramēt of the which thinge, he willed the dailie Sacrifice of the Churche to be, forasmoche as of that bodie he ys the head, and of that head, ſhe ys the bodie, being vſed or accuſtomed, aſwell ſhe by him, as he by her to be offred. Thus ſaincte Auguſtine.

Christ is offered of his Church and the Churche of Christ.

De cinit. Dei. li. 10. cap. 20.

Christs bodie the dailie Sacrifice of the Church

Nowe yowe ſee, not onely their inuented obiections ſoluted, but alſo the trueth taught, and confirmed by auncient Authoritie, that ys, *that Chryſtes bodie, which ys in heauen, ys alſo in earth in the Sacrament*, as Chryſoſtō teacheth) which bodie ys ſo verilie preſent, that ys ys *the dailie Sacrifice of the Churche*, not a ſacrifice of mans inuention, inuented to the derogacion of Chriſtes bleſſed ſacrifice vpō the Croſſe (as the Aduerſaries blaſpheme) but a Sacrifice that Chriſt him ſelf wolde haue dailie frequented in the Churche, as ſainct Auguſtin teacheth as a ſacrament of that bleſſed Sacrifice paſt and doen.

Although, chriſtian Reader, the plentifullneſſe of this matter, and the delectacion of the ſame, and the earneſt deſire that I haue, that all men wolde be obedient to Gods trueth, aud bringe their imaginacions into captiuitie, to the obedience of Chryſte, and ſpecially my bretheren, and contrie men after the fleſh, for whome I wolde wiſh my ſelf accurſed that they might be ſaued, doth carie me awaie, making me to forgett my ſelf in long tarieng vpon this one Author: yet nowe I will ſtaie my ſelf, and breiflie note the thirde note of Chryſoſtom, and then proceed to other.

2. Cor. 10.

Rom. 9.

The thirde note ys the ſimilitude whiche Chryſoſtome vſeth in exhortacion to moue vs to the woorthy receauing of ſo glorioufe a thinge. Yf the kinges ſonne (ſaieth he) deckt with purple and diademe, were deliuered to thee to be born, woldeſt thowe not caſt all thinges down on the grounde ād receaue him? But nowe when thowe takeſt not the ſonne of a king being a man, but the onelie begotten Sonne of God, ſaie, I praie thee, arte thowe not afraied.

Note then that ye receaue not in the Sacrament a bare peice of bread, *but ye receaue the onelie begotten ſonne of God, Ieſus Chryſt, God and man*. At whoſe preſence we aught to tremble and feare, leſt anie filthineſſe ſhoulde remain in our conſciences, wherwith the eyes of his maieſtie ſhoulde be offended.

What we receiue in the Sacrament.

In the receipt of a peice of bread we nede not to trēble, or quake, neither in the receipt of the merite of Chryſtes paſsion, which ys the ſpirituall receauing of Chryſt. For in receauing of that, we receaue great comforth with al, and no feare, but raither we ſhoulde feare yf we receaue yt not. For then are we deſtitute of our ſaluacion whiche commeth to vs by the paſsiō of Chryſte.

Trembling at the receipt of the Sacr. proueth the preſence of Christ.

But Chryſoſtome asketh yf we *tremble* not, when we receaue the *onelie begotten Sonne of God*, which muſt nedes be at the preſence of ſo high a maieſtie for conſideracion aboue ſaied, as Peter did vpon the contemplacion of the

powre

A powre of Chryſte,in wourking the miracle of the taking of the great nombre of fiſhes,who fell down at his feet and ſaied: *Exi à me Domine,quia homo peccator ſum.* Lorde go from me,for I am a ſinfull man. And Centurio likewiſe: *Domine,non ſum dignus, vt intres ſub tectum meum.* I am not wourthie o Lorde, that thow ſhouldeſt enter into my houſe. *Luc.5.* *Matth.8.* *Luc.7.*

Mary *Magdalen*,though in the preſence of Chriſte ſhe humbled her ſelf, hauing(no doubte) both feare and ſorowe for her ſinnes committed: Yet,I dare ſaie,ſhe trẽbled neuer a whitte at this ioifull voice: *Remittuntur tibi peccata tua.* Thy ſinnes be forgeuen thee,but ſhe reioiced, and was gladde in God. So vndoubtedlie a man beinge certified by the Spirit of God, that he ys a partaker of the merittes of Chryſtes paſsion,and therby through the receauing of the Sacramentes ys made a liuelie membre of Chryſt,can not at the receipt of ſo high a benefit tremble and quake,but ioye,and be gladde, and praiſe God with manie other that receaued benefits at Chryſtes hand, of whom the Goſpell maketh mencion. Wherfor yt ys euident, that yt ys the B the *verie reall preſence of Chryſtes bodie,that we aught to tremble* at, and feare when we receaue yt,leſt peraduenture anie ſinne ſhoulde be in vs, which ſhoulde offende his bleſſed Maieſtie,wherbie we might receaue him to our damnacion: And not at the receipt of the Chryſte ſpirituallie.

THE NINGHTENE CHAPITER CONTINVETH *the proofe of the ſame matter by S. Auguſtin,and S. Cyrill.*

IN the chapiter before ye hearde two famouſe Fathers,not diſſenting,but conſenting,but conſenting,not infirming but confirming the ſainges of the other aunciẽt elders before brought furth: Nowe will we likewiſe heare other two,whiche will plainlie declare,what was enacted ād receaued in the houſe of God, for the verie trueth of this matter.

The firſt ſhall be ſainẽte Auguſtine, a miracle of chryſtendom, paſsing withoute controuerſie all writers,that haue written,both Grekes, and Lati- C nes in profownde learninge, and in nombre of bookes, a man ſo famouſe, that euery childe almoſt in chriſtendom hath ſainẽt Auguſtin in his mouthe. A man of ſoche grauitie and authoritie,that all Chryſten men do reuerence him,and ſtaie vpon the ſaing of him: A man of ſoche zeale to the trueth of Chryſtes faith,that by his learned trauaill he pourged Affrick of the hereſies of the *Manicheis*, the *Donatiſtes*,and the *Pelagians*. And with all he ys ſo aunciẽt, being born aboute the yeare of our lorde 354. that he ys withoute ſuſpicion of corruption in this matter,of our controuerſie. *S. Auguſtine cõmended by this Authour.*

To declare what the trueth of this matter ys, he ſaieth thus: *Aliud eſt Paſchal, quod adhuc Iudæi celebrant de oue: Aliud autem, quod nos in corpore & ſanguine Domini celebramus* Yt ys an other Paſſouer, that the Iewes do yet celebrate with a ſhepe: an other that we doo celebrate in the bodie and bloode of Chriſte. *Cõt. literas Petiliani*

In the which ſainge,ye do firſt perceaue,that he doth firſt declare a difference of the Iudaicall Paſſeouer,and the Chryſtian Paſſeouer, yet compa- D ring them together,as the figure to the thing figured,and by expreſſe woordes ſheweth what they be. The Iudaicall Paſſeouer was a ſhepe: *our Paſſeouer ys the bodie and bloode of Chryſte.*

What more plain woordes wolde the Proclamer wiſh to be ſpokẽ for the determinacion of this controuerſie? And yet yt maie be that the enemie *An obiection.*

An obiection.

will here delude the ſimple, and holde in the arrogant with one of hys com E
mon aunſwers, that Chryſte ſpirituallie ys our ſpirituall Paſchall Lambe, but not Chryſt reallie preſent in the Sacrament. For ther ys no ſoche, neither dothe ſaincte Auguſtine ſaye anye ſoche thinge here.

The anſwer.

But to anſwere this, although the place yt ſelf dothe ſufficientlie teache the verie reall preſence of Chryſtes bodie and bloode in the Sacrament: Yet by openinge of the difference of the olde Paſſeouer, and our newe Paſſeouer, and by comparyſon, of them eche to other, yt ſhall be more plain and eaſie to perceaue the ſame. For as Chryſt verilie and corporallie dienge, did aunſwere the dienge of the lambe: So he being verilie and corporallie eaten, as our true Paſchall Lambe, dothe aunſwer the eating of the Ieweſh Paſſeouer, whiche was both for the dienge, and eatinge, the verie figure of Chryſt.

Yf were-ceiue Chriſt but ſpirituallie, as the Iues did our Paſſeouers be all one.

But to ioin nearer with the Aduerſarie, yf Chryſte ſpirituallie receaued onelie, ys our Paſchall Lambe, And the Iewes alſo (as before ys ſaied) did euen ſo receaue Chryſte ſpirituallie in their Paſchall feaſt, How ſtandeth F
that difference which ſaincte Auguſtine here maketh betwen our Paſchall Lambe and theirs, yf yt be all one, that ys receaued in bothe? Yf ſaincte Auguſtine had ſaied yt ys an other Paſſeouer that the Iewes do kepe with a ſhepe, and an other that we do kepe with a peice of bread, and wine, though we had bothe receaued Chryſt ſpirituallie: Yet the difference might haue ſtand in the outwarde ſignes. But ſainge as he doth, yt muſt nedes be, that as the Iewes paſſeouer was a verie ſhepe in dede, So ys our paſſeouer *the very bodie of Chriſte in dede.*

Chriſtes reall bodie oure Paſſeouer.

And althoughe this might ſuffice for aunſwere to the Aduerſarie: Yet yt ſhal be by an other ſentẽce of the ſame S. Auguſtin made ſo plain, that he ſhal not be able to denie, but that S. Auguſtin taught a real preſence in the Sacramẽt. Hys ſentẽce ys this. *Hebræi autem in victimis pecorum, quas offerebant Deo multis et varijs modis, ſicut re tanta dignum erat, prophetiam celebrabant futuræ victimæ, quam Chriſtus obtulit. Vnde iam Chriſtiani, peracti eiuſdem ſacrificij memoriam celebrant ſacroſancta oblatione, et participatione corporis et ſanguinis Chriſti.* The Hebrues in the ſacrifices of beaſtes, whiche they did offer vnto God manye and diuerſe waies, as for ſo great a thing yt was meet, did openlie declare a G
prophecie of the ſacrifice to come, whiche Chryſte did offer. Wherfor nowe the chryſtians do celebrate the memorie of the ſame Sacrifice paſt, *by the holie oblacion, and participacion of the bodie and blood of Chryſte*: Thus moche ſainct Auguſtine.

Cõt. Fauſt. Man. Li. 20. ca. 18.

Sacrifice of the Chriſtiansin oblaciõ and participacion.

Yf this woorde participacion had ben alone in this ſencence, he ſhoulde haue had (ſpirituallie) on the backe of him immediatelie, and ſo by violence haue ben wreſted to ſownde to the euell tuned notes of the Aduerſaries. But praiſed be the holie Spirit of God, the Spirit of conſent, and agreement, who ſo kaied thys woorde, *participacion*, with the woorde, *oblacion*, that yt can not be wreſted to ſownde any other ſounde, then the reall preſence of Chryſtes bleſſed bodie in the Sacrament. Which bodie the Chryſtians (ſaieth S. Auguſtin) do offer in ſacrifice in the remembrance of the Sacrifice of Chryſt don vpon the Croſſe.

By whiche maner of ſainge of ſainct Auguſtin, all the obiections of the aduerſaries, whiche are made againſt the Sacrifice of the Maſſe, are clean wiped awaie, as more at large in the third booke, by the helpe of Godes grace, yt ſhall be declared. H

Yt

A Yt ys well knowen to all men bothe true Chryſtians, and Pſeudochryſtians, that if Chryſtes bodie be offred of vs in ſacrifice or oblacion (as ſainct Auguſtine doth here affime) ther muſt nedes be a reall preſence of the ſame bodie ſo offred, or ells yt muſt nedes be a mathematicall ſacrifice.

Ye haue nowe heard ſainct Auguſtine reporting ſoche trueth, as was enacted and receaued in Chryſtes Parliament houſe. Nowe will we heare an other of the other ſide of the ſame houſe reporte the ſame trueth, whiche ſhall be the holie Father Cyrill, a man profowdlie ſeen in the ſtatutes of the houſe of Chryſte. Who for his excellent wourthineſſe in holineſſe, grauitie, and learning, was preſident in the great Councell Epheſine, whiche was one of the foure principall Councells of the whiche ſaincte Gregorie ſpeaketh ſo moch praiſe, wherin the herefie of *Neſtorius* was confownded, and condemned.

Cyrillus cõmẽded of the Authour.

Whiche Cyrill alſo through cõſtancie in faithe wrote againſt the Arrians both learnedlie and godlie, as his woorkes do teſtifie, he liued aboute the
B yeare of our lorde 420. And therfor for his auncientie woorthie to be beleued, being after this ſupputacion 1136. yeares agon.

This man ſaieth after this ſorte: *Nec putet ex tarditate mentis ſuæ Iudæus, inaudita nobis excogitata eſſe myſteria. Videbit enim, ſi attentius quærat, hoc ipſum à Moiſis temporibus faćlitatum fuiſſe. Quid enim maiores eorum à morte, & pernitie Aegyptiaca liberauit, quando mors in primogenita Aegypti deſæuiebat? Nónne omnibus palam eſt, quia diuina inſtitutione perdocti, agni carnes manducauerunt, ac poſtes, et ſuperliminaria agni ſanguine perunxerunt, propterea mortem ab eis diuertiſſe? Pernities namque, id eſt, mors huius carnis, aduerſus humanum genus, propter primi hominis tranſgreſſionem furebat. Terra enim es, & in terram reuerteris, propter peccatum audiuimus. Verùm quoniam per carnem ſuam Chriſtus atrocem hunc euerſurus erat Tyrannum, proptereà id myſterio apud priſcos obumbratur, & ouinis carnibus, & ſanguine ſanctificati, Deo ita volente, pernitiem effugiebant. Quid igitur, Iudæe, turbaris, præfiguratam iam diu veritatem videns? Cur, inquam, turbaris, ſi Chriſtus dicit: Niſi manducaueritis carnem filij hominis & biberitis eius ſanguinẽ, non habebitis vitã in vobis, quum oporteret te Moſaicis legibus inſtitutum, & priſcis vmbris ad credendum perdoctũ,*
C *ad intelligenda hæc myſteria paratiſſimum eſſe? Vmbram, & figuram noſti, diſce ergo ipſam rei veritatem. Caro (inquit) mea verè eſt cibus, & ſanguis meus verè eſt potus.*

li. 4. in .6. Ioan. cap. 14.

Let not the Iewe, by ſlackneſſe of minde thinke, that we haue inuented myſteries neuer heard of before. He ſhall ſee (yf he will with better heede ſeke) euen the ſame often doen from the time of Moiſes. For what did deliuer ther elders from death and deſtruction of Aegipte, when death raiged very ſore vpon the firſt born of Aegipte? ys yt not knowen to all men that they being taught by the commaundemet of God, did eate the fleſh of the lambe, and with the bloode of the lambe did anoincte the poſtes, and the vpper dore poſtes, and therfor death diuerted from them? Deſtruction, that ys toſaie, the deathe of this fleſh, for the tranſgreſſion of the firſt man, raiged ſore againſt mankinde. For ſinne we hearde: Thowe arte earth, and into earth thowe ſhalt retourn. But for aſmoche as Chryſt woolde ouerthrowe by his fleſh this cruell Tyranne, therfore that was ſhadowed among the olde Fathers in a miſterie, and they being ſanctified withe the fleſh and
D blood of a ſhepe (God ſo willing) did eſcape the plague ãd deſtructiõ. Wher for then, thowe Iewe art thow troubled, ſeing nowe the trueth long before prefigurated? why, I ſaie, arte thowe troubled, yf Chryſte do ſaie: *Except ye eate the fleſh of the ſonne of man, and drink his bloode, ye ſhall haue no life in yowe:* ſeing yt behoueth thee beinge inſtructed in Moiſes lawes, ãd taught, by the olde

ſhaddowes to beleue, to be moſt readie to vnderſtād theſe miſteries. Thowe haeſt knowen the ſhaddowe ād the figure: *Learn therfor the veritie of the thing.* My fleſh (ſaieth he) ys verilie meat, and my blood ys verilie drinke. Thus farre Cyrill. E

Whome ye haue hearde at lenght declaring the figuratiue Paſchall lābe, and the benefit that the Iewes had by the ſame. Likewiſe ye haue heard him declaring the true Paſchall Lambe, and the benefite that commeth to vs therbie. And when he hath applied the figure to the thing figured, whiche ys the trueth of the figure as a matter ſufficiētlie taught ther, to be beleued of the Iewes: He falleth into a wonder at the incredulitie of thē, and reprouinge them all in the perſon of one, ſaieth: Why arte thowe (o Iewe) troubled, ſeing nowe the verie veritie long before this prefigurated? Yt behoued thee being inſtructed by Moiſes Lawes, and verie well taught by the olde ſhadowes to beleue, to be moſt readie to vnderſtande theſe miſteries.

Yf Cyrill did ſo earneſtlie reproue the Iewes for their incredulitie, being taught but by Moyſes, and the figures, howe wolde he reproue our men who well inſtructed, not by Moyſes, but by Chryſte: not by ſhaddowes, and figures, but by the goſpell of treuth and veritie not moued (as the Iewes ſemed to be) to beleue a ſtraunge noueltie, but an aunciēnte faithe receaued of antiquitie. Yf the Iewes (I ſaie) be woorthie of reproche who knowe not the true faithe, whiche they neuer yet had by plain knowledge receaued: how moche more be our falſe Chryſtians to be reproued, which, the faithe that they were brought vppe in, that they once embraced and receaued that they earneſtlie beleued: nowe haue maliciouſlie not onelie contemned, but alſo Reuiled, deteſted and abiected? F

Falſe Chriſtians wort hilie reproued for ſaking their faith.

God that ys the verie light, lighten their heartes, that they maie ſee into howe depe damnacion they haue deiected and caſt them ſelues, by their forſaking of the catholique faith, being nowe bare, and void of all excuſe, forſomoche as they did once knowe the trueth, whiche nowe deueliſhlie they blaſpheme. *Si non veniſſem, & locutus eis fuiſſem, peccatum non haberent, nūc autem excuſationem non habent de peccato ſuo.* Yf I had not commed (ſaied Chryſt) and ſpokē to them, they ſhoulde not haue had ſinne: but nowe they haue none excuſe of their ſinne. *Ioan 15.* G

God, I ſaie, therfore haue mercie vpon them, whileſt time of mercie for them endureth, and geue them grace dailie with the Prophett Dauid to crie and ſaie: *Reſpice, & exaudi me Domine Deus meus. Illumina oculos meos ne vnquam obdormiam in morte, ne quando dicat inimicus meus, prævalui aduerſus eum.* Conſider and heare me, o Lorde, my God lighten mine eies that I ſheape not in death, leſt mine enemis ſaie, I haue preuailed againſt him. *Pſal. 12.*

What a preie and Spoill ys yt to our goſtlie enemie, and howe moche dothe he reioice, when he deceaueth one that hath ben in the true faith, and berieueth him of the ſame, and ſo driueth him from God? No doubte he counteth yt a great Spoill, and reioiceth moch at yt, as the verſe of the ſame pſalme immediatelie folowing dothe ſaie: *Qui tribulant me exultabunt, ſi motus fuero.* They that trouble me, will reioice at yt, yf I becaſt down. Return therfor in time, and cleaue hard to the ſtreight and ſtrong piller of trueth. For if ye be caſt downe ye ſhall fall verie lowe, and finke depe. H

Chryſte ſending his Apoſtles to preache, taught them thus: Into what cittie ſoeuer ye ſhall come, enquire who ys worthie in yt, and ther abide till ye go thence, and whoſoeuer ſhall not receaue yowe, nor will heare *Math. 10.*

yowe

A yowe preachinge, when ye departe oute of that houſe or cittie, ſhake of the duſt of yowe feete. Verilie I ſaie vnto yowe, yt ſhall be eaſier for the lande of Sodom, and Gomorre, in the daie of Iudgement, then for that citte.

Conſider therfore and heauie hand of God vpon Sodom, and gomorre, which in ſoche terrible ſorte being ſonke, and deſtroied, with fire and Brimſtone from heauen, argueth a more terrible damnacion to enſewe, and folowe, and yet yt ſhall be more eaſie to them in the daie of Iudgement, then to ſoche as will not receaue faith: Howe moche more grettouſe then ſhall yt be to them which forſake that faith, that not onelie they them ſelues haue receaued, but the wholl Churche of Chryſt throughoute all Chryſtendom, whiche faithe, although yt hath diuerſe times ben impugned (as nowe in theiſe daies yt ys) Yet, God be praiſed, yt was neuer ouerthowen, nor neuer ſhall be, and will cleaue to an hereſie, whiche hath ben not onelie ſundrie and diuerſe times ympugned, but ouerthrowen, condemned, curſed,
B and extincted? Surelie as their reproche ys moche in this worlde, for their ſo doing: So ſhall yt be moche more before the face of God and his electe, in the daie of his terrible iudgement.

But I will retourn from whence I haue digreſſed, and touche one note more of Cyrill and ſo paſſe to other. After he had thus rebuked the Iewes, for their hardneſſe of beleue, he ſaied: *Vmbram & figuram noſti, diſce ergo ipſam rei veritatem.* Thow haueſt knowen the Shaddow and the figure, *learn therfore the verie thinge.*

Note here again, as before in Chryſoſtom ys noted, that the olde Paſchall lambe was a figure, and owre Paſchall Lambe the verie thinge. Then yt ys not a peice of bread, a bare ſign or figure of Chryſt, for then theſe ſainges of the learned Fathers were not true, whiche ſaie plainlie, that yt ys the verie thinge.

And this Father, when he had willed the Iewes to learn the verie thing, he declared furthwith what the verie thing ys: *Caro mea verè eſt cibus, & ſanguis meus verè eſt potus.* My fleſh (ſaieth Chryſt) ys verilie meat, and my
C bloode ys verilie drinke. This (ſaieth Cyrill) ys the verie thing of the figure *the verie flesh and bloode of Chriſt* whiche be verilie meat and verilie drinke.

Howe this texte, and other apperteining to the ſame matter in the ſixte of S. Iohn, haue ben wreſted and wried, and violentlie drawen by the enemies of gods trueth from their natiue and true ſenſe, yt ſhall be ſhewed more at large in the ſecond booke.

But nowe that the Aduerſarie ys preſſed ſo ſore, he ys driuen to his common refuge, of the woorde, *Spirituallie*, and will peraduenture. ſaie that the bread in the Sacrament ys not the verie thinge that aunſwereth the figure of the Paſchall lambe, but the fleſh and bloode of Chryſt (as Cyrill here alleageth) Spirituallie receaued.

But howe farre this their common gloſe diſſenteth from the truthe, yt ſhall by Gods helpe ſtreight waie euidentlie appeare.

Firſt, this ys moſt certen, that the faithfull people of the olde Teſtament, *1.Cor. 10.*
whiche through faithe in Chryſte to come, were the children of faithfull
D Abraham, did eate the fleſh and drincke the bloode of Chryſt ſpirituallie, as ſaincte Paule wittneſſeth: *Omnes eandem eſcam ſpiritualē manducauerunt, & omnes eundem potum ſpiritualem biberunt, bibebant autem de ſpirituali conſequente eos petra. Petra autem erat Chriſtus.* All our Fathers did eate of one ſpirituall meat, and

and

and did all drinke of one maner of ſpirituall drinke. For they drancke of E
that ſpirituall Rocke that folowed them, whiche Rocke was Chryſt.

Spirituall receauing of Chriſt was not figured by the Paſchall lābe.

Yf Chryſt was then ſpirituallie eaten and dronken of the fathers, the ſpirituall eatinge and drinknige of Chryſte, or Chryſte ſpirituallie eaten and dronken was not figured by the Paſchall lābe, neither can the Paſcall Lābe be applied to Chryſte ſpirituallie eatē as the propre figure to the thing figured. And this ſhall be proued: For all the Sacramentes and Ceremonies of the olde Lawe were figures of thinges to come, and to be doen, and fullfilled in the newe lawe. And if Chryſt were receaued ſpirituallie of the Fathers in the olde lawe, then was the Paſchall lambe no figure of Chryſt to be ſpirituallie receaued in the newe lawe.

That the Sacrifices and Ceremonies of the law were figures of thinges to come, S. Paule teſtifieth: *Vmbram habens lex futurorum bonorum &c.* The lawe *Hebr. 10.* hauing the ſhaddowe of good thinges to come, and not the verie faſhion of the thinges them ſelues &c.

And ſaincte Auguſtine alſo (as before ys alleaged) ſaieth that the ſacrifi- F
ces of the Hebrues were prophecies of the ſacrifices to come, whiche Chriſt did offer.

Math. 5. Wherunto Chryſt him ſelf, who came to fullfill the lawe, hauing regarde, ſaied: *Iota vnum, aut vnus apex non præteribit à lege, donec omnia fiant.* One iotte or one title of the lawe ſhall not ſcape, till all be fullfilled. Whiche maner of ſpeache ſhoulde not nede: yf the thinges that were figured, were doen allreadie. Wherfor ſeing the ſpirituall receauing of Chryſt was not a thing to comme, but was in vſe euen with the figuts in the time of the lawe: And alſo forſomoche as the Sacramentall bread (as they do terme yt) whiche ys but a ſign or a figure of Chryſt, ys not the thing that ys figured, For the thinge that ys figured muſt nedes be Chryſt, and as yt ys nowe proued yt can not be Chryſt ſpirituallie: therfor of neceſſitie yt muſt be verie Chryſt reallie. And therfore to conclude, when Cirill ſaied in the ende of his ſentence: Thowe haueſt knowen the figure, learn therfor the verie thinge: And alleageth this Scripture: *My fleſh ys verilie meate, and my blood ys verilie drinke* Bothe he and the Scripture meen the verie thinge, whiche ys the *reall and* G
Ioan. 6. *ſubſtanciall fleſh of Chriſt and his verie bloode*, and not the ſpiritual fleſh and blood onely.

THE TWENTETH CHAPITER IOINETH *ſainct Gregorie, and Damaſcen to confirme the ſame matter.*

WE haue all readie heard certain cooples of the two ſides of the higher houſe of Parliament. whiche howe they agree within them ſelues, and howe Iuſtlie and trulie they reporte the enacted veritie of the ſame, and therwith howe mightilie they ouerthrowe the peſtilent ſectes of the wicked, I truſt the gentle Reader dothe well perceaue.

Nowe though this great maſter of hereſie will not accept the Authours that haue written within the compaſſe of theiſe nime hondreth yeares, whiche therfore I diuide from the other that did write within fixe hondreth years after Chryſt. calling them of the lower houſe, and theiſe of the higher houſe: yet for aſmoche as I write as well for the comforth of the true bele- H
uing Chryſtian, as for the confutacon of the falſe Chryſtian: I will conſult with an other coople, of the whiche the one ys laſt of the higher houſe, and the other one of the firſte or cheifeſt of the lower houſe. and after with

other

A other of the lower houſe, that the trueth reported of manie, maye the more ioifullie be embraced, and they that refuſe them, and their authoritie, wourthilie defaced. For yf theſe of the lower houſe, do agree with them of the higher houſe, and haue all one tune and ſownde with them in the trueth then both their prowde arrogancie, whiche haue ſo contemptuouſlie reiected ſo manie verteuouſe and learned mens authorities, ys condignelie to be rebuked, and alſo their falce impoſture, teaching that the Churche hath ſwerued from the trueth and lien in erront ſo manie yeares, to thentente that they getting eſtimacon as the Inuentours of trueth, might ſell their lies vnder the colour of truth, maie the better be perceaued.

Sainct Gregorie hys cõmẽdacio.

This Authour whom I called the laſt of the higher houſe ys ſainct Gregorie, who ſomtime was cheif head vnder Chryſt of the howſe, a man both learned, and vertuouſe, as appeareth not onelie by him that ſetteth oute his life in ſtorie, but alſo by his own woorkes, ſauouring as well of vertue and holineſſe, as of learning and faithfull trueth.

Omil. 22. Paſcha.

B This holie learned Father in a Paſchall homelie, comparing the olde Paſchall Lambe to the newe ſaieth thus: *Quæ videlicet cuncta magnam nobis ædificationem pariunt, ſi fuerint myſtica interpretatione diſcuſſa. Quid namque ſit ſanguis agni, non iam audiendo, ſed bibendo didiciſtis. Qui ſanguis ſuper vtrunque poſtem ponitur, quãdo non ſolùm ore corporis, ſed etiam ore cordis hauritur. Nam qui ſic redemptoris ſui ſanguinẽ ſumit, vt imitari paſſionem eius necdum velit, in vno poſte ſanguinem poſuit.* All whiche thinges do bring furth to vs great edificacion, yf they ſhall be with a miſticall interpretacion diſcuſſed. What the bloode of the lãbe ys, ye haue not onelie by hearing, but by drinking learned. Whiche blood ys put vpon bothe the poſtes, when not onelie with the mouthe of the bodie, but alſo with the mouthe of the heart yt ys receaued. For he that doth ſo receaue the bloode of his redemer, that he wolde not yet folowe his paſſion, he hath put the bloode but vpon one poſte. Thus moche ſaincte Gregorie.

Chryſtes bodie and blood receiued with mouth of bodie and ſoule both.

As in this ſaing he hath made mencion of the bloode of Chryſt, So proceadinge vpon the ſame matter in the ſame homelie, he ſpeaketh of the eating of the olde Paſchall Lambe, and of the eating of Chryſtes bodie our
C true Paſchall lambe. *In nocte quippe (inquit) agnum comedimus, quia in ſacramento modò Dominicum corpus accipimus, quando adhuc inuicem noſtras conſcientias non videmus.* In the night (ſaieth he) do we eate the lambe, forſomoche as we do nowe receaue *our lordes bodie in the Sacrament*, when as yet we doe not ſee one an others conſcience:

In this his ſainge, ys not onelie perceaued the applicacion of the figuratiue Paſchall Lambe, to the verie true Paſchall Lambe, but to the full agreement with other holie Fathers before alleaged, he doth moſt plainlie teſtifie the reall preſence, bothe by his woordes, *terming yt the bloode of our Redemer and the bodie of our lorde*, and alſo by the maner of the receauinge of yt. In the whiche note that he teacheth that the bodie and bloode of Chryſt ys receaued by two diſtincted and diuerſe maners of receauinge. One maner ys with the mouthe of the bodie, whiche argueth the reall preſence: The other maner ys with the mouthe of the hearte, and that ys the ſpirituall maner of receauing.

So that the learned men in Chryſtes faithe, doo teache the good Chryſti-
D an man to receaue Chryſtes bodie both corporallie, and ſpirituallie. But the maliciouſe learned man againſt Chryſtes faith, teacheth that the good Chryſtian man receaueth Chryſte but onelie ſpirituallie, and ſo robbeth him of the other, the contrarie of the whiche Doctrine ye ſee here auouched by

ſainct Gregorie as yt was alſo by other before alleaged, with whom he well agreeth, E

To this ſainct Gregorie ſhall be yoined Damaſcen one of the other ſide of the Parliament houſe of Chryſt, that ys, of the greke church, and of the lowe houſe, but one of the firſt and cheif in that place, as ys before ſaied, a man ſo excellentlie will ſeen in the ſtatutes of Chryſtes Parliament houſe, that ys to ſaie in the knowledge of the receaued trueth of Chryſtes faithe, that he did write foure bookes of the ſame both learnedlie and godlie, and in the fourthe booke of his workes, emong other explicacions of matters of faith, he declareth alſo the faithe of the Churche in this matter of the Sacrament at large, wher as touching the ſame matter he ſaieth thus:

Li.4. de orthod.fid. c. 14.

Natuitas nobis per ſpiritum donata eſt, per ſanctum dico baptiſmum. Cibus verò ipſe panis vitæ Dominus noſter Ieſus Chriſtus, qui de cœlo deſcendit. Nam ſuſcepturus voluntariam pro nobis mortem, in nocte qua ſeipſum obtulit, teſtamentum nouum diſpoſuit ſanctis Diſcipulis & Apoſtolis, & per ipſos omnibus alijs in ipſum credentibus. In cœnaculo ſanctæ & glorioſæ Sion antiquum Paſcha cum Diſcipulis manducans, et implens inſtrumẽtum antiquum, lauit pedes Diſcipulorum, ſignum ſancti baptiſmatis præbens. Deinde frangens panem dedit illis dicens: Accipite, & comedite, Hoc eſt corpus meum, quod pro vobis tradetur in remiſſionem peccatorum. Similiter accipiens calicem ex vino & aqua, tradidit illis dicens: Bibite ex eo omnes, hic eſt ſanguis meus noui teſtamenti, qui pro vobis effunditur in remiſſionem peccatorum. Hoc facite in meam cõmemorationem. Quotieſcunque enim manducabitis panem hunc, & calicem bibetis, mortem filij hominis annunciatis, & reſurrectionem eius cõfitemini donec veniat. Si igitur verbum dei viuens eſt & efficax, & omnia quæcunque voluit Deus, fecit: Si dixit, Fiat lux, & facta eſt lux: Fiat firmamentum, & factum eſt: Si verbo Dei cœli firmati ſunt, & ſpiritu oris eius omnis virtus eorum: Si cœlum, terra, aqua, ignis, & aer, & omnis ornatus eorum verbo Dei perfecta ſunt, & homo ipſe vbique diuulgatum animal: Si volens ipſe Deus Verbum, factus eſt homo, &c. Non poteſt panem ſuum ipſius corpus facere, & vinum cum aqua ſanguinem? Dixit in principio Deus: Producat terra herbam virentem, & vſque nunc pluuia facta producit germina, diuino coãdita & vigorata præcepto. Dixit Deus: Hoc eſt corpus meum, & hic eſt ſanguis meus, & hoc facite in meam commemorationẽ, & omnipotenti eius præcepto donec veniat, efficitur. F

A newe birth ys geuen to vs, by the Spirit and the water, I ſaie, by holie Baptiſme, but *the meat ys the verie bread of life our lorde Ieſus Chriſt*, who deſcended from heauen. For willing to take for vs a willing death, in the night, in the whiche he offred vppe him ſelf, he diſpoſed a newe teſtamẽt to his holie Diſciples and Apoſtles, and by them to all other beleuing in him. In thẽ parlour therfore of holie glorioufe Sion, eating the olde Paſſeouer with his diſciples, and fulfilling the olde lawe, he waſhed the feet of his diſciples, geuing a ſign of holie Baptiſme. Afterwarde breaking bread he gaue yt to thẽ ſaing: Take eate, This ys my bodie, whiche ſhall be deliuered for yowe in the remiſſion of ſinnes. Likewiſe taking the cuppe *of vine and water*, he deliuered yt vnto them ſaing: Drinke ye all of this. This ys my bloode of the newe Teſtament, whiche ſhall be ſhedde for yowe in the remiſſion of Sinnes. This do ye in my remembrãce. For as often times as ye ſhall eatẽ this bread, ãd drinke this cuppe, ye ſhew furth the death of the Sõne of mã, ãd acknowledge his reſurrectiõ vntill he come. Yf then the woorde of God be liuing, ãd mightie in operaciõ, and al thinges, whatſoeuer he hath willed he hath doẽ, Yf he ſaied, The light be made, and the light was made: The firmament be made, and yt was made: Yf by the woorde of God the heauens were made, and all the power of them, with the breath of his mouthe: Yf heauen, earth, water, G H

Chryſtes cuppe cõteined vineãd Water.

A water, fire and the Ayer, and al the furniture of them, by the woorde of God were made perfect, and man himself, being euery where a knowen liuing creature: Yf God the Sonne himself being willing was made man, &c. *Can not he make breade his owne bodie? and wine and water his bloode?* God saied at the beginning: Let the earth bring furth green herbe, And vntill this daie, being holpen and made strong with Gods commaundement, the rain comming, yt bringeth furth fruicts. God saied: This ys my bodie, and this ys my blood and this do ye in the remembrance of me: *And by hys allmightie commaundement yt ys so made and brought to effecte vntill he come.* Thus farre Damascen.

Effect of Chrystes woordes of consecracio

Whose saing ys long, but as pithie and weightie as yt ys long. In the which he hath not onelie declared hys faith, but the faith of Chryst receaued in his Churche, which ys the wholl matter, and onelie argument of hys worke, as the title of the same doth purporte.

And to the matter, which we haue in hande, he geueth woorthie testimo

B nie, declaring the accomplishment of the olde lawe, in eating the olde Paschall Lambe, and the beginning of the newe testament, with the newe Paschall Lambe. Which Paschall Lambe, how yt was, and what yt was, and how yt ys wrought ād made, he leaueth yt not vndeclared. He tooke bread (saieth he, *mening Chryst*) and brake yt, and gaue yt to his disciples saing: Take, eate, This ys my bodie.

And that he might leaue no place to the enemies to misconstrue him, and to wrest him to their pourpose, he addeth the probacion of yt by the powre of God in other of hys workes, which ys also a most plain declaracion of hys faith, That as God by his woorde made heauen, and earth and all thinges in them conteined: So by his woorde saing: *Thys ys my bodie*, yt ys euen so made in dede, as yt ys saied. For can not he (saieth Damascen) make *the bread his bodie?* and *the wine and water his bloode?* Which woordes being so plain nede no interpretacio. For he affirmeth that God by hys woord, and allmightie powre dothe make *the bread his bodie*, and *the wine and water his bloode.*

Chryst turned the bread into his bodie, and the wyne and water into his blood.

And wher the Aduersarie hath against this, saied: that he doubteth not of

C the power of God, but that he ys able to do yt, yf he will, or yf yt be his pleasure: but we finde not (saieth he) in the scripture that his pleasure ys, that the preist pronouncing the woordes, shoulde by gods power consecrate the bodie of Chryste. This ys their ignoraunt scruple. But if they had, leuing all arrogancie, mekelie consulted with thys Damascē, they shoulde haue fownd yt in the scripture, that Gods pleasure ys, *that the bodie of Chryste shoulde be consecrated by the poower of God, and by the preist as his myniſter.* For God) saieth Damascen) saied at the beginning: Let the earth bring furth grene herbe, and vntill this time the earth being holpen with Godes commaundement doth bringe furth fruict. God saied: This ys my bodie, this ys my bloode, this doe ye in remembrance of me, And by his allmightie commaundement, yt ys so made.

Chryst commaunded his bodie to be cōsecrated.

Note then, that when Chryst by his powre had of bread made his bodie, for he saied yt was his bodie, and his saing ys making, Then he gaue commaundement to his myniſtres saing: *Hoc facite.* This doo ye, by the whiche allmightie commaundement (saieth Damascen) yt ys doen.

D But nowe when the scripture ys produced and laied before their face, hauing no good will to accept the trueth, they procead to questioning, and aske: howe proue ye that Chryst by these woordes, commaunded the consecracion.

How the question of the faithles ſeaūſwered

Yt ys as mete a queſtion as wher we heard that God ſaied: let the earth bring furth grene herbe, to ſaie: Howe proue ye that the earth by Gods commaundement bringeth furth grene herbe? For God ſaied: this ys my bodie, and this do ye, whiche ys as plain as the other. E

But to aunſwer to them I ſaie: Euē as they proue that theſe woordes, *Hoc facite*, *This do ye*, be ſcripture: So do I with Damaſcen affirme, that by them Chryſte commaunded the conſecracion of his bodie.

The Churche that teacheth vs which be ſcriptures, teacheth vs alſo the vnderſtāding of the ſame

The proof that they cā, ād the cheifeſt that they haue ys, that the Church hath ſo taught, and deliuered yt to them. And by the ſame proof ſaie I, that the Churche, that taught them that yt ys ſcripture, hath taught me that this ys the meening of yt. And as good authoritie, and knowledge hath ſhe to teache me the mening of the ſcripture, as to teach them that yt ys ſcripture.

And that they ſhall not thinke, that this ys onely the opiniō of Damaſcē, and of the Churche when he liued, which they haue ſuſpected according to the vanitie of their minde, not to be without corruption (although by ſom mens computacion, Damaſcen liued aboue a thouſand yeares agone) they ſhall heare Chryſoſtom, who vndoubtedlie liued wellnigh twelue hondreth yeares agon, agreing with this Authour in this matter. Thus writeth he. F

Chryſoſt. hom. 30. de prodition. Iuda.

Et nunc ille præſtò eſt Chriſtus, qui illam ornauit menſam, ipſe iſtā quoque conſecrat. Non enim homo eſt, qui propoſita de conſecratione menſæ Domini, corpus Chriſti facit & ſanguinem, ſed ille qui pro nobis crucifixus eſt Chriſtus. Sacerdotis ore verba proferuntur, ſed Dei virtute conſecrantur, & gratia. Hoc eſt (ait) corpus meū. Hoc verbo propoſita conſecrantur. Et ſicut illa vox quæ dixit, Creſcite & multiplicamini, ſemel quidem dicta eſt, ſed omni tempore ſentit effectum ad generationem, operante natura: ita vox illa ſemel quidem dicta eſt, ſed per omnes menſas Eccleſiæ vſque ad hodiernum diem, et vſque ad eius aduentum præſtat ſacrificio firmitatem.

Chryſt, not man doth conſecrate his body and blood.

And nowe that ſame Chryſt ys preſent which did furniſh that table, he alſo dothe conſecrate this. Yt ys not man that maketh the thinges ſettfurth the bodie and bloode of Chryſt by the *conſecracion* of the table, but he that was crucified for vs, euen Chryſt. *The woordes are ſpoken by the mouth of the preiſt: But the thinges are conſecrated by the power and grace of God. Thys ys (ſaieth he) my bodie. By this woorde the thinges ſettfurth are conſecrated.* And as that voice, the which ſaieth: Growe ye, and be multiplied, was but once ſpoken, but yet yt feeleth allwaie effecte, nature woorking with yt vnto generacion: Euē ſo that voice alſo was but once ſpoken, but throughout all the tables of the Church vntill this preſent daie, and vntill his cōming yt geueth to the ſacrifice ſtrēght. Thus moche Chryſoſtom. G

Doe ye not marke here, that no mā, but Chryſt maketh the things ſett furth vpon the table (which be bread and wine) his bodie and blood? Doth not he agree with Damaſcē who ſaieth by interrogaciō: Cā he not make the bread his owne bodie, and the wine and water his blood? By which maner of queſtion he meeneth that Chryſt doth make his bodie and bloode of the bread and wine. Doth not Chryſoſtom declare the execucion of Gods commaundement to the myniſter as concerning conſecracion, ſo farre as to his office apperteineth, and that God doth woorke the thing by his power, when he ſaieth: *The woordes are ſpoken by the mouth of the preiſt (note here the execucion of the commaundement Hoc facite, This do ye) ſed Dei virtute conſecrantur & gratia: but they are conſecrated by Godes power and grace.* Behold, the doing and woorking of the thing apperteineth to God. Doth not nowe Chryſoſtome agree with Damaſcen, and Damaſcen with Chryſoſtom, ſo as they

Chryſt cōmaunded his bodie and blood to be conſecrated.

H

A they saie all one thing in effecte, though they vse diuerse similitudes to proue that the power of the consecracion of Chrystes bodie and bloode ys of force, and shall continue vntill Chryst come?

Office of consecratiō instituted by Christ, saieth Luther.

Nowe then (gentle Reader) yf thowe by errour haueſt dissented from the trueth, return again, and come to the house of God, wher ys consent of one trueth. Yf this like thee not, wilt thow beleue Luther the Patriarke, or more trulie, the Heresiarke of your faith? Hear what he saieth: *Consecrandi officium instituit, dum dicit: Hoc facite. Facere enim est hoc totum imitari, quod ipse tunc fecit.* He instituted the office of consecracion when he saied. Thys do ye. For to doe, ys by imitacion to doe all that he then did. Thus Luther.

And thus ye perceaue that he also was of the minde, that Chryst did institute the consecracion by these woordes, *Hoc facite.* This do ye.

Howe, the question to moche vsed nowe a daie.

Yf ye will yet procead, and vse this common question (howe) whiche (with lamentacion I saie yt) ys to moche vsed nowe a daies in matters of
B faith, and aske how the breade ys made the bodie of Chryst, Damascen also doth aunswer you, sainge: *Quomodò fiet istud, dicit sancta virgo, quoniam virum non cognosco? Respondit Gabriel Archangelus: Spiritus sanctus superueniet in te, & virtus Altissimi obumbrabit tibi. Itaque si & nunc interrogas, quomodò panis sit corpus Christi, et vinum, et aqua sanguis Christi: Respondeo et ego tibi: Spiritus sanctus obumbrat, et hæc supra sermonem et intelligentiam operatur.* The holie virgen saied. Howe shall this be doen, for I knowe not a man? The Archaungell Gabriel aunswered: The holie Goſt shall come vpon thee, and the powre of the *highest shall ouershadow thee. Therfor yf thow askest* nowe, howe the bread ys made the bodie of Chryst, and the wine and water hys blood, I also aunswere thee. *The holie Goſt doth ouer shaddowe and woorketh these thinges aboue that maie be spoken or vnderstanded.* Thus Damascen.

Damasc. ibid.

The holie Goſt. woorketh the consecratiō aboue our vnderstanding.

O mercifull God howe lowlie was the submission of mens hearts and vnderstanding in those daies to faith, who were aunswered, satisfied, and fullie contented with a fewe woordes? But in this our time, so puffed vppe be the heartes of men, so high in singularitie be their vnder-
C standinges, that manie aunswers, manie writings, manie bookes, yea manie great volumes will not content, nor staie them. This Authour hath saied so moche as maie well aunswer a man that will be aunswered. For first he declared that our true Paschall Lambe, ys the verie bodie of Chryst. Secondarelie, that Chryst himself, as he was in powre able, So by hys powre in the Supper he made the bread hys owne bodie, and the wine and water his bloode. Thirdlie, that by hys saied allmightie commaundement, and power, the said consecracion of hys bodie and blood ys and shall be vsed and doen till he come to the generall iudgement. Fourthlie, yf we will knowe howe, and by what means the consecracion ys doen, he hath taught vs that yt ys doen by the holie Goſt. Whiche vndoubtedlie ys the verie true catholique faith, that euery true chrystian must professe, and acknowledge, yf he will be partaker of the merites of the same Chryste crucified.

D

THE ONE AND TWENTETH CHAPITER CONcludeth this matter of the figure of the paſchall lambe by Haymo and Cabaſila.

THe nombre ys great, that might be called oute of this lower houſe, whiche for that yt wolde make thys rude worke to growe into to great a volume, I will content my ſelf and ſtaie, after I haue brought furth one coople mo, and ſo leaue this figure.

The firſt of theiſe ſhall be *Haymo*, for that he ys the elder, being aboute the yeare of Chryſt 734. and ſo aboue eight hundreth yeares agon, before the time of *Berengarius*, who was the firſt open and notable Aduerſaire of this Sacrament, that laboured to take awaie the reall preſence of Chryſte. Therfor this learned Father maie wel be cõſulted with all, who being before this controuerſie was moued, ys to be thought to ſpeake vpprightlie, ãd not parciallie. In his expoſition therfore vpon S. Matthew, he ſaieth thus: *Cœnantibus autem eis, accepit Ieſus panem, &c. Expletis ſolemnijs veteris Paſchæ, tranſit Dominus ad ſacramenta noui Paſchæ demonſtranda. Poſtquam cœnauit, dedit eis panem et vinum, in myſterio videlicet corporis et ſanguinis ſui. Quia enim panis cor hominis confirmat, vinum auget ſanguinem in homine, meritò idem panis in carnem Domini mutatur, et idem vinum in ſanguinem Domini transfertur, non per figuram, neque per vmbram, ſed per veritatem. Credimus enim quia in veritate caro eſt Chriſti, ſimiliter et ſanguis.* As they were eating at *Supper, Ieſus* tooke bread, &c. When the Solemnities of the olde Paſſouer were fullfilled, our Lorde goeth to ſhewe furthe the Sacrament of the newe Paſſouer. After he hadde Supped he gaue them bread and wine, in myſterie of his bodie and bloode. For bicauſe bread doth ſtrenghten the hearte of man, and wine encreaſeth the bloode in man, *the ſame bread ys woorthilie chaunged into the flesh of our Lorde, and that ſame wine transferred into the bloode of our Lorde, not by figure, nor by shaddowe, but by the verie trueth. For we beleue that in trueth yt ys the flesh of Chryſt, and likewiſe his bloode.* Thus farre *Haymo*.

Haymo in 26. Matt.

Bread and wine chaũged into the bodie and blood of Chryſt, not in figure, but in trueth.

The two principall pointes here enquired, this holie Father hath agreablie bothe to the elders of the higher houſe, and alſo to them of the lower houſe, declared. Firſt, hys comparing of the olde Paſſeouer to the newe ys eaſie to be perceaued. And then, what the newe Paſſeouer ys, he doth moſt plainlie manifeſt. Yf he had left the matter of the newe Paſſeouer, when he had ſaid: He deliuered bread and wine in myſterie of hys bodye and bloode, then the Aduerſaries wolde haue vſed their accuſtomed violence to haue drawen him by force to be a wittneſſe of their ſyde. I ſaie by force, bicauſe this Authour not mening as they do, as after yt ſhall appeare, yet they wolde with great boaſt haue ſaied that he had mened as they doo.

Heretiques how they al leage the Fathers.

Which maner of doinge (Reader) ys their cõmõ practiſe. For wher they in their workes alleage the holie Fathers, they alleadge thẽ in doubtful places, wher they vſe the common termes of Sacrament, myſterie, and ſoch other, whiche, when controuerſie and contencion ys raiſed by wicked men, maie be drawen to either parte, Albeit the Authours intended and ment, but the onelie one true waie, of Chryſtes trueth and faith, as this Authour nowe alleaged did.

Sacramẽtaries can not bring one Father teaching the Sacrament to be only a figure.

But, gentle reader, yf thow peruſeſt their bokes, and findeſt that they bring anie allowed Authour ſaing by expreſſe woordes, and plain ſentence, that the Sacrament ys but a figure or a ſign, or by plain deniall ſhall ſaie that Chriſtes

A Chryſtes bodie ys not in the Sacrament reallie or in verie dede, we ſhall yelde and geue them the victorie, for certen I am that they can not.

But on our ſyde, that ys on the parte of the catholique faithe of Chryſtes Churche, ye ſhall heare a nombre that by expreſſe woordes ſhall affirme the verie preſence of Chryſtes bodie, of whiche nōbre yē haue allreadie heard-ſome, And by like expreſſe woordes ſhall denie that yt ys but a figure, as this Authour dothe. The contrarie wher of this Proclamer, and other Sacramentaries are not aſhamed to teache, although they be (if ther were anie ſhame in them) ouercharged with nōbre of witneſſes, ſo that they maie be aſhamed of theyr hereſie.

Thys Authour (God be prayſed) when he had ſaied, that Chryſt gaue hys Apoſtles bread and wyne in myſterie of hys bodie and bloode: leeſt thys myſterie ſhoulde be made a myſterie of nothing (as the Sacrametaries make yt) he declareth yt to be a myſterie of ſomwhat. And ſaieth that the bread and wyne be chaunged into the bodie and blode of our lorde. And
B yet that none of the common hereticall gloſes ſhoulde take place, he ſaieth further by plain excluſion, that they be chaunged in to Chriſtes fleſh and bloode neither by figure, ner by ſhaddowe but by verie trueth.

Bread and wine chaunged not in figure but in trueth.

Wolde to God that they that be yet deteined in this naughtie hereſie, wolde well note, weigh, and remembre this ſainge, and looke whether they haue anie ſoche plain, manifeſt, and expreſſe ſentence, of anie Authour Autenticall to maintein their hereſie, as this ys for the trueth.

And yet to knitte vppe the matter that this ys no ſingular opinion, or whiſpered inuention, but a ſure and vndoubted faith commonlie, and generallie receaued, he concludeth, not in his owne perſon, but in the perſon of the beleuing Churche, and ſaieth: *Credimus, &c. We beleue that yt ys in trueth and in verie dede the flesh of Chryſt, and likewiſe his bloode.*

As this Authour hath teſtified not onelie his owne faithe but the faith of the Churche: So wolde I that the Aduerſarie ſhoulde regarde not hys priuate opinion (whiche he calleth a faith, and ys none in dede) But the
C faith of the Churche, whiche ys a ſure faith in dede, builded vpon a ſure rocke.

Heretiqs haue no faith but opinions.

Nowe to make vppe the coople we pourpoſed here to induce, we will heare this Authours iocke felow in faith, *Cabaſila*, one of the ſame lower houſe of Parliament, but of the other ſide therof, that ys, of the greke churche, a man of ſingular learninge. Who expowndinge the Maſſe of the Grekes vſed in their churches, declareth why Chryſte willed his memorie to be had, and the Maſſe to be doen in remembrance of him. Thus he ſaieth:

Huius autem conſeruandæ memoriæ homines multas rationes excogitarunt, ſepulchra, ſtatuas, columnas, dies feſtos & celebres, certamina, quorum omnium vnum eſt inſtitutum, non ſinere vt viri præclari & præſtanti virtute obliuioni mandentur. Tale eſt etiam quod dicit Seruator: Alij quidem alia obliuionis quærunt remedia, vt recordentur eorum, qui ipſos beneficio affecerunt, vos autem in meam recordationem hoc facite. Et quemadmodum ciuitates, fortium virorum, per quos victoriam aſſecuti ſunt, vel qui eis ſalutem attulerunt, aut res eorum rectè geſſerunt, columnis inſcribunt: ita etiam in ijs donis
D *nos mortem Domini aſſcribimus, in qua vniuerſa ſita fuit aduerſus malignum victoria. Et per ſtatuas quidem ciuitates ſolùm habent figuram corporis benefactorum: Nos autem ab hac oblatione non habemus figuram corporis, ſed ipſum corpus eius, qui ſe geſſit fortiſſimè. Hoc ipſum etiam antiquis conſtituit, vt in figura facerent id, quod nunc eſt in rerum veritate. Id enim erat Paſcha, & agni occiſio, quæ memoriam reuocat*

Nicolaus. Cabaſila. ca. 9.

cedis illius ouis & sanguinis qui seruauit Hebreos in Aegypto primogenita. E

To conserue this memorie, men haue deuised manie waies or means, as Tumbes, ymages, pillers, feastfull and Solemne daies, exercises, of all whiche there ys one pourpose, not to suffer, that noble men of excellent vertue shoulde be forgotten. Soche maner of thing yt ys, that our Sauioure saieth: Some seke other remedies against obliuion, that they maie remembre them, that haue doen them good. But in the remembrance of me, this doo ye. And as cities do write in pillers the noble actes of mightie men, by whom they haue gotten victorie, or that haue saued them, or haue doen their affaires or businesse wel: Euē so also do we in these giftes imprinte the death of our Lord, in the which was all the victorie against the wicked one had or gotten. Now the cities haue by their images but the onelie figure of the bodie of their benefactours: *but we in this oblacion haue not the figure of the bodie, but the bodie yt self of him, euen that same that ys nowe in veritie of thing.* For that was the Passeouer, and the killing of the lambe which dothe call again the memorie of that shepe and bloode, whiche saued the first born of the Hebrues. Hither to Cabasila. F

We haue the verie bodie in the Sacramēt, not the figure.

Of whom as we haue learned the faith of the greke churche, as yt was in the time of the auncient Fathers, *Chrysostom, Cyrill, Isychius, Damascen, Euthymius,* and soche other, as touching the presence of Chrystes blessed bodie in the Sacrament: Euen so do we learn of him the same faith, and none other newlie inuented, but euen the same continued, euer approued vnto his time in all the greke churche.

Monumentes and memories of bodies, and woorthiemen defaced.

This authour allthough minding to sett furth a cause why the memoriall of Chrystes death shoulde be reteined and kept emong vs, by the bringing in examples of our elders, whiche by diuerse means cōtinued the memorie of noble, vertueouse, or other wourthie men, he doth therin geue good occasion to rebuke the insolencie of manie of this our time, which defacing howses, spoiling churches, ouerthrowing monumentes, disparsing the bones ād reliques of holie sainctes, and soche other a great sorte like, do most earnestlie labour to extinguish and clean put oute of all memorie the noble actes, the holie dedes, the godly liues of many vertueouse, and wourthie men, which to Gods honoure, to their praise, and to owre exāple of vertue, shoulde and ought to haue remained: Yet minding not to take euery soche occasiō, I will leaue yt, and folowe my matter here principallie entended. G

As heretofore I haue doen: So also wil I nowe both declare that the Paschall Lambe was a figure of Chryst, and also that the veritie or verie thing by that lambe figured, ys the bodie of Chryst reallie and substanciallie in the Sacrament.

Olde lawe had the figure: the newe lawe hath the thing in trueth.

As for the first, this Authour saieth, that God appoincted with the olde fathers, that they shoulde haue a figure of Chryst. And that (saieth he) was the Passeouer, and the killing of the lambe. In which his sainge he nothing dissenteth, but moche and whollie agreeth as well with the grekes, as the latines before alleaged, and declared.

As for the seconde parte, that yt ys a figure of Chryste reallie in the Sacrament, this Authour also very plainlie teacheth. Marke therfore wel his woordes, thus he saieth: *Hoc ipsum & antiquis constituit vt in figura facerent id, quod nunc est in rerum veritate.* The same thing God appoincted the olde Fathers to doo in a figure, which thing ys nowe in trueth or verie dede. H

Note I praie yow that he appointeth the figure of Chryst to the Fathers of the lawe of Moyses, to vs that be nowe in the lawe of Chryst, he appointeth not the figure, but the thing yt self, euen verie Chrystes bodie.

But

A But the ſerpent ys a wilie beaſt, and ſekinge ſome litle holle or crannie to ſlippe through, and to ſlide awaie from this ſentence, that preſſeth him ſo ſore, will, to delude the Simple, graunt that we, whiche be in the lawe of Chryſt, haue verilie Chryſt, euen that ſame that was born of the virgen Mary, that was curcified, that roſe from death to life, that aſcended into heauen.

Crãmer his glorioufe woordes, to cloake euell meening. lib. 4. Iohn frith his hereſie.

Theſe be gaie glorioufe woordes. But take heade, reader, ther ys a ſnake vnder theſe fair flowres. Looke diligentlie vpon them, and aſke him howe we haue him, that was born of the virgen &c. And thowe ſhalt ſee him by and by betraie him ſelf, and runne to his olde and common ſhift, and ſaie that he ys ther ſacramentallie. Which maner of being or preſence (as Iohn Frith our contrie man, and many other maſters of that hereſie do teache) ys as moche as ys the preſence of the wine in the Iuie garlande at the tauern doore, or the loue of the huſbande in the ringe, whiche he geueth to his wife: Whiche maner of preſence ys next doore to nothing, for all their

B glorioufe woordes.

Yf ye porcead, and vrge him, ſaing, that after this ſorte he was in all the figures of the lawe, that were figures of him: But this Authour appointing that maner of preſence to the lawe: ſaieth, that his preſence with vs ys in verie dede. whiche ys a maner of preſence other, and more then they vnder the lawe had.

heretiques refuges in reaſoning.

Nowe he muſt to his cheifeſt refuge, and ſaie that we haue him ſpirituallie. Here to mete with him again, ye maie ſaie, and that trulie as before ys ſaied, and proued in the xix capiter of this booke, that ſo the Iewes in the lawe receaued him and had him ſpirituallie in their Paſchall lambe, ſo that by this maner of preſence, ther ys no perrogatiue, nor difference, of our Sacrament and the preſence of Chryſt ther in aboue theirs, nor from theirs. The contrarie wherof all chatholique Fathers dooteache.

Nowe ys he commed to his laſt refuge, that ys that the Iewes receaued him ſpirituallie, as yet to come, but we receaue him ſpirituallie as allready comed.

C Yf this be all, what neadeth this difference of ſpeache, that this Authour vſeth, ſaing: God appointed the Fathers of the lawe to do that thing in a figure, that we do nowe in verie dede? Ys to doe a thinge in figure, and to doe a thing in dede all one maner of doinge? A verie babe will not graunt that.

Thus I ſuppoſe, yt ys eaſie to be perceaued, that the Aduerſaries faith ys ſoche, that when he hath ſpoken the beſt of yt, yt will not, nor can ioin with the faith of the learned men of Chryſtes Parliament houſe: But ys as farre diſtant from them and their faith, as falſhood from trueth. Wherof ye ſhall haue yet better experience, and further prooff by an other parte of this Authours ſentence, when yt ys noted to yowe, and the aduerſaries doctrine conferred with yt.

That other parte ys this: *Citties* (ſaieth he) *by the ymages of ſoche as haue doen them good, haue onelie bnt their figures: we haue by this oblacion, not the figure of Chriſtes bodie, but the bodie yt ſelf, whiche moſt ſtoutlie handled yt ſelf.*

D Note well this conference: The citties had but the figures of ſoche wourthie men, as had noblie doen for them: We haue, not the figure of Chriſt but the bodie yt ſelf whiche wrought vs the great benefitt of our Redemption.

Remembre, I praie yowe, what the latin Authour before alleadged ſaied,

that this man being of the greke churche, and conferred with him, yt maie appear what agreement in doctrine and faithe in this matter, ther ys yn both the churches.

Not the figure, but verie bodie of Christ ys yn the Sacrament.

The latin Authour saied thus: *The bread ys chaunged into the flesh of our Lorde, and the wine into his bloode not by a figure, or in a shaddowe, but in verie dede:* This greke Authour saieth, *that we haue not the figure of Christ, but his verie bodie, euen that whiche so mightilie fought for vs.*

See ye not a consonant agreement betwen these two? do thiey not both teache the verie presence of Christes bodie in the Sacramēt? and ther with by a plain negatiue denie the figure? Maie not our Proclamer, our newe Goliath well see, and trulie saie, that here be two plain sentences against him? Let them be conferred, and yt will planlie appeare.

Doctrine of the Sacramētaries conferred with the Fathers.

These Authours saie that the Sacrament conteineth not a figure onelie: The Aduersarie saieth, that yt hath no more but a figure. These saie that the Sacrament conteineth the very bodie of Christe: The Aduersarie saieth that yt ys Iewesh so to thinke and that they be grosse Capharnaites, that saie that the bodie of Christ ys substanciallie in the Sacrament. F

In this conference ye maie see the stowte repugnance of the Aduersarie against catholique writers. In the same ye see the said writers by expresse woordes denie the doctrine of the Aduersarie, that wher he saieth, yt ys a figure, they saie, yt ys not a figure.

Issue ioined with the Proclamer touching the presēce.

And here will I yoin an yssue withe the Proclamer that yf he cā bring any Scripture, anie catholique Councell, or anie one approued doctour, that by expresse and plain woordes doth denie the reall presēce of Chryste in the Sacrament, as these writers doo denie his figure, or figuratiue presence, then will I geue ouer, and subscribe to him.

But wher he vntrulie hath saied, that he was sure that we coulde bring furthe no one approued Authour to testifie the reall presence of Christ in the Sacrament: I will saie trulie, that I am sure that neither he, nor all the Aduersaries can bring anie one, teaching by expresse woordes the contrarie.

Obiection.

Yf percase anie man will obiecte here to me, that though these men denie the figure, and teache that Chrystes verie bodie ys present in the Sacramēt: yet they saie not so moche as your Aduersarie requireth, that his bodie ys substanciallie and reallie present. G

Answer.

The aunswer to this ys easie, whiche the Aduersarie will graunte, that yf the bodie of Chryst be in the Sacrament, not by a figure, but in verie dede, then yt must nedes be ther reallie and substāciallie. For the Aduersarie hathe two maner of beinges of Chryst, the one ys in the Sacrament, wher he saieth Chryste ys as in a sign, token, or figure, but not in veritie. The other maner of being ys not in the Sacramēt, but in the receauer of yt, in whom he saieth Chryst ys spirituallie.

Sacramentaries make two maner of presences of Chryst.

As for this seconde maner of being euerie good Chrystian will graunte, that euerie wourthie receauer of the Sacrament, receaueth Chryste spirituallie, but not onelie spirituallie, as the Aduersarie teacheth, but he also receaueth Chrystes verie real ād substācial bodie. So that in this secōd maner, he dissenteth in part from the catholike faith: But in the first maner of beinge he dissenteth whollie. for ther he denieth Chrystes bodie to be verilie in the Sacrament, which the catholique faith doth affirme and teache. H

Nowe (gentle reader) thowe haueſt hearde, this figure of the Paschall Lambe, both by great auncient Authours that were aboue a thousand yearsagon,

A years agon, or within the compaſſe of ſixe hundreth years after Chryſt and alſo by Authours that were within the compaſſe of theſe nine hundreth years, applied to the thing figured. Whiche thing figured, by one conſent, and by one mouth, as yt were, and by conſonante and vniforme teſtimonie, they haue teſtified and taught, not onelie to be Chryſtes bodie vpon the croſſe, for that in that parte yt aunſwereth the death and bloode ſheding of the lambe: but alſo the bodie of Chryſt being in the Sacrament, not as in a ſhaddowe, ſigne, or token, but verilie, ſubſtanciallie and reallie, and ſo not ſpirituallie onelie eaten and receaued, But of all good chriſtians, both ſpirituallie with the mouth of the ſoule, and alſo reallie with the mouthe of the bodie, taken, eaten, and receaued, herin alſo aunſweringe the figure, that as the lambe was eaten in the remembrance of the ſauing of the firſt born, and of their deliuerance from the tirannie of Pharao, and of their paſsing oute of Aegipte by the mightie hand of God: So the true faithfull of Chryſt ſhoulde eate the verie Paſchall lambe of the newe Teſtament,
B whiche ys the verie bodie of that immaculate Lambe our Sauiour Ieſus Chryſt reallie and ſubſtanciallie in the Sacrament, and ſo receaue yt in the remembrance of our deliueraunce from our cruell Pharao the Deuell, and from the miſerable ſeruitude of Aegipt, whiche ys ſinne. Whiche benefittes as they haue happened to vs by the death of that bleſſed Lambe, aught by the eating of him in the Sacramēt to be remēbred. And thus moche for the figure of the Paſchall Lambe.

THE TWO AND TWENTETH CHAPITER BEginneth the applicacion of the shewe bread to the Sacrament, as of the figure to the veritie by ſainct Hierom, and Damaſcen.

C NOwe ther remaineth three other figures to be treacted of, which be Manna, the water flowing oute of the Rocke, and the ſhewe bread. But for ſomoche as ſainct Paule maketh mencion of two of them, that ys of Manna, and of the water, and I wolde not gladlie grieue the reader with reading of one matter twice, I ſhall differ theiſe two, vntill we come to treacte of the ſainges of ſainct Paule, whiche ſhall be in the third booke.

Wherfore nowe I will paſſe them ouer, and treacte here of the figure of the ſhewe bread. Of this ſhewe bread we firſt read thus: Thowe ſhalt ſett vpon the table ſhewe breade before me allwaie. Theſe woordes Allmightie God ſpake vnto Moyſes, after he had tolde him the maner and *Exod. 25.* faſhion of the table, howe yt ſhoulde be made and graniſhed, vpon the which table this ſhewe breades ſhoulde allway be ſett.

But of the making of the breads, and the ordre of them we reade in *Leuit. 24.* *Leuiticus* thus: *And thowe ſhalt take fine flowre, and bake twelue waſſells therof, two tenth deals ſhall be in one waſſell. And thowe ſhalt ſett them in two rowes, that they maie be bread of remembrance, and an offring vnto thy Lord God enery Sabboth. He ſhall put them in rowes before thy Load God euermore. Of the children of Iſraël ſhall they be offred for an euerlaſting couenante. And they ſhall be Aarons and his Sonnes, whiche ſhall eate them in the holie place.*
D *For they are moſt holie vnto him, of the offringes of the Lorde by a perpetuall ſtatute.*

In the whiche ſaing of God, ye firſt perceaue the place of theiſe breades, whiche ys vpon the table in the tabernacle. Ye vnderſtande alſo the

the continuance of them, whiche ys that they muſt be before the Lorde allwaie.

Further, this bread was made of fine flowre, and yt was the bread of remembrance, and an offring vnto the Lord. Yt was no common bread, but an holie bread, wherof the preiſtes onelie might eate, and no defiled perſon.

1. Reg. 21. Wherfore when Dauid and his men were verie hungrie, and came to *Abimelech* the preiſt, and deſired him to geue them ſome bread, he aunſwered him, that he hadd no common bread vnder his hand, but hallowed bread, neuertheleſſe he conſidering their neceſſitie, aſked Dauid if the men had kept them ſelues from vnclaen thinges eſpeciallie from womē: And when Dauid had aunſwered that they werie clean from womē aboute three daies, the preiſt gaue them of the bread.

Nowe all the Ceremonialls of the lawe of Moyſes, were figures of Chryſt, and his Churche, as by ſainct Auguſtine before ys declared. And for ſo moche as the Shewe bread was a ſollemne offring in the olde lawe: Yt muſt nedes be a figure of ſome thing in the newe lawe. For no iotte nor title of the olde lawe ſhall eſcape (ſaieth Chryſt) vntill yt be fullfilled in the newe lawe

Shewbread a figure of the Sacrament. Ther ys therfor ſomething in the newe lawe, that aunſwereth and fulfilleth this figure of the olde lawe. And that ys vndoubtedlie, that moſt bleſſed and heauenlie bread of life, the verie bodie of our Sauiour Chriſt in the Sacrament, vnder the forme of bread. Whiche bleſſed bread aunſwereth the figure the Shewe bread verie aptelie and iuſtilie, as by compariſon in diſcourſe and applicacion of them we ſhall perceaue.

Shew bread applied to the Sacrament. The Shewe bread was placed vpon the table in the tabernacle: This bread ys placed on the Altar in the Churche. That bread neuer failed, but was allwaies reſerued: This bread allwaies remaineth and ys reſerued. That bread was a bread of remembrance: This bread ys a bread of remembrance, bothe of Chryſtes death, and of the great benefett pourchaſed by the ſame death. That bread was an offringe to God: This bread ys a moſt holie oblacion and ſacrifice to God. That bread might no defiled perſon eate: This bread maie no defiled ſinner eate. For *Quicunque manducauerit panem Domini, & biberit calicem indignè, reus erit corporis, & ſanguinis Domini*, &c. he that eateth the breade of our Lorde, and drinketh of his cuppe vnwourthilie, ſhalbe giltie of the bodie of our Lorde. Therfor let a man examin himſelf, and ſo let him eate of that bread, and drinke of that cuppe ſaieth ſainct Paule.

1. Cor. 11.

Thus ye ſee howe well the thing figured aunſwereth the figure. And albeit that no mā can bring anie other thing in the newe teſtamēt, that ys figured by the Shewe bread, but our heauēlie bread before ſaied: Yet, for that I will not chalēge to me any ſoche credite or Authoritie, that by cauſe I ſaie yt ys ſo, therfor yt ys ſo (as manie of our Pheudochryſtians doe) I ſhall repair to the holie elders of Chryſtes parliament houſe, and teache by them what was the enacted and receaued trueth in his matter.

Hieron. ca. 2. ad Titū. And firſt, I will heare what ſainct Hierom ſaieth: *Si autem Laicis imperatur, vt propter orationem abſtineant ſe ab vxorum coitu, quid de Epiſcopo ſentiendum eſt, qui quotidie pro ſuis populiq́ue peccatis, illibatas oblaturus eſt victimas? Relegamus Regum libros, & inueniemus ſacerdotem Abimelech de panibus propoſitionis nolniſſe dare Dauid, & pueris ſuis, niſi interrogaret vtrum mundi eſſent*

A *essent pueri à muliere, non vtique aliena, sed coniuge. Et nisi audisset eos ab heri & nudustertiis vacasse ab opere coniugali, nequaquam panes, quos prius negauerat concessisset. Tantum interest inter propositionis panes, & corpus Christi, quantum inter, vmbram & corpora, inter imaginem, & veritatem, inter exemplaria futurorum, & ea ipsa, quæ per exemplaria præfigurabantur. Quomodò itaque mansuetudo, patientia, sobrietas, moderatio, abstinentia lucri, hospitalitas quoque & benignitas præcipuè esse debent in Episcopo, & inter cunctos laicos eminentia: sic & castitas propria, & (vt ità dicam) pudicitia sacerdotalis, vt non solùm se ab immundo opere abstineat, sed etiam à iactu oculi, & cogitationis errore mens Christi corpus confectura sit libera.*

Laie men cõmaũded for praier times to abstein from their wiues.

Yf the laye men (saieth sainct Hierom be cõmanded that for praier they abstein frõ the cõpanieng with their wiues, what ys to be thought of the Bisshoppe, whiche dailie for his owne sinnes, and the peoples, shall offer vnto God vndefiled sacrifices? Let vs reade the bookes of the kinges and we shall finde that Abimelech the preist wolde not geue to Dauid and his seruãtes the shewe breade, before he asked, wether the seruãtes were cleã, not frõ a straun

B ge womã, but frõ their viues. And except he had heard, that frõ yesteraie, and the daie before they had absteined from the worke of matrimonie, he had not graunted them the bread, whiche before he had denied. *Ther ys as great difference betwene the Shewe bread, and the bodie of Christe, as ys betwene the Shaddow and the bodies, betwene the ymage and the trueth: betwene the exemplars of the thinges to come, and the thinges themselues, that were perfigurated by the exemplars.* Therfor as mekenesse, pacience, sobrietie, moderacion, abstinence frõ lucre, hospitalitie also and benignitie shoulde be chiefflie in a Bishoppe, and emõg all laie men a surmoũting eminẽcie: So also a propre or peculiar chaistitie, and (as I might saie) a preistlie shamefestnes, that not onelie he shoulde whith holde himself frõ the vnclean worke, but also that the minde whiche shall *consecrate the bodie of Christe* maie from the casting of the eie, and from wandring of thought be free. Hither to sainct Hierom.

Difference betwixt the Shew bread and the bodie of Chryst.

Chastitie required in a preist.

In whiche woordes cõcerning the thing which ys nowe principallie sought, wher as he saieth, ther ys as great differẽce betwene the Shew bread and the bodie of Christ, as betwẽ the shaddow ãd the bodies, betwen the ymage and the trueth, What clls dothe he geue vs to vnderstãde, but that the Shew

C bread ys the figure, ãd the bodie of Chryst in the Sacrament the thing figured. Whiche thing figured (yf yt were also but a figure, as of late the people be taught) howe coulde ther be so great differẽce betwne a figure, and a figure, as betwene the shaddowe and the bodie? betwene the ymage and the trueth?

Wherfore contrarie wise let euerie man perceaue, that (as this holie learned mã in the statutes of Chrystes enacted faithe, doth teache) as the Shewe bread was the shaddowe, So ys the bodie of Chryst in the Sacrament a verie bodie, and as the Shewe breade was the ymage: So ys the thing represented the verie tueth.

Obiection

But peraduẽture some captiouse false Chrystã will saie: I adde more then my Authour speaketh of, and wrest him to my pourpose. For wher this Authour saieth, that ther ys as moche difference betwene the shewe bread, and the bodie of Chryst, I adde and saie: the bodie of Chryst in the Sacrament Whiche sainct Hierom speaketh not.

Answer:

D I adde nothing to the Authours mening. For although he saieth the bodie of Chryst absolutelie withoute anie addicion of the maner of the bodie here or ther, in plain vision or in mysterie (whiche maner what soeuer yt be, the substance ys all one) yet he meneth of the bodie of Chryst in mysterie, or in Sacrament. For by the example of the puri-

tie

puritie of life, that was required to the eating of the Shewe breade in the olde lawe, he moueth the Biſhopps of the newe lawe to ſoche puritie and cleanneſſe of life, as to that lawe ys meet to be had.

Preiſtes muſt conſecrate, offre, and receaue.

And forſomoche as the office of a Biſhoppe aboute the Sacrament, ſtandeth in thre pointes, that ys, yn conſecracion, oblacion, and reauing, he frameth an exhortaciō to this pourpoſe thus, that ſeing they in the olde lawe which ſhoulde eate of the Shew breade, muſt haue ſoche puritie, that they might not for a time knowe their one, vieues, moche more they that cōſecrate, offer, and receaue the bodie of Cryſte, whiche as farre excelleth the Shew bread, as the bodie dothe he ſhaddowe, muſt excell them of the olde lawe in puritie and cleanneſſe of life. Nowe then, when ſaincte Hierom ſpeaketh of the bodie of Chryſte that ys cōſecrated by the Biſhoppe, and ſo offred in ſacrifice and receaued, dothe he not meen of the bodie of Chryſt in the Sacrament? And when he ſpeaketh of the bodie conſecrated, dothe he not meen the verie bodie of Chryſt, reallie in the Sacrament, as the holie Churche doth teache and beleue?

Wanton luſtes of Biſhoppes and preiſtes reproued.

In this ſentence alſo ſainct Hierom doth not onelie impugne the hereſie of the Sacramētaries, in that he teacheth the veritie of Chryſtes bodie in the Sacrament: but he alſo reproueth the fleſhlie wanttōneſſe of our Biſhoppes and preiſtes in theſe daies, who againſt all lawe and ordre being preiſtes take wieues (as they terme thē) and vnder the countenāce of pretenſed matrimonie continewe their vnchaiſt, and viciouſe life, who ſhoulde excell all the people in puritie and cleanneſſe of life, to thintent they might cōſecrate the bodie of Chryſte, and dailie offer pure ſacrifice to God for thē ſelues and for the people, as ſainct Hierō ſaieth they ſhould. But bicauſe theſe high fūctiōs, and the keping of womē cā not ioin together, raither thē they will put awaie ther womē, they haue deuiſed to putte awaie the cōſecracion of the bodie of Chryſt, and the ſacrifice alſo whiche they ſhoulde offer. Of whiche matter, for that yt ys impertinente to my pourpoſe, I will not ſpeake, but ouerpaſſe yt, and not medle withall.

Cōſecraciō and ſacrifice put awai for to kepe women.

Nowe haue ye here heard one wittneſſe of the one ſide of the higher houſe of Parliament, reporting the trueth of this matter: We will heare one of the other ſide and of the lower houſe to reporte the ſame trueth, who ſhall be Damaſcen. Thus he ſaieth: *Hunc panem, panes figurabant propoſitionis.* This bread (mening the bodie of Chryſt in the Sacrament) did the Shew bread figure. That he ſpeake of the bodie of Chryſt, the learned reader ſhall ſooen perceaue, if he will peruſe this place in Damaſcen, wher he ſhall finde, that after he moſte plainly had affirmed the verie reall preſence of Chryſtes bodie in the Sacramēt, by the woordes of our Sauiour Chryſt in the vj. of Iohn, and in the other Euangeliſtes: he cometh to exhortacion for the wourthie receauing of the ſame, ſaing thus: *Proinde cum omni timore, & conſcientia pura, & indubitabili fide accedamus, & veneremur ipſum omni puritate animi & corporis. Accedamus ei deſiderio ardenti, manus in modum crucis formantes, crucifixi corpus ſuſcipiamus?* Therfor let vs comme to yt with all feare, and pure conſcience, and with a ſure faith, and let vs woorſhippe him whith all puritie of minde and bodie. Let vs go to him whith burning deſire, *faſhioning our handes in māner of a croſſe*, let vs receaue *the body of him that was crucified.*

Li. 4. c. 14. de orthodox. fid.

Dam. ibi.

And after a fewe ſcriptures alleaged, he ſpeaketh the woordes whiche I before recited, that the Shewe bread did figure this bread. Wherby yt ys euident, that he meneth that he Shewe bread was a figure, not of a figure,

but

A but of Chryſt him ſelf, who promiſed that the bread, that he wolde geue, ſhoulde be his fleſh, whiche fleſh he wolde geue for the life of the woorlde. *Ioan. 6.*

THE THREE AND TWENTHETH CHAPIT.

ceadeth in the proof of the ſame by S. Auguſtine and Iſychius.

ALthough the Authours alleaged might ſuffice for the declaracion and proof of this matter nowe entreacted of: yet for the ful contentacion of the reader, ſome mo ſhall be brought to make the thing more plain, and the truthe more certen.

The firſt of theſe ſhall be ſainct Auguſtin, who ſaied thus: *Dicit ceßiſſe pani pecus, tanquam neſciens, & tunc in Domini menſa panes Propoſitionis poni ſolere, et nunc ſe de agni immaculati corpore partem accipere. Dicit ceßiſſe poculo ſanguinē, non cogitans et nunc ſe accipere in poculo ſanguinē. Quanto ergo melius et congruentius vetera tranſiſſe, et noua in Chriſto facta eſſe ſic diceret, vt cederet altare altari, gladius gladio, ignis igni, panis* B *pani, pecus pecori, ſanguis ſanguini? Videmus in iis omnibus carnalem vetuſtatem ſpiritali cedere nouitati.* He ſaieth that the beaſt hath geuen place to the breade, as though he knewe not that euen then the Shew breades were wounte to be putte vpon the table of our lorde, *and that nowe he dothe take parte of the bodie of that vndefiled lambe.* He ſaied that bloode hathe geuen place to the cuppe, *not remembring that he alſo nowe doth receaue blood in the cuppe.* Howe moche better therfor, and more agreablie ſhoulde he ſaie, that the olde are goen, and new be made in Chryſt, ſo as the Altar gaue place to the Altar, the ſwoord to the ſwoorde, fire to fire, breade to breade, beaſt to beaſt, bloode to bloode? We doo ſee in all theſe, the carnall oldeneſſe to geue place, to the ſpirituall neweneſſe. Thus farre S. Auguſtin. *Ad Caſulanum epiſt. 86.*

In theſe woordes S. Auguſtin correcting the euell ſaing of one that ſaied, that in the coming of the newe Teſtament, the Sacrifices of the olde lawe, whiche were doen in beaſtes, as ſheepe, lābes, kiddes, heckfers, oxē, and ſoche other did geue place to breade (*meening the Sacrament*) dothe declare, that theſe proprelie did not geue place to yt. As though he ſhould ſaie, that theſe bea C ſtes wer not figures of the Sacramēt, but of the blooddie Sacrifice of Chryſt offred vppō the croſſ, after the maner of Aarō. But he ſaieth the ſhew breads gaue place to our bread. And therfore he ſaieth that the Aduerſarie ſaing, that the beaſtes gaue place to bread, he ſpake yt as though he knew not, that the Shewe breades, were wount to be putte vpon the table of our Lord, meaning that the Shew breades were a figure of the Sacrament. And therfore when the truth came, thoſe breades, as the figure, muſt nedes geue place to the true bread, which ys Chryſt in the bleſſed Sacrament.

And therfore S. Auguſtin teaching this man, to make due applicacion of eche figure to the thing figured, ſaieth: that he ſhould better haue ſaied, that the Altar gaue place to the Altar, ſignifieng that the Altar of the Iewes, was a figure of the Altar of the Chryſtians: and that bread gaue place to breade, ſignifieng that the Shew bread was a figure of our bleſſed breade.

But here perchaunce the Aduerſarie will ſaie, that ſainct Auguſtin calleth the Sacrament but breade, mening that the Shew bread D was a figure of the Sacramentall breade. I wolde to God the Aduerſarie (who being aduerſarie to Gods trueth, ys moſt aduerſarie to hys owne ſowles health) wolde in ſoche ſentences of holie Fathers, as narrowlie looke, and eſpie the trueth whiche they do teache, *Obiection oute of S. Auguſtin.* *Anſwer.*

as he dothe for ſome one woorde to make ſome apparant ſhew to maintein E
his hereſie, and falſe doctrine.

Trueth yt ys that S. Auguſtin doth call yt bread, to ſhewe the iuſt applicacion of the figure to the thing figured. That bread was the figure of bread, for outwardlie yt appeareth bread, and inwardlie yt ys the true breade, that ys, the bread of life.

But marke ſainct Auguſtin well, and ye ſhall haue nede of no expoſitour to knowe his faith, and mening in this ſaing. For in the beginning: he ſaieth that the beaſt hath geuen place to the bread, as though he knewe not, that the ſhewe breades were wount to be ſett vpon the table of our Lorde, and that nowe he doth take parte of the bodie of the vndefiled lambe to whiche bodie and not to ſacramentall bread, the Shewe bread gaue place.

Note well ſainct Auguſtin therefor here, that ſpeaking what thing he dothe receaue, doth ſaie, not ſacramentall breade, *but the bodie of the vndefiled lambe*, which ys the lambe that tooke awaie the ſinnes of the worlde.
So that which he firſt called bread, nowe he calleth yt the bodie of the vnde F
filed lambe, who ys the bread of life.

And that the Aduerſarie ſhoulde not haue anie place to put in his gloſing woorde (ſpirituallie) and to ſaie that he receaueth the bodie of the vndefiled lambe ſpirituallie: S. Auguſtin maketh a ſtoppe in the woordes that folowe, ſaing: he dothe ſaie (mening vibicus) that blood hath geuen place to the cuppe, not remẽbring that he alſo nowe *doth receaue blood in the cuppe*. Which ſaing of ſainct Auguſtin openeth the true faith of the catholique Churche, and wipeth oute the falſe faithe of the malignant Churche.
For they well vnderſtande, that to receaue the bloode of Chryſte in the cup pe teacheth a reall preſence of the ſame. And as yt ys manifeſt by S. Auguſtin, that *the bloode ys receaued reallie*: So ys the fleſh of the bodie of the immaculate lambe receaued reallie. For as the one ys receaued, ſo ys the other.

Thus ye haue hearde ſainct Auguſtine his wittneſſe of the trueth of this matter: Nowe ſhall be ioined to him *Iſychius*, who beareth full teſtimonie of the ſame trueth. Thys man (as the learned knowe) applieng the leuiticall Sacrifices, and Ceremonies, to the thinges, which they figured in the euangelicall lawe, dothe at large expownd this place, and figure of the Shewe breads. G
Whoſe expoſition though yt be long, yet foraſmoche as yt ys fructfull, my truſt ys, that yt ſhall not be tediouſe, but euen as I, for the readers commodi tie, did with good will tranſcribe yt: So I truſt that he wil, with like good wil reade yt.
And that the wholl matter maie be knowen to the Reader, I will alleadge ād bringe the wholl text of the ſcripture, as this Authour hath yt, ād then putto his expoſitiõ, wherby yt ſhal be ſeen how euerie parte of the text ys applied.
Thus alleageth he the text: *Accipies quoque ſimilam, & coques ex ea duo-*
Iſychius li. 7. ca. 24. *decim panes, qui ſinguli habebunt duas Decimas, quorum ſenos altrinſecus ſuper menſam puriſſimam coram Domino ſtatues, & pones ſuper eos thus lucidiſſimum, vt ſit panis in monimentum oblationis Domini. Per ſingula Sabbata mutabuntur coram Domino, ſuſcepti à filijs Iſraël fœdere ſempiterno. Eruntque Aaron et filiorum eius, vt comedant eos in loco ſancto, quia Sanctum Sanctorum eſt de ſacrificio Domini iure perpetuo.*
And thowe ſhalt take fine flowre and bake twelue loaues therof, two tenth deales ſhall be in one loaff. And thowe ſhallt ſett them in H
two rowes, fixe on a rowe vpon the pure table of thy Lorde. And putte pure frankencenſe vpon the rowes, that they maye be breades of remembrance, and an offring to thy Lorde. Euery Sabboth ſhall he putte

them

A them in rowes before thy Lorde for euermore. Of the children of Israell shall they be offred, for an euerlasting couenaunte. And they be Aarons and his sonnes, whiche shall eate them in the holie place. For they are most holie to him of the offringes of thy Lorde, by a perpetuall statute.

Vpon this text thus writeth *Isychius*: *Vocat ad contemplationem mandati nos ipse panum numerus, sed & propositio, & quia non & ipsos, quemadmodum ea quæ sunt de sartagine, & craticula, & clibano, holocaustum fieri præcipit, sed poni quidem in mensa altrinsecus, & solis eos licere sacerdotibus, non & Leuitis edere, vt tamen & ab ipsis in loco sancto comedantur. Sed & quia Sanctũ sanctorum appellati sunt (intellige quæ dicuntur, dabit enim tibi Dominus intellectum) memento mysticæ mensæ, de qua nulli præsumere præceptum est, excepto intelligibili Aaron, id est, Christo (Ipse enim eam primus initiauit) sed & filijs eius, qui ab eo facti sunt Christi, & induti sunt eo, quam tamen comedere in loco sancto iussi sunt. Est verò et Sanctum sanctorum, vt sanctificationem habeant præcipuam et indespicabilem. Illi panes ex duabus decimis (Dei enim et hominis sunt, eiusdem in vtroque perfecti) ponuntur seni altrinsecus. Mystica mensa ponitur quidem hic, ponitur etiam in futuro seculo. Sex autem panes propositio vna, quia perfectus numerus, sicut & mysterium ipsum perfectum est, & perfectos facit eos, qui hoc fruuntur. In sex autem diebus hæc visibilis facta est creatura: sextaque die homo productus est, propter quem Christus mysticam præparauit mensam. Verumtamen & omnes simul rectè duodecim panes sunt, quia primi dominicam cœnauerunt Apostoli, qui erant duodecim numero.*

The verie nombre of the loaues doth call vs to the contemplacion or deligent beholding of the commaundement. So doth also the setting furthe of them, and that he doth not commaunde them to be made a burnt sacrifice, as those thinges whiche be of the frieng panne, of the gridiron, and fornace, but that they shall be put vpon the table on the one parte, and to be laufull to the preistes alone, and not to the Leuites to eate them, and yet they maie not be eaten of them, but in the holie place. But also bicause they be called most holie, vnderstande these thinges that be saied, Owre Lorde shall geue thee vnderstanding. *Remembre the mysticall table of whiche yt ys commaunded no man to eate, except the intelligible Aaron*, that ys to saie Chryst,
B he first began this table, except also his children, whiche of him were made Chrystes, and were cloathed with him, whiche table yet they were commaunded to eate in the holie place. Yt ys also most holie, that they shoulde haue a principall and reuerente holinesse. Those loaues are of two tenth deales, that ys of God and man, perfecte in both. Six loaues are sett on a rowe. For the mysticall table ys sett here, and ys sett also in the worlde to come. Sixe loaues ys one rowe, for yt ys a perfect nombre, as the mysterie ys also perfect, and maketh them perfecte, that do vse yt. In sixe daies the visible creature was made, the sixte daie also man was created, for whom Chryste prepared the mysticall table. And yet for all that, all the loaues together are verie well twelue. For the Apostoles, that first supped at the Supper of our Lorde, were in nombre twelue Thus moche *Isychius*.

Of whome we learne a full applicacion of the figure to the thing: of the Shew bread to Chryst. For beginning to open the figure, and to sett furthe the thing figured by the Shew bread, he saieth: *Memẽto mysticæ mensæ. Remẽbre the mystical table.* Wherbie he meeneth the blessed bread of the table of Christ
D which after he openeth with verie plain woordes, whẽ he saieth: The Shew breades were made of two tẽths deales: Chryst the verie bread ys made of the Godhead and the manhead, in both perfecte, perfect God and perfecte man.

Shewbread applied to the Sacrament.

Yf this applicacion were not plain enough I wolde tarie longer vpon yt. E
But yt ys eaſie to perceaue that by the Shewbread ys figured that bread that
ys made of two tenth deales, as that was, by which tenth deales he vnderſtā-
In Symbolo deth the Godhead and manheade of Chryſt. For (as *Athanaſius* ſaieth) *Sicut anima rationalis & caro vnus eſt homo: ita Deus & homo vnus eſt Chriſtus.* As the reaſonable Soule, and the fleſh ys one man: Euen ſo God and man ys one Chryſte.

Nowe this loaf made of theſe two tenth deales, of the Godhead, and of the manhead, wher ys yt, but *in myſtica menſa*, in the myſticall table? So that here ys taught, more plainlie then can be denied, that which the rude heretike with wonder ſomtime asketh, ſaing: What? ys Chryſte God and man in the Sacrament, vnder the formes of ſo litle a peice of bread? Which rude man if he wolde leaue reaſoning and queſtioning (which make him doutfullie to wonder at the workes of God) and wolde ſubdue his vnderſtanding to the faithe of Chryſt and harken to this Father and ſoche other of the Parliament houſe of Chryſte as teache his enacted and receaued faith, he F
ſhoulde ſoone by the helpe of Gods grace ceaſſe with incredulitie to wonder, and with reuerence to embrace this miſterie.

And that ye maie the ſooner ſo doo, note yet more, how this auncient Father expowndeth this figure: The loaues made of two tenth deales were ſet in two ſondrie rowes: The bleſſed loaf Chryſte, that ys of two tenth deales of his Godhead and of his manhead ys ſett in two ſondrie rowes, as thys Authour applieth yt: *Seni ponuntur altrinſecus: Myſtica menſa ponitur quidem hic, ponitur & in futuro ſeculo.* The breades are putte fixe in a rowe. The myſticall table ys ſett here, and ys ſett in the woorld to come.

In which Applicacion note that as the Shew bread was ſette in ſondrie rowes: *So Chryſt figured by the ſame bread, ys ſett both here and in heauen.* And that the Aduerſarie ſhall not delude thee by his common gloſe, ſaing: that Chryſt by
Gloſe of the Sacramentaries for Chryſtes preſence. his godhead ys here in the worlde, but not by Godhead and manhead in the Sacrament: Remembre the wholl applicacion of the figure, that yt ys for the preſence of Chryſt in the Sacrament, as yt dothe well appeare by G
that that foloweth immediatelie.

In ſixe daies (ſaieth he) this viſible creature was made, and in the ſixt daie man was created, for whom Chryſt prepared this myſticall table. And yet all theſe breades together are verie well twelue. For the Apoſtles which firſt ſupped at our Lordes Supper were twelue. So that this figure ys cōtinuallie applied to the Sacrament.

The table of Chryſt pourgeth, &c. Wherin to proue the preſence of Chryſte, if ye deſire more plain and euident teſtimonie, note this that he ſaieth immediatelie: *Hæc munda eſt primùm quidem ſicut mundans: deinde ſicut nihil mendacij, nec infectionis, qualia ſunt in myſterijs Paganorum, habens.* This table ys clean, Firſt, *as clenſing or making clean:* ſecondlie as hauing no lie or vntrueth nor infection, as the myſteries of the Pagans haue.

In which ſainge note well, that he ſaieth, *that this table ys a table, that pourgeth clenſeth, or maketh clean.* What doth yt make clean but the ſoule? What ys yt to make the ſoule clean, but to remitte and wipe awaie ſinnes, which be the vncleanneſſe, and filthineſſe of the ſowle? Who remitteth and taketh awaie ſinne, but God, our Sauiour and Redemer Chryſt Ieſus? For (as the Iewes H
ſaied) *Quis poteſt peccata remittere niſi ſolus Deus?* who can remitte ſinne but God alone?
Luc. 5.

Seing then in this table ys that, that clenſeth vs, and taketh awaie our ſinnes

A sinnes, we maie boldelie point with our fingar to this blessed table, wher Chryst ys present in mysterie, and yet verilie, as Iohn the Baptist did point to him being in visible forme, and saie: *Ecce agnus Dei, ecce qui tollit peccata mundi.* Beholde the Lambe of God, beholde him, that taketh awaie the sinnes of the woorlde. And humbling our selues before him ther present, with meke supplicacion of the catholique Churche, praie God, and saie. *O Lambe of God that takest awaie the sinnes of the worlde, haue mercie vpon vs.* This maie we boldelie doe, for (as yt foloweth in this Authour) in this table ys no lie or vntrueth, as in the mysteries of the Pagans, but here ys in verie dede Chryste, God and man, verilie and trulie, as ys before by this Authour testified. *Ioan. 1.*

In my iudgement this veritie of the blessed Sacramēt ys by this Authour allready both pithilie and plainlie testified: and the figure well and iustilie applied. But will ye yet see in the ende of the applicacion, a more plain sentence? Thus he saieth: *Insuper eleuans eius gloriam, & mysterij dignitatem efferens in*
B *sublime, addit: Sanctum sanctorum est de sacrificio Domini iure perpetuo. Ergo sancta est oratio, sancta scripturæ diuinæ lectio, & interpretationis auditio, sancta sunt (vt breuiter dicam) omnia quæ in ecclesiis Dei secundùm legem eius dicuntur, & aguntur. Sancta autem sanctorum de sacrificio Domini, de omnibus videlicet quæ offeruntur, & aguntur ad eius gloriam, mensa est, quam de sacrificio suo Christus proponit.* Moreouer exalting the glorie of yt, and extolling the dignitie of the mystery vnto the height he addeth: *Yt ys the most holie of the Sacrifice of the Lorde*, by a perpetuall statute. Nowe praier ys holie, the reading of Gods scripture ys holie, and the hearing of the interpretacion of the scripture ys holie, and (breifly to saie) All thinges that according to his lawe, are either saied, or doen in the churches of God are holie. But of all thinges, whiche be either offred or doē to his glorie, *the most holie of all ys the table, whiche Chryste hath sett furth of his sacrifice.* Hitherto *Isychius.* *Table of the Sacrifice most holie thing in the church*

Doe ye not here see, whiche ys the holiest thing in all the church of God, aboue praier, aboue the reading of the scriptures, aboue the hearing of the interpretacion of the scriptures, yea generallie aboue all thinges
C that be doen or offred to the glorie of God? The blessed Shewe bread, the bodie of Chryste, which ys the bread of life ys the holiest of all.

Thus, Reader, thowe maist see, how yt hath pleased God by the figure, to extoll and magnifie the thing figured, that ys the blessed bodie of Chryst in the Sacrament, with these great woordes, caling yt, *the most holie of the offringes of God.* A greablie wherunto ye see this Authour so moche esteme and repute the woorthines and holinesse of the Sacrament, that he declareth yt to Sourmounte and excell all the holie thinges, what soeuer they be, that be doen to the glorie of God in his Churche.

Iudge then what ells can atteign to soche holinesse in the Sacrament, but the bodie of Chryst. For the bread and wine (as the aduersaries saie) being dumme creatures are not able to take holinesse. Conclude then with this Authour, that the Shew bread was a figure of the blessed Sacrament, which for that yt ys holiest of all other, yt proueth yt well to be the verie bodie of Chryst.

D This Authour by plain woordes conuinceth the wicked opinion of *Oecolampadius*, who in his booke of the Supper of our lorde saieth, that the Sacramēt ys no holier, nor otherwise sanctifieth then praiers doo. These be his woordes: *Hæc verò creatura panis ita sanctissimo vsui seruiens, vt & corpus* *Oecolāpad conuinced by thautoritie of Isychius.*

Christi, quod repræsentat, & pellétur, vtentesque sanctificat non sua quidem natura, sed vtentium sanctimonia, hoc est, fide, & affectu sancto. Non minùs enim verè hoc quis de Eucharistia affirmat, quàm de precibus, quæ vsu suo hominem sanctificant. This creature of bread ys so sanctified, seruing to a most holie vse, that yt maie also be called the bodie of Chryst, whiche yt dothe represent. And yt doth sanctifie them that vse yt, not of the owne nature: But by the sanctimonie of the vsers, that ys, by faith, and holie affection. Thus he.

Oecolamp. his contradiction.

In whose woordes ys plain contradiction. For first he saieth *that the bread ys sanctified*, And yet he saieth again, *yt hath no holinesse in yt.* Again he saieth, *yt sanctifieth the receauers*: And after he saieth, *yt doth not*, but their own sanctimonie sanctifieth them. Thirdlie he saieth, yt sanctifieth as praiers do: and praiers, if theye be deuoute, pourchase sanctificacion but sanctifie not of them selues: but the bodie of Chryst sanctifieth of yt self.

Comunion bread of the Sacramentaries sanctifieth not

Nowe yf he meen this of the bread as yt ys handled nowe a daies of men of this secte, I thinke he saieth trueth. For nether ys that holie of yt self, nether dothe yt sanctifie the receauers. For they by their corrupted faith, are rather defiled. But if he speake of the Sacrament, as yt ys vsed emõg the catholique people, then he fowlie erreth. For that bread sanctifieth, and maketh vs clean, as this Authour before hath saied. And yt ys of yt self most holie, as this same Authour in his last sentence taught. And so against this wicked *Oecolampadius*, yt ys holier then praier, or anie other thing in the churche of God.

Nowe when we see this man, and Cantorburie and soch other so plainly repugnante to the olde auncient Fathers, what shoulde we ells do but reiect them, and vtterlie detest them as men framing them selfes a faith vpon their hereticall election, and not vpon the faithe of Chryst declared by the Auncient Fathers of the catholique Churche.

Although *Isychius* be right plain in this place alleaged: yet shall yow heare him hereafter speake more plainlie.

THE FOVRE AND TWENTETH CHAPITER APplieng the continuall reseruing of the Shewe bread to the reseruacion of the Sacrament, proueth the same reseruacion by the olde Fathers, and by the perpetuall practise of the Church.

IT ys oute of all doubte by the testimonie of the Fathers before alleaged, that the Shewe bread was a figure of the holie Sacrament: Plain yt ys that the same Shewe bread was sett furth bicause yt shoulde be continuallie reserued in the temple, and to no vse more was yt appointed, then to be reserued. Wherfore God commaunded that euerie Sabboth, daie hott bread shoulde be sett furth vpõ the table, and that Aaron and his Sonnes the preistes shoulde eate the stale bread.

Shewe bread appointed for three thinges.

Now the figure must be aunswered by the thing figured, speciallie in that parte, that ys the cheif and principall parte of the figure. The principall parte of the Shew bread and the cheif cause of the appointement of yt was for three things. The first (as the text alleaged declareth) that yt should be alwais remaining in the temple vpon the table: The second, *vt sit panis in monimentũ oblationis Domini*, that yt should be a bread of remẽbrance of the offring of the Lord: The third, that yt should be eaten onelie of Aaron, and his Sonnes.

Seing then the Sacrament ys the thing figured yt must answer the figure in these poinctes, whiche be the principall parte of the figure.

So

A So then as the Shewe bread was reſerued, So likewiſe maie the Sacrament be reſerued: As the Shewe bread was a bread of remenbrance of the oblaciō or offring of the Lorde: So ys the Sacramēt the breade of remēbrāce of the offring of Chryſt our lorde. As the Shwe bread was to be eatē onely of Aron and his Sonnes: So ys the Sacrament of none to be receaued but of our ſpirituall Aron and his Sonnes, whiche folowe their father in holie faith, and like conuerſation. *Shewe bread applied to the Sacramēt.*

This goodlie agreement, and iuſt anſwering of the thing figured to the figure therof, doth very well proue the thing ſo to be.

The Aduerſarie can not denie, but that the Shewe breade was a figure of the Sacrament. For that ys teſtified by the holie Fahers. And the reſeruaciō of the Shew breade being a figure of ſome thing in the newe Teſtamēt (*For all the Leuiticall ſacrifices, and Ceremonies, were figures of thinges of the newe Teſtament*) wherof can yt be a figure, but of the reſeruacion of the Sacrament, as the bread yt ſelf was a figure of the Sacrament yt ſelf?

B Let the aduerſarie bring furth the thinge figured by the reſeruaciō of the Shew bread yf he cā, yf he can not (as certē yt ys that he cā not) for ſomoche as God appointed no vain figure, voide of all ſignificaciō, and he hath ordeined alſo, that *iota vnū, aut vnus apex non præteribit a lege, donec omnia fiāt.* one iotte or one title ſhall not ſcape till all be fullfilled: maugre of the Aduerſaries hearte, this parte of the figure ys aunſwered by the reſeruacion of this bleſſed Sacrament, for the memoriall of the offring of Chriſt vpon the croſſe, and to be eaten of his good faithfull children. *God appointed no vain figure. Math. 5.*

Now wher one of the membres of the proclamaciō of this Aduerſarie ys againſt the reſeruacion of the bleſſed Sacramēt: ye maie ſee that was made, more by ſelf will then by lawe, for the lawe ys againſt him, as by that, that ys ſaied, yt dothe well appeare. *One mēbre of maſter Juells proclamacion againſt Reſeruaciōs proued.*

But to this further confuſion, I ſhall declare and proue that this matter hathe ben putte in execucion in ſundrie and diuerſe ages, frō the beginning of Chryſtes Churche. And for that this Aduerſarie alleadgeth the epiſtle of ſainct Clement, written to ſaincte Iames called the brother of Chryſt: ther-

C for ſhall I alſo alleadg the ſame epiſtle, and beginning with yt, deſcende to our daies.

Sainct Clemēt the diſciple of ſaincte Peter the Apoſtle, and an holie martir of Chryſte, of whome ſaincte Paule maketh mencion, declaring the ordre aboute the bleſſed Sacrament vſed in his time, ſaith thus: *Tribus gradibus cōmiſſa ſunt ſacramenta diuinorum ſecretorum: preſbytero, Diacono, & miniſtro. Qui cum timore, & tremore reliquias corporis Domini debent cuſtodire fragmentorum, ne qua putredo in ſacrario inueniatur, ne cum negligenter agitur, portioni corporis Domini grauis inferatur iniuria.* The Sacramentes of the diuine ſecrettes are committed to three degrees: to the Preiſt, to the Deacon, and to the miniſtre. which aught with feare and trembling to kepe the leauinges of the peices *of the bodie of our Lorde*, leeſt anie corruption be fownde in the holie place, leeſt when any thinge ys necligentlie doen, great wrong be doen to *the porcion of our Lordes bodie*. Thus ſainct Clement. *Phill. 4. Clemens Epiſt. 2.*

In whiche ſaing we haue not onelie to conſider, that this ys the bare ſa-

D ing of ſaincte Clement but that yt ys ſoche learning as he had learned of his maſtre, and of the Apoſtles, and was both in their times, and after, and ys yet taught, and practiſed in the catholique Churche.

And ſecondarelie, we haue to note, that he calleth the Sacrament that ys left, the procion of owre Lordes bodie.

Thirdlie, he doth not onelie by ſo calling yt, teache vs that yt ys the bodie of Chryſt, but alſo by the facte, that ys, by the cõmaundement of the reuerent keping of yt, whiche ys that they to whome theſe myſteries are committed, ſhoulde kepe them *with feare and tremblinge*, which feare and trembling importeth the preſence of an other maner of thing then of a peice of bread.

Reſeruation of the Sacrament in the Apoſtles tyme.

Fourtlie, ye perceaue, that the Sacrament was appointed to be kept, and that not for an howre or a daie, but for a lõger time, or ells they ſhoulde not be aduertiſed to be circũſpecte, that no corruptiõ ſhoulde be fownde in the holie place, or anie wrong thorough necligẽce, ſhoulde be doẽ to the porciõ of Chriſtes bodie. So that by this yt ys manifeſtlie taught, that the Sacramẽt ys not onelie the bodie of Chryſt: but alſo that in the time of the Apoſtles yt was reſerued ãd kept with great reuerẽce, diligẽce, ãd circũſpectiõ

Obiection out of. S. Clement.

But here perchaunce the aduerſarie will obiecte, and ſaie that ſaincte Clement immediatelie maketh againſt me. For he ſaieth: *Tãta in altario holocauſta offerãtur, quãta populo ſufficere debẽt. Quod ſi remãſerint, in craſtinũ nõ reſeruẽtur, ſed cũ timore & tremore clericorum diligentia conſumantur.* Let ther be ſo many hoſtes offred on the Altar, as maie ſuffice the people: And yf anie of them remain let them not be reſerued till the morowe, but by the diligence of the clerkes, with feare and trembling ſpent.

I graunt that this ys in the epiſtle of ſaincte Clemẽt, and that within a fewe lines after the former ſainge by me alleaged. But the aduerſarie can not reproue me of falſe allegacion. For certen I am, that yt ys euen in that epiſtle, as I haue alleaged.

Anſwer

But to anſwer the Aduerſarie, thinketh he that ſaincte Clemẽt was a foole, or ſo forgettfull, that within ſixe lines he wolde againſt ſaie that he had before ſaied? Yt can not be dinied, but that in the beginning of the Epiſtle he geueth an ordre for the reuerent keping of the Sacrament. Yt maie not then be thought that he wolde geue a contrarie ordre within ſo fewe lines, as ys ſaied. But geuing firſt an ordre for the reuerend kepinge of that, that ys reſerued: in the ſecond ſentẽce he geueth ordre, that in the dailie Sacrifice reſeruaciõ ſhoulde not be made. For ſo ther ſhoulde be more thẽ neaded to be reſerued, whiche were not meet. As euer in the catholique Churche, wher ſufficiẽt ys appointed for reſeruaciõ, the miniſtres in ther quotidian miniſtracion do not put more to that, that ys reſerued, but dailie as they cõſecrate, dailie receaue. And (as by ordre they be appointed) whẽ time requireth, they receaue that, that was reſerued, ãd put other in place

S. Clement his ſaing opened.

The church at this daie hath in vſe that which S Clement cõmaũded.

So that yt appeareth to me that the catholique churche at this daie hath that in vſe, that ſaincte Clemẽt in his epiſtle cõmaunded, both for the reſeruaciõ, and ordre of dailie Sacrifice withoute reſeruacion.

Victor excõmunicated the churches of Aſia.

That ſainct Clement did not abſolutelie forbidde reſeruacion, but raither willed yt to be in vſe, the practiſe of the primitiue church doth verie wel proue. For wher ther was a varietie of obſeruaciõ of Eaſter, and faſt, betwixt the latin churche and the greke churche, neither wolde the grekes cõforme thẽ ſelues to the maner receaued in the latin churche: Victor thẽ Pope being the xiij. after Peter, not bearing the cõtumacie of thẽ, being ſo oftẽ and lõg called on, to come to cõformitie, and euer reſiſting, did excommunicate the churches of Aſia.

Eccleſiaſt. hiſt. li. 5. c. 24.

Whiche thinge as yt was miſliked of manie Biſhopps: So was yt for feare of the loſſe of ſo manie churhes miſliked of *Irenæus*. who therwith moued wroted to Victor an epiſtle in that matter. In the whiche (as *Euſebius* wittneſſeth) *Irenæus* reporting howe *Anicetus*, *Pius*, *Higinus*, *Teleſphorus*, *and Xiſtus*

A *Xistus* did beare with them, although they did not receaue that ordre, and did communicate with them, saied: *Nunquam tamen ob hoc repulsi sunt ab Ecclesiæ societate, aut venientes ab illis partibus non sunt susceptι: imò potiùs & omnes presbyteri, qui fuerunt ante te, omnibus semper, qui non ita obseruabant, presbyteris ecclesiarum Eucharistiam solemniter transmittebant.* Neuer for all that were they for this repulsed from the felowshippe of the Church, or ells cõming frõ those parties were not receaued, but raither all Bishopps, that were before thee, to all Bishopps of the churches, whiche did not so obserue, they did allwaies solemnelie sende the Sacrament.

By this sentence yt doth appeare (as of the learned yt ys noted) that the Bishoppes of Rome accustometh, that yf anie Bishoppes came thither, that were catholique, they wolde in tokẽ of christiã vnitie, sende the Sacrament to them, that they might cõmunicate together, for that they were of one Cõmunion. Wherby yt ys euident, that the Sacrament was allwais reserued, to be readie for soche pourposes.

B Tertulliã writing (as some thinke) to his owne wife, declareth the maner of good chrystian people aboute the Sacrament in that time, saing thus: *An arbitrare (ô vxor) ita gesturam te, vt clam viro sint, quæ facis? Non sciet ille quid secretò ante omnem cibum gustes? et si sciuerit, non panem illum credit esse, qui dicitur.* Doest thowe thinke (o wife) so to handle thy self that those thinges, that thowe doest, shall be vnknowen to thy housbande? Shal not he know, what before all meates thow doest secretly receaue? And yf he shall knowe yt, he beleueth not yt to be that bread, that yt ys saied to be. Hitherto Tertul. Whose litle sentence, although yt doth ouerthrowe three or foure asser tions of the Auersaries in this matter of the Sacrament: Yet we shall here touche but two, that be to the pourpose here. *Lib. 2.*

Tertullian with, one saing ouerthroweth three assertions of the Sacramentaries.

The first ys, that good deuoute godlie people had the Sacrament reserued in their houses, oftẽ to receaue, as their deuotiõ to God moued thẽ, secretly by them selfs. For at that time the churche was not so settled, nor had soche peace, that the chrysten people might frelie come together, and receaue openlie. Wherfor for the excercising of their faith and deuociõ, and C doing of their duetie to God, they had the Sacrament home to their houses and ther reserued yt to receaue when they thought good. And this maie ye verie well gather of this that Tertullian saieh: *Shall not thy housband knowe what thowe secretlie doest receaue, before all meat?*

The Sacrament reserued in priuate houses in the Primitiue church.

For the better vnderstãding of whiche saing, yowe must suppose and know that Tertulian writeth to this woman, as though she had an infidell to her housbande, and she a Chrystian. Vnto whom she wolde not haue her doinges knowẽ in this behalf, Nowe to couer this matter frõ soche an ynfidel, good people wolde secretlie by thẽ selues receaue that they for soche pourpose reserued, and so yt appeareth, that for soche cause reseruacion of the Sacrament might be and was moche vsed in the primitiue churche.

The seconde note ys for the presence, whiche ys wher he saieth: *And yf he knoweth yt, yet he beleueth not yt to be the bread, that yt ys said to be.* Wherby we are taught, that yt ys an other maner of bread, then yt appeareth. For yt appeareth to be but earthlie bread, but in dede yt ys heauenly bread the bread of life, euen that bread yt self that saied: *The bread which I will* D *geue, ys my flesh, which I will geue for the life of the worlde.* *Ioan. De lapsis serm. 5. A miracle wrought in the Sacrament reserued.*

But to return to the matter of reseruacion, we haue plain testimonie ther of in sainct Cyprian, who reporteth thus: *Cùm quædam arcam suam, in qua Domini Sanctum erat, manibus indignis tentasset aperire, igne inde surgente deterrita est, ne*

ne auderet contingere. When a certain woman did attempte with vnwourthie E
handes to open her coafer, in whiche was *the holie thing of our Lorde*, ther aroſe thence a fire, and ſo feared her, that ſhe durſt not touche yt. Thus ſainct Ciprian.

Do ye not heare that this woman had the Sacrament kept in her coafer? Perceaue ye not the great power of yt, that wher ſhe wolde but opē the coafer with vncleā handes, ſhe was feared awaie with a fire that roſe frō thence? Ys ther anie mean for the Aduerſarie, to auoid this?

Perchaunce he will cauille and ſaie, that Ciprian ſpeaketh not of the Sacrament, but of ſome other thing, whiche he calleth, the holie thing of our Lorde. But yf he wolde ſo ſeke to auoide, he ſhoulde ſhewe him ſelf to vain. For Ciprian ſpeaketh ther alltogether of the Sacrament, in ſomoche as he reporteth foure miracles together, which God had wrought aboute the Sacrament.

Oecolamp. and Cranmers doctrine reproued by S. Cipr. Vide ſup. cap. 23.

And albeit in this ſentence, he dothe not by expreſſe woordes call yt the bodie of our Lorde, as he dothe in manie other places, yet he ſo termeth yt, F
as he reproueth the doctrine of *Oecolampadius*, and Cranmer, and very likly of this Proclamer alſo, For he calleth yt *the holie thing of our Lorde*: and they ſaie ther ys no holineſſe yn yt. For yt ys a dumme creature. Thus though in woordes they pretende to folowe the olde Fathers: yet in very dede they flatlie againſt ſaie them.

Ambr. in oratione funebr. de obitu fratris ſui. Satyr. had part of the Sacrament reſerued in the ſhippe and was ſaued ther by from drowning.

But to proceade in the prooff of reſeruaciō, yt maketh moche for yt, that ſainct Ambroſe reporteth of his bother *Satyrus*, who, as he ſaieth, being a ſingular mā in godlineſſe, and affiāce toward God, and being in dāger vpō the ſea yet not fearing death, but deſierouſe not to be deſtitute of that bleſſed Sacramēt (yf yt ſhould ſo pleaſe God to call him) went to the chriſtians that were ther in the ſhippe ād deſired to haue that Godlie Sacramēt of the faith full, not that he wolde pleaſe his curiouſe eies in loking vpō ſoche a miſtery, but that by ſoche a Sacramēt, he might obtein the helpe of his faith. Whiche whē yt was geuē him, he cauſed yt to bownde in a ſtole, ād ſo hāged yt aboute his necke, ād whē ſhippwracke happened, he ſought not for a looſe boorde G
of the ſhippe to ſwimme vpon, and ſo to helpe him ſelf, but for that he had ſought the armour of faith alone, he did ſo committe him ſelf to the ſea, and thinking him ſelf ſafe enough by the helpe of the Sacrament, he deſiered no other helpe, and (as ſainct Ambroſe ſaieth) his hope did not forſake him nor deceaue him. For he was the firſt that eſchaped oute of the ſea, ād came to the land. Thus moche in effect reporteth ſainct Ambroſe.

In whiche his reporte yt ys more thē manifeſt, that the Sacramēt was reſerued, and as yt maie be ſuppoſed for a good time. Yf yt maie be reſerued three or foure daies, why maie yt not be reſerued longer?

As the wholl reporte (for that yt ys made by ſo holie, and woorthie a man) ys woorthie to be remembred: So be two or three things wourthie of ſpeciall note.

The firſt ys, that this good man, the Brother of ſainct Ambroſe wēt to the chryſtians in the ſhippe ād obteined of thē, to haue, ād to carie the Sacramēt with him. Yf to reſerue the Sacrament had ben ſo heinouſe a matter, as this Proclamer, and his complices make yt, wolde they (trowe ye) haue H
cōmitted ſoche an offēce as to haue yt reſerued in the ſhippe, ād to deliuer yt to Satirus to be ſo reſerued? And further yf the reſeruing of this Sacrament had ben againſt the ordre of the churche, wolde Sainct Ambroſe to the praiſe of his Brother report yt as a thing well and Godlie doen? No trulie,

Sacrament reſerued in the ſhippe.

yt

A yt ys not to be thought in ſo godlie and ſo learned a father: but raither yt ys tobe thought that the Brother of ſainct Ambroſe doing no other thing but that was by the ſame ſainct Ambroſe cõmended, did agreable to the maner of the Churche.

S. Ambroſe cõmẽded the doing of his brothe Satyr.

Therfor ſaincte Ambroſe, to his Bothers praiſe, and to the example of the poſteritie to doo ſoche like vertuonſe workes, did write this matter, and made a boke to remain to kepe the thing in memorie. By this then yt maie appeare, that the reſeruacion of the Sacrament was in vſe in the churche in thoſe daies.

An other thing woorthie of note in this reporte of ſaincte Ambroſe ys, that he with cõmẽdaciõ declareth the affiãce that his brother had in the Sacrament. Whiche was ſoche that ſeing imminẽt perill, and remẽbring what he had aboute him, did not ſeke earthlie or worldly helpe, but repoſing his truſt in the Sacramẽt that he had aboute him, he perſwaded him ſelf to haue helpe enough, and nothing diſtruſting reſted onelie vpon that helpe, and in

B that hope committed him ſelf to the fearfull, and terrible vaiues of the ſea.

I praie thee (good Reader) weigh this well, ãd iudge whether this good mã the brother of ſainct Ambroſe, did thinke or beleue, the Sacramẽt to be but a peice of bread, a figure or ſign of Chryſt onelie. Wolde he (thinke yowe) in that great daũger & perill, haue cõmitted the ſauing of his life (all other helpes ſett a parte) te a poour dũme creature, a litle peice of bread? And aboue this, wold that good mã in that agonie, ſo endaũgered his ſoule, as to cõmitte ſo horrible ydolatrie, in placing and putting that his great truſt in a peice of bread, whiche aught onelie to haue ben repoſed in God? No, yt ys not to be thought, but this raither, that he being a faithfull and godlie man folowed the example of faithfull Peter, who, being in a ſhippe, and hearing Chryſt whom he ſawe walking on the ſea ſaing to them that were in the ſhippe: be of good truſt, yt ys I, be not afraied, ſaied to him: yf yt be thowe lorde cõmaunde me to come to thee vpon the waters. And he went out of the ſhippe and walked vpon the ſea toward Chryſt: Euen ſo this man by faith knowing his maſter Chryſt to be at hand with him preſent-

Matth. 14

C lie in the ſacrament, he cõmitted him ſelf with Peter to the ſea, and was the firſt that was ſaued.

Adde vnto this, that whiche ys an other thing to be noted, that ſainct Ambroſe cõmending this brother for the great faith, truſt, and affiance that he had in the Sacrament, well declareth alſo his owne faithe, that he alſo beleued the verie preſence of Chryſt in the Sacrament. Holie men commẽde not the misbeleif of mẽ to the worlde, no not by mouthe, moche leſſe by bookes, whiche muſt remain.

For that then that ſainct Ambroſe hath written this, no dowbte aſwell to our Imitaciõ, as to the cõmendaciõ of his brother: bothe the faith of the Churche beleuing Chryſtes preſence in the Sacrament, ys to be approued, and the reſeruacion of the ſame Sacrament, for the comforth of vs, being ſeke or wholl, ys not to be diſſalowed.

And yet ys ther a more euident teſtimonie of this matter of reſeruacion in an epiſtle of Chriſoſtom to *Innocentius*, wherin he maketh complainte of

D the calamitie that happened in his churche of Conſtantinople by wicked Soldiers, and emong other thinges reporteth thus: *Ipſo magno Sabbato collecta manus militum, ad veſperam diei in eccleſias ingreſſa, clerum omnem, qui nobiſcum erat, vi eiecit, & armis gradum vndique muniuit. Mulieres quoq; quæ per illud tẽpus ſe exuerant vt baptiſarentur, metu grauiorum inſidiarum nudæ anfugerunt:*

Chryſoſt. epiſt. ad Innocent.

neque

neque enim concedebatur vt se velarent, sicut mulieres honestas decet, multæ etiam E
acceptis vulneribus eijciebantur, & sanguine implebantur natatoria, & sancto
cruore rubescebant fluenta. Neque hic rerum finis erat. Nam & sanctuaria in-
gressi sunt milites, quorum aliquos scimus nullis initiatos mysteris, & viderunt omnia,
quæ intus erant, quin & sanctissimus Christi sanguis, sicut in tali tumultu con-
tingit, in prædictorum militum vestes effusus est. Euen vpon the great Sabboth daie (meaning Easter daie) at the euentide, an Armie of Soldiers entred the churche, and by violence cast oute all soche as were with vs of the clergie. And kept with strēght the entrie. The womē also, whiche at that time had put of their cloathes to be baptised, for feare of more daūger, fled naked awaie. Nether were they suffred to couer thē selues, as becometh honest women, manie of them also being wounded were cast oute, and the fontes prepared to baptise them in, were full of bloode, and the waters of the fontes were made red with bloode. But this was not the ende of the
Chrystes blood in the Sacr. shed vpon the soldiers. cloathes.
businesse. For the Soldiers also went into the holie places, of the whiche, we knowe, some to haue receaued no parte of the chrystian religion, and F
they sawe all the thinges that were within. And besides that *the most holie bloode of Chryst* (as yt doth happen in soche tumulte) *was shedde vpon the garmēts of the Soldiers.* Thus facre Chrisostom.

In this complaint, first note when these wycked soldiers entred vpon the churche, they entred in the euening. At whiche time they entring into the Sanctuarie, Ye perceaue they fownde the Sacrament ther, for he saieth that yt was shedde vpō the cloathes of the Soldiars. In the time of Chrisostō yt was not in vse to cōsecrate the Sacramēt in the after noone, but onely in the morning. This then being kept in the Sanctuarie, and shed vpon the garmēt of the Soldiers in the euening, yt proueth inuinciblie, and most plainly that
Presence of Chrystes blood in the Sacra. and reservation auouched by Chrysost.
the Sacrament was reserued.

Yf ye will also knowe what the Sacrament was, whether yt was a figure onely or the thing yt self, Christostom by as plain woordes teacheth vs that *yt was the bloode of Christ*, And that we should perceaue yt was so in dede, he cōtented not him self onelie to cal yt the blood of Chryst, G
but *the most holie blood of Chryst.* By Chrisostom then, the reseruacion of the Sacrament ys so plainly wittnessed, that the Proclamer can not denie yt, & the very presence of Christes bloode in the same ys so auouched, that the Sacramentary ys confounded. Yt ys with moche reuerence termed and called *the most holie blood of Chryst*, wherby the vncuerent and spitefull railing and raiging of the blasphemer ys reproued and rebuked.

Reservatiō in S. Hieroms time.
But let vs yet proceade further, maie we not finde the reseruacion of the Sacrament in S. Hieromes time? Yes verilie. For he wittnesseth yt him self declaring to one *Rusticus*, the godlie life and great libertie of *Exuperius* Bishoppe of Tolosse, and signifieng the great contempt of worldelie thinges the same had, and his great pleasure in heauenly thinges, writeth thus. *Nihil illo ditius, qui corpus Domini in canistro vimineo, sanguinem portat in vitro.* Ther ys no man richer then he, who beareth *the bodie of our Lorde in a wicker basket, and his bloode in a glasse.* As who might saie: So litle regardeth this good Bisshoppe *Exuperius* the riches of the worlde, that geuing awaie all his substance, and bearing aboute him the bodie H
Hiero. ad Rusticum.
of our Lord but in a litle wicker basket, and the blood of our Lord in a glasse, and so hauing these, he thinketh that no man vs richer then he, as I also thinke ther ys not.

In these woordes sainct Hierō ys a double helpe to vs, for he dothe not onelie

A onelie teſtifie that this holy Biſhoppe, reſerued and caried the Sacrament in ſoche veſſell, but alſo teſtifieth what yt ys, and that by as plain woordes as can be ſpoken, calling yt *the bodie and bloode of our lorde.* Wherby the Proclamer hath a double blowe. bothe for the reſeruacion, and alſo for the preſence.

Maſter Iuell hath here a double blowe.

The Proclamer wolde haue plain woordes, yf theſe be not plain enough, to call yt *the bodie and the bloode of our lorde.* I can not tell what plaineſſe he wolde haue.

A clear and plain ſentẽce for Maſter Iuell.

But as touching reſeruacion, and the vſe therof, we reade alſo in the Eccleſiaſticall Hiſtorie, a practiſe whiche well proueth them, wher we finde yt written thus of one Serapion, that he lieng in extreamis and wiſhing to die ſaied: *Quouſque me detinetis? Qnæſo vos, citò aliquis Presbyterum roget, vt poſsim aliquando dimitti, et cùm hæc dixiſſet, rurſum ſine voce permanſit. Abijt curſu puer ad presbyterum noctis tempore, infirmabatur presbyter, venire non potuit. Parum Euchariſtiæ puero, qui ad ſe venerat, dedit, quod infuſum uſsit ſeni præberi.* Howe long will yow detein me? I beſeche yowe let one quickly deſire

Euſeb.li.6. cap.34.

B the preiſt, that I maie be let departe. And when he had ſpoken theſe woordes, he remained again ſpeche leſſe. A ſeruant ranne to the preiſt in the night time, the preiſt was ſicke and coulde not come. Wherfor he deliuered of the Sacrament to the ſeruant that came vnto him, whiche infuſed he commaunded to be geuen to the olde man. Thus moche the ſtorie.

The Sacrament reſerued ſent to a ſick man.

Conſider nowe reader, that the Meſſenger came to the preiſt in the night time, conſidre alſo that the preiſt was ſicke, and coulde not come, ſo that for vnſemelineſſe of time, and ſpeciallie for ſickeneſſe he coulde not then celebrate that holie miniſtracion, and yet he ſent of the Sacrament to the olde ſicke man. Ys yt not plain enough by this hiſtorie, that the Sacrament was reſerued, whiche in the night time was ſo readie to be ſent?

As for the maner of the place wher yt was reſerued I ſtand not in yt, as the Proclamer in his trifling maner, diſdainfullie for ſo weightie a matter ſaieth: *that yt can not be proued, that yt ſhoulde be hanged vppe vnder a canopie.* The maner

Maſter Iuells trifling of a Canopie.

C of the place ys diuerſe, as he himſelf knoweth, in the contries wher he hath trauailed. But the ſubſtance of the matter, whiche ys the reſeruacion of the Sacrament, in all the catholique Churche ys one. But as yt ys in prouerbe: *Simia ſemper ſimia.* An ape ys allwais an ape. An hereticall contemner of bleſſed myſteries will allwaies ſo be, and ſhewe him ſelf allwais like himſelf, whē he will trifle in the vtterance of ſoche matters, for the whiche ſo lamentable a diuiſion ys in the Churche. Yf he ſaie he trifeleth not, thē I ſaie he ſemeth either to graunt the reſeruacion, or ells couertlie to impugne yt, as fearing openly to doo yt, for that he knoweth he coulde not ſo ſtand in yt, but ſoen be ouerthrowen.

But let the matter go on, and let vs ſee more of the vſe of the reſeruacion of the Sacrament. As yt maie be gathered, Satan the great enemie of the peace of Chryſtes Churche, as a roring lion ſeking whom he might deuoure, at laſt fownde ſome, that did not, as ſtrong men in faithe, reſiſt him. Whō yet he durſt not in that time of vertue, when ſo moche godlineſſe, and ſo mo

Reſeruaciō ſpoken againſt in S. Cirills time, but refuted of hī as a madde doctrine.

D che reuerēce to the Sacramēt flooriſhed, incite and moue to ſpeake directly againſt the preſence of Chryſte in the Sacramēt, as the doth in this time, but onelie that the Sacrament was not of force, nor vertue yf yt were reſerued but vntill the next daie. But note howe good this doctrine was. As ſoen as the holy father and Biſhope Cyrill heard of yt, he wrote againſt yt, and with vehemencie impuged yt, as by his owne woordes ye ſhall well

Cyrill. ad Caſsirium.

perceiue. Thus he writeth: *Audio quod dicunt illi myſticam benedictionem, ſi ex ea remanſerint in ſequentem diem reliquiæ ad ſanctificationem inutilem eſſe. Sed inſaniunt hæc dicentes, non enim alius fit Chriſtus, neque ſanctum eius corpus mutabitur, ſed benedictionis virtus & viuifica gratia perpetuò manent in illo.* I do heare, that they ſaie, that the myſticall benediction, yf the leauinges therof remain vntill the next daie folowing, ys vnprofitable to ſanctificacion. *But they are madde ſaing theſe thinges. For ther ys not made an other Chryſt, nether ſhall his holie bodie be chaunged, but the powre or vertue of the benediction and the liuelie grace doo perpetuallie abide in yt.* Thus Cyrille.

As yt maie be thought, to make awaie reſeruacion of the Sacrament frō the Churche, wherby the honour of God, and of our Sauiour Chryſte was moche cauſed to be in the heartes of people, and wherby alſo ſicke people had moche comforte, and manie were wonne from the Deuell, and their ſoules ſent to God, which ells perchaūce had periſhed, the Deuell, as I ſaied, not bearing this did inuent this hereſie againſt reſeruacion of the Sacramēt, and breathed yt into ſome veſſells of perdicion.

But this doctrine was ſo reaſonable, and ſo agreable to the woorde of God, that Cyrill ſaieth they be madde that affirme yt: Yf they were iuſtlie accompted madde, that taught ſoche doctrine in thoſe daies, what be they, that teache the like nowe in theſe daies?

But holie Cyrill teacheth vs the holſome and ſobre doctrine of the Churche, and ſaieth, yf the Sacrament be reſerued vntill the next daie, yt ys of like force, power, & vertue as yt was when yt was conſecrated.

Reſeruaciō in vſe before S. Cirills time.

This ſentence of Cyrill doth alſo preſuppoſe, that reſeruacion of the Sacramēt was in vſe befooe he wrote, or ells why ſhoulde theſe naughtie men, of whom he maketh mencion, ſpeake againſt yt? Men vſe not to impugne a thing that ys not. Wherfore yt muſt nedes be, that reſeruacion being impugned, was then in vſe. Yt doth alſo teache that reſeruacion ys not vnlawfull, and a thing that maie not be doen, but raither, ſaing the thing continueth of like force, power and vertue, teacheth that reſeruacion ys to be vſed.

Ye haue nowe hearde of the practiſe and vſe of the reſeruacion of the Sacrament, in the primitiue Churche, euē from the time of the Apoſtles to the time of Cyrill, for the ſpace of more then foure hundreth yeares, whiche was the pureſt time of the Churche. Wherby we maie well conclude againſt the Aduerſarie, that reſeruacion ys laufull, and aught, by example of this that we haue hearde, to be vſed of all good chryſtiā Churches, not withſtanding the vain barking of heretikes againſt yt. To auoid tediouſneſſe, I do not tarie to note howe notablie he ſpeaketh of the preſence of Chryſt in the Sacrament. But yet for ſo moche as yt ys ſo goodlie a place, and ſo euidentlie plain, I praie thee, Reader, cōſider yt, and well weigh yt. For I haue ſomwhat more to ſaie for reſeruacion.

A plain place for Maſter Iuell.

THE FIVE AND TWENTETH CHAP. PROueth the ſame by Councells that haue ben nearer to our time.

The church arrogantlie charged with errour.

FOraſmoche as the Proclamer more arrogantlie then ſemely, chargeth, the Churche withe errour theſe nine hondreth yeares and aboue, and chalengeth to him and his likes the reſtauring of the treuth, which during all theſe yeares hath ben lacking, as though Chryſt were falſe of his promiſſe, who promiſed to lead his Church into all treuth, and taketh vpō him to reiecte all Fathers, to contēne all Coūcells, and breiflie

E breiflie to ſaie, to fruſtrate and adnihilate all that hath ben writen, decreed, determined, or doen in matters of religion theſe ix. hondreth yeares, whiche ys a ſtraung enterpriſe: I will therfore produce certain decrees made as well by ſome other of authoritie, as by Councells, to make a triall, howe the practiſe of the auncient Church will agree with the decrees and practiſe of the Church that hath folowed and continued, whiche he ſo moch reproueth.

Among the whiche I finde alleaged *Iuſtinian* the Emperour, who hauing a good zeale to godlie religion made a conſtitucion, that monaſteries of virgens ſhoule haue libertie to chooſe a preiſt, who ſhoulde bring vnto them the holie communion. *Iuſtinian. conſt. 123. de Nouuel.*

This conſtitucion appointeth not the preiſt, that ſhoulde be choſen by theſe virgens, to celebrate the holie myſterie, but that he ſhoulde bring them the holie communion, when they were diſpoſed to communicate. And yf yt were brought, yt argueth for the time a reſeruacion.

F In the decrees alſo ys alleaged the Councell of worms, which was holden a boute the time of Charles the great, in whiche ſoche a Canon was made: *Presbyter Euchariſtiam ſemper habeat paratam, vt ſi quis infirmatus fuerit, ſtatim eum communicet, ne ſine communione moriatur.* Let the preiſt allwaies haue the Sacrament in a readineſſe, that yf anie man be ſicke he maie furthwith receaue the Sacrament, that he die not withoute the communion. *De conſ. diſt 2. cap. Preſbyter. The preiſt muſt allwaies haue the Sacramẽt readie for the ſicke*

I nede not to make here any note to the reader for his better vnderſtanding, for the decree ys plain enough for the confutacion of the Aduerſarie.

But the Aduerſarie that eſtemeth not the generall Councells, perchaunce will with moche more contempt reiecte this Councell, ſaing that yt was but a prouinciall Councell. Yt was but a prouinciall Councell in dede, and although a prouinciall Councell hath not authoritie to binde the wholl Churche by their priuate decrees: yet yt hath authoritie to ſett furth a
G trueth. And that thys decree was not againſt the ordre receaued in the wholl Churche this proueth yt inuinciblie, for that yt was neuer by any generall Councell condemned.

Ther was neuer prouinciall Councell that decreed anie thing contrary to the generall receaued faith, but yt was noted, and by ſome generall Councell confuted. *Hereticall Councells allwaies ſuppreſſed.*

The Arrians called manie Councells, beſides that whiche they kept in *Nicæa Thraciæ*, but they coulde neuer take place nor authoritie, neither did the Churche ſuffer them to be publiſhed, but ſuppreſſed, impugned, confuted, and conuinced them.

The ſeconde Epheſine Councell, although ther was ther a great aſſemblie: yet yt was ouerthrowen by the generall Councell of Calcedon.

What ſhall I nede to protracte this matter with mo examples? Certen yt ys, that yf this Councell had decreed any thing againſt the trueth of the catholique faith, or againſt the receaued ordre of the Churche in matters
H of Religion, yt ſhoulde haue ben impugned manie years, er this Aduerſarie had ben born. But for aſmoche as yt hath continned ſomany yeares not confuted by anie generall Councell, nor impugned by anie cattholique learned man, and ys agreable aſwell to the order receaued in the aunciente Churche (as by that that ys ſaied in the laſt chap. yt dothe well appeare) as to the order of the catoliq̃ Churche that hath bẽ and ys in this our time (for all

theſe reaſons and conſideracions yt can not be but that the Decree of the Councell before alleaged ys catholique, good and alowable. A

And yf all this weigh not in the conceat of the Aduerſarie: yet he can not denie, but that reſeruacion was then in vſe, whiche well appeareth alſo by the Councell called *Concilium Remenſe*, as yt ys alleaged in the ſame decrees, and ſame diſtinction. Whiche for the reuerence of the Sacrament, ſtraictlie forbiddeth the preiſt to deliuer the ſame to anielaie man or woman, to carie yt to any ſicke perſon, but ſtraictlie commaundeth that the preiſt go him ſelf, and miniſter to the ſicke.

Concil. Remen.

After theſe Councells was the generall Councell of Lateran, whiche was a notable and a great Coũcell, wherin were preſent beſides a great nõbre of Biſhoppes, the foure Patriarkes, as ſome writers teſtifie, and manie grecians aſwell as latines. This Councell was celebrated vnder *Innocentius* the thirde, the yeare of our lorde M. CC. XV. and ſo CCC. XLVI. years agone. In whiche great Councel this I finde ther Decreed: *Statuimus in cunctis eccleſijs, vt Chryſma & Euchariſtia, ſub fideli cuſtodia conſeruentur.* We doo ordein B that in all Churches, the holie oile, and the Sacrament be kept vnder faithfull cuſtodie. Here ye ſee howe the reſeruacion being in vſe in the beginning, ys in this Councel appointed to be cõtinued, and that not in ſome Churches, but in all.

Concil. Lateran.

Canon 20.

Howe ſo euer yt ſhall like the Proclamer to accepte or to reiect this Councell: yet the ſobre chryſtian conſidering howe great a Councell yt was, and that of the learned men as well of the greke Churche as of the latin Churche, whiche coulde, and did knowe as well as the Proclamer, and ſee what ys to be doen as well as he doth: And conſidering alſo that yt was holden more then three hondreth yeares agon, at whiche preſent time (althoug before and after) their was no publique or open controuerſie in that point: and alſo that yt ys an ordinaunce agreable to the vſe of the primitiue Churche, will regarde yt, and with humble maner obeie yt, or at the leeſt wiſh yt to be obeyed.

After this Councell in the time of Leo the tenth, Martyr Luther, a newe C Hereſiarke, or inuentour of hereſie, roſe vppe, who affirming the preſence of Chryſt in the Sacrament but verie fondlie without all authoritie of Scripture, Doctour, or Councell, taught that the preſence of Chryſt was in the Sacrament yf yt were receaued: Yf not, ther was no preſence. And vpon this reſeruacion of the Sacrament was of him denied.

Luther his fonde opinion of the preſence.

Oute of this Luther ſprang firſt Corolſtadins, who impugned his maſters doctrine, and taught, as our Proclamer teacheth, that ther ys no preſence of Chryſt in the Sacrament. With whom ſhortlie ioined *Oecolampadius*, and *Zuinglius*. Whiche firſt among all other wrote and ſett oute their bookes againſt the Sacrament and denieng the wholl (as of conſequence yt muſt be) they denied the parte alſo.

Carolſtad.

Oecolamp.

Zuinglius.

And for that the Lutherans, and the named Sacramentaries did pietifullie diſturbe, rent, teare and diuide thoſe contries of Saxonie, and Helue tia, with other in Getmanie with theſe reherſed hereſies, and an infinite nombre mo, whiche dailie grewe vppe to the great endammaginge of ma- D nie chryſten Soules: Paule the thirde then Biſhoppe of Rome, to repreſſe theſe hereſies, called a Councell at Trident, wher emonge manie other good and godlie determinacions as touching the matter of the reſeruacion whiche we haue nowe in hande, ys this Canon:

Conci Trident.

Conſuetudo aſſeruandi in ſacrario ſanctam Euchariſtiam, adeò antiqua eſt, vt eam

ſeculum

E *ſeculum etiam Niceni Concilij agnouerit. Porro deferri ipſam ſacram Euchariſtiam ad infirmos, & in hunc vſum diligenter in eccleſijs conſeruari, præterquam quòd cum ſumma æquitate & ratione connunctum eſt, tum multis in Concilijs præceptum inuenitur, & vetuſtiſſimo catholicæ Eccleſiæ more obſeruatum. Quare hæc ſancta Synodus retinendum omnino ſalutarem hunc, & neceſſarium morem ſtatuit.* The cuſtome to kepe the holy Sacrament in the holie place ys of ſoche antiquitie, that the worlde in tyme of the Nicen Councell did agniſe yt. Moreouer that the Sacrament ſhoulde be caried to them that are ſicke, and for this pourpoſe to be diligentlie kept in Churches, beſide that yt ys agreable to equitie and reaſon, yt ys alſo fownde to be commended in manie Councells, and in the moſt auncient maner of the catholique Churche obſerued. Wherfor this holie Synode hath commaunded this holſom and neceſſarie maner to be reteined and kept ſtill. Thus moche the Councell.

Nycè Coũcell did agniſe Reſeruacion.

I wiſh that the reader taking theſe woordes as the woordes and ſaing of a Councell, and as the agreable ſaing of a great nombre of learned
F men, wolde marke and learn ther in, firſt, that the vſe of the reſeruacion ys of great antiquitie. Secondly, that reſeruacion, to the entent the Sacrament ſhoulde be allwais readie for the ſicke, ys here teſtified to be commaunded by manie Councells. Thirdlie, that this Councell iudgeth meet and conſonant to reaſon that yt ſhoulde be doen. Fourtly, that by the autoritie of a Councell they haue commaunded this vſe of reſeruacion to be reteined and continued. Yf all theſe be (as they ought to be) well weighed, why ſhoulde they not conteruaill, yea and ſo weightilie weigh down all contrarie ſainges, as theſe ſhoule be as a light feather, in reſpecte of a thouſande weight, when they be in lanceis to be weighed together.

Yf a Parlament of a Realme geue ſoche authoritie to the Actes and Statutes ther made, that the priuate talke of rebelliouſe, and diſobedient perſons, though they be manie, can not diſſolue them: Why ys not the like pre-
G eminence geuen to the Parlament of Chryſtes catholique Churche. Wher decrees are made not by the people of one Realme, but of manie, yea of all chriſtian Realmes, that liſt to come, and theie not vulearned but learned. Yf the one doth binde, why not the other?

Yf a Parlament be of force to binde, why not a Councell.

But not minding to enter into the diſputacion of ſolarge a matter, and ther by to make, to long digreſſion from my pourpoſe, I will ſtaie and yet wiſh the reader to conſider what foloweth in the ſame Councell decreed againſt ſoche as ſhall contemptuouſlie ſpeake againſt this matter of reſeruacion. Soche a Canon ther I finde. *Si quis dixerit non licere ſacram Euchariſtiam in ſacrario reſeruari, ſed ſtatim poſt conſecrationem aſtantibus neceſſariò diſtribuendam: aut non licere vt illa ad infirmos honorificè deferatur: Anathema ſit.* Yf anie man ſhall ſaie that yt ys not laufull to reſerue the holie Sacrament but that ſtreight waie after the conſecracion yt ys of neceſſitie to be diſtributed to them that be preſent; and that yt ys not laufull reuerently to carie yt to them that be ſicke, accurſed be he.

Canon 7.

Deniers of reſeruacion accurſed.

H Although (I knowe) the Aduerſarie contemneth thys heauie ſentence, forſamoche as he vilipẽdeth and derideth the Councells: Yet (I thanke God of that his grace) I regard them, I reuerence their ſentence, I feare and dread the ſame, hauing in minde the ſainge of our Sauiour Chryſte: *Qui non audiuerit Eccleſiam, ſit tibi ſicut Ethnicus, & publicanus.* He that will not heare the Churche, let him be to thee, as an ethnicke and publicane. And again. *Qui vos ſpernit, me ſpernit: et qui me ſpernit, ſpernit eũ qui me miſit.* He that deſpiſeth yow

Math. 18.

Luc. 10.

despiseth me: and he that despiseth me, despiseth him that sent me.

This being spoken and ment of the Apostles and their successours, the spirituall rulars of the Churche, the Proclamer and hys likes so doing, what doo they ells, but, as Chryst saieth, contemne him and hys Father? yf they saie they contemne not the rulars of the Churche, but obeie them: let them answere me. Whom did their great fathers *Luther*, *Carolstadius*, *Oecolampadius*, *Zuinglius*, *Bullinger*, &c. obey in the Churche? yf ye wyll saie they coulde obeye none of all the wholl Churche that was then and before, for yt was no Churche: well let this your false aunswere stande. Yf then your Churche began with *Luther*, he being sole head, why did *Carolstadius*, *Oecolampadius*, and the rest disobeie him? Yf all they were the Churche, why did *Thomas Monetarius*, and *Swēckfeldius* disobey them, and not heare them: But to be shorte, good Reader, they obey none, neither will they heare anie, but onelie soche as saye as they saie. And this ys propre to euery secte of them, so that the *Oecolampadians* will not heare the *Lutherans*, the *Anabaptistes*, will not heare the *Oecolampadians*, the *Swenckfeldians* will heare none of all these.

Obedience of the newe Churches how yt stādeth.

Euery sect of Protestātes challenge to thē the woorde of God, and the name of the Churche.

Yet euery of these sectes saie, they be the Churche, and euery of them saie, they haue the very woorde of God, and therupon, they saie, they builde. And yet the woorde of God as yt ys one, so hath yt one trueth, whiche euery one of these forsaking, do miserablie adulterate that holie and blessed woorde of God, and in stede of trueth sell vnto the people their hereticall lies, vnder the pretence of Gods woorde and his trueth.

I am lothe to entre any further in the opening of the rebelliouse diuisions, sectes, and factions that be emonge them. And they be so manie as wolde require a iust volume to sette them furth, soch ys the consent, agreemēt and obedience emong them selues. wiche ys euen the iust plague of God. For as man falling from the obedience of God, fownde by Gods permission, a merueillouse rebellion in his owne bodie and membres: So these men falling from the obedience of God in his Church, fall to continuall disobedience, and implacable rebellion among them selues.

But ther was a Churche before Luther began his malignant Churche. whiche former Churche being fownded vpon Christe continueth, for that yt ys builded vpon à sureston. And this ys that Churche that must be hearde and obeied. Against thys Churche *Berengarius*, (as before ys saied) began to be disobedient, but he humbled him self and desired to be restored again. *Wiclef* and *Husse* also rebelled, and moued warre, but they coulde not preuaill. And allthough for our sinnes God suffred the Philystines nowe to make warre against Israell, as he did against the carnall Israell: yet nothing mistrusting his mercie, and hauing sure affiance in his promesse that *Portæ inferi non prevalebunt aduersus eā*, the gates of hell shall not preuaill against his Churche, I doubte not but he will at his mercifull pleasure looke vpon yt, and send peace to yt.

Berēgarius Wicleff. Hus.

Math. 16.

And nowe to return to that from which, I haue a litle digressed: I saie, I do regarde the sentence of the Churche. for yt ys terrible to be cutte of from that mysticall bodie of Chryst, and to be made a dead membre, like vnto a rotten or dead sticke meit for no pourpose but to be cast in the fire and burnt.

Perchaunce the aduersarie will saie, he feareth not to dissent from the Churche, wher the Church dissenteth from the Scripture, as yt doth in this matter of reseruacion.

Yssue ioined with the proclamer touching reseruacion.

Yere will I again ioin yssue with the proclamer, that if he can bring any

plain

E plain ſcripture, catholique Doctour, or Councell, that by expreſſe woordes forbiddeth reſeruacion, I will ſubſcribe, and come to him. Yf he can bringe none ſoche, what ſhameleſſe raſhneſſe ys yt for him to calumniate the Churche for that thing, for the whiche he hath no good warrant. Ys he ſo imperiall ouer the Churche, that he maie and will haue yt to leaue of reſeruacion of the Sacrament at his pleaſure, which yt hath vſed from the beginning, an can ſhewe no ſcripture, no catholique Doctour, no auncient Councel that forbiddeth yt? Ys this woorde of the diſciples of *Pythagoras* (*ipſe dixit, he ſaied yt*) a ſufficient warrant for vs? Shall we ſo lightlie caſt awaie the orders, rites, cuſtomes, and maners of ſo long time receaued, vſed, and through all the Churche frequented for ſoche mens bare woorde? Yf he finde any thing amiſſe let him reforme yt by ſcriptures, Doctours, or Councells, andwe ſhall heare: otherwiſe yt ſhall be more eaſey for the Churche, to repell his obiections, then yt ſhall be for him to proue them.

Auncient and godlie cuſtomes, are not to be left for the bare ſaing of a Proteſtãt.

And methinke, nay I do not onelie thynk yt, but I ſaie yt ys a ſhame for him F to enterpriſe ſoche prohibition, and to crie out vpon the Churche as though ſhe had committed moſt high treaſon againſt God, aſwell in other thinges, as in the vſe of reſeruacio, whiche ye haue hearde to be cõmaunded by decrees with in theſe nine hondreth yeares made to be continued as yt was vſed in the primitiue Churche, and by the ſpace of manie yeares after, and to bring no peice of lawe to charge her by, and iuſtlie to proue that ſhe hathe offended.

THE SIXE AND TWENTETH CHApit. *aunſwereth the cheif obiection of the aduerſaries.*

IF anie thing maie be obiected againſt reſeruacion of the Sacramẽt this ys yt, whiche ys *Achilles* with them, and euen ther common argument aſwell againſt reſeruacion, as other rites, and orders of the G Churche in the miniſtration of the Sacraments. In the inſtitution of the Sacrament ther ys no mencion made of reſeruacion, wher for (ſaie they) yt aught not to be vſed.

Will ye ſee the great force of this argument: Ther ys no mencion made of praier in the inſtitution of the Sacrament of Baptiſme, when Chryſt was baptiſed, Ergo, ther aught to be no praier made in the miniſtration of yt nowe. Again ther ys no mencion made of the Baptiſing of children in the inſtitucio of Baptiſme, Ergo, children aught not to be chryſtened. Ther were no wittneſſes as godfathers, or godmothers to Chryſte, Ergo, ther aught none to be in the miniſtracion of Baptiſme to children. Ther is no mencion made of this terme, Sacrament, as calling Babtiſme or the Supper of our lorde a Sacrament, Ergo they ought not ſo to be called. Likwiſe, ther ys no mencion made of praiers in the inſtitucion of the Supper of our lorde, Ergo, ther aught none to be ſaid at the miniſtracion ther of. Ther is no mencion made that any women were at Chryſtes Supper, Ergo ther aught no women to H come to the communion. Ther is no mencion made in the inſtitucion of the Sacrament that yt ſhoulde be done in the daie time, Ergo, yt ought not ſo to be doen. And a great nombre of ſoche might in this wiſe be inferred, wher by yt dothe well appeare howe fonde the argument ys.

Proteſtãts argumẽtes of negatiues eluded.

The proclamer vſeth the ſame maner of diſputacio. he denieth all and proueth nothing.

And yet this ys a common and inuincible maner of argument with theſe people. For in other matters they vſe yt thus: Ther is no mencion of purgatorie in the ſcripture, Ergo, ther ys none. Ther ys no mencion in the ſcripture

to praie for the dead, Ergo they are not to be praied for. There ys no mencion in ſcripture of the inuocacion of ſainctes, Ergo, they are not to be praied vnto. Ther ys preſcribed no daies of faſting in the ſcripture, Ergo, we are not bownde to faſt. This ys the maner of diſputacion of that Schoole. A

Three maner of doinges as touching the Scripture.

But to ioine with thē in the ſoluciō of their argumēt. Ther be thre maner of doinges as concerning the Scripture: One ys to do ſo moche as the Scripture biddeth. An other to do againſt that the Scripture biddeth. The thirde ys to do ſomething beſides that the Scripture biddeth.

I. As concerning the firſt, wher Chryſt toke bread, and made yt his bodie, and wine and made yt his bloode, And commaunded them to be eaten, and dronken in the remembrance of his paſſion and death. Yf the true chryſtian to whom Authoritie ys geuen, doth take the like matter of bread and wine, and doth conſecrate yt according to Chryſtes commaundement, *Hoc facite: This doye*, and ſo eate yt and drinke, yt in the remembrance of Chryſtes paſſion and death: this man hath doen as moche as the ſcripture biddeth him, and therfor ys he blameleſſe in this reſpect. B

II. An other maner of doinge ys when a man dothe contrarie to the ſcripture, as when men will not vſe ſoche matter as Chryſt appointed of whiche ſorte ther haue ben diuerſe.

Auguſt. li. de hæreſib. The Manyches hauing wicked opinions, among whiche one was that all our ſoode ys vnclean, and therupon taking common bread to be vnclean, they vſed flower in the Sacrament, mingled with water and other lothſom matter. And ſo did contrarie to the ſcripture, not vſing pure bread, but other matter then Chryſte appointed.

Other ther were, that for a ſingular ſobrietie whiche they ſemed to profeſſe, wolde not vſe wine in the miniſtracion of the Sacrament, but onely water, whiche therfore ſaincte Auguſtine calleth *Aquarios, watrie men.* Againſt theſe men did ſaincte Cyprian write, and Chryſoſtome alſo, and diuerſe other. *Ibid. ca. 64*

Concil. Cōſtant. 6. ca. The ſixte generall Councell holden at Conſtantinople condemneth the Armenians, whiche did vſe wine alone in the miniſtracion with oute water. C For confutacion of whiche erroure, they alleaged the Maſſe of ſaincte Iames, of Baſill, the Decree of the Councell of Cartage, and Chryſoſtome.

Bothe theſe then, not vſing ſoche matter, as Chryſt did vſe in the Sacrament, are reproued and condemned, as doing contrarie to the inſtitucion of Chryſte. For to celebrate either with wine alone, or with water alone, ys a plain conrrarie doinge to the inſtitucio of Chryſte. For as *Alexander* the ſixte Biſhoppe of Rome after Peter, ſaieth: *Non debet (vt à patribus accepimus, & ipſa ratio docet) in calice Domini aut vinū ſolum, aut aquā ſola offerri, ſed vtrumque permixtū, quia vtrumque ex latere eius in paſſione ſua profluxiſſe legitur.* As we haue receaued of our Fathers, and verie reaſon alſo teacheth, ther aught not to be offred in the cuppe of our lorde either wine alone, or water alone, but both mixed togeither. For yt ys redde, that in his paſſion both ranne oute of his ſide. Thus Alexander.

Alexand. primus. Not wine alone, not water alone in our lordes cuppe.

Note here that this Father ſaieth, that he receaued yt of his Fathers. Then he being the ſixte, and as ſome accompte the fifte from Peter, who were his D Fathers but the Apoſtles? By this then yt maie be pereeaued, that euen from the beginning of Chryſtes Churche yt hath ben vſed to mixte water with wine in the miniſtracion of the Sacrament.

Maſter Iuell calleth for exāples of the primitiue Church for Doctours, and Councells but he will beleue, and folowe none.

Nowe this Proclamer calleth for examples of the primitiue Churche, for Doctours and Councells and all theſe be againſt him and his complices for

that

E that they vſe but wine alone, and yet obſtinately they perſiſt in ther erroure and diſobedience. Why do yow call for the examples of the primitiue Churche, for auncient Doctours, and Councells, as though yowe wolde be ruled by them, and yet in ſo euident a matter ye ſpurn againſt them, and do what yowe liſt, and not what yowe are taught? yowe contemne the rules and orders of the auncient Churche in your dedes howe ſo euer gloſinglie yow ſpeake of them in woordes. In your owne traditions yow are verie ſtraight.

I remembe the Somer before I wrote this rude woorke, I was nere vnto this man (whom I terme the Proclamer) within whoſe iuriſdictiō one of his miniſtres miniſtring the communion to a woman, gaue her to drinke a cuppe of ale in ſtead of wine. Whiche when this man vnderſtoode, no entreatie, no deſire, no letters of mē of woorſhippe of the Same contrie might appeaſe his diſpleaſure, nor obtein pardon for the offender, but open penance muſt he do in diuerſe places. And certen I am that he was ſo inioined, and did parte er I departed the contrie. I miſlike not that an offender was puniſhed, but I moche miſlike that they ſo ſtraictlie puniſhe the breach of their

F diſordre, and they them ſelues breake the ordre of the catholique Churche. When I heard of this correction, ther came to my minde the ſtraunge conſcience of the high preiſtes of the Iewes, who made no conſcience in the compaſing of the deathe of Chryſt, and yet when Iudas brought the moneie again to them whiche they gaue him to betraie his maſter, here their conſciences were ſpiced, and they ſaied, thoſe pence might not be caſt in the Threaſurie, bycauſe yt ys the price of bloode. Their conſciences ſuffred them to make awaie Chryſte, whiche was incomparablie a more heinouſe offence, and yet their conſciences grudged that thoſe plates ſhoulde be put in to the treaſurie, whiche was but a ſmall matter.

Ale geuen in ſtead of wine at a Cōmunion.

Math. 25.

So to impugne the trueth of Chryſt, to take awaie his bodie and bloode from vs in the Sacrament, and as yt were, to make Chryſt awaie, to tranſgreſſe the ordre of the holie inſtitucion of Chryſte, contēptuouſlie to leaue the order of the catholique Churche, yt ys eaſie ynough to their cōſciences.

G But when they haue taken the fatte and ſwete of the Sacrament awaie, and left nothing but lean bread, and bare wine, yf then wine be not miniſtred howe greate an offence ys committed?

Sacramentaries take awaie the fatt and ſweet of the Sacramēt. Mat. 23.

Thus ye ſtreign oute a guatte, and ſwallowe (as Chryſte ſaied) a Cammell. And as the prouerbe ys, ye ſtomble at a ſtrawe, and leape ouer a blocke. Ye are curiouſe in tithing minte, aniſe, and commin, but ye omitte the weightier matters of the lawe: ye are buſie in bread and wine and leaue oute the bodie and bloode of Chryſt, the weightier matters of the lawe of the Goſpell. Ye caſt awaie the kernell, and fight for the ſhale. And thus ye tranſgreſſe the commaundement of God for your traditions. And ye do not onelie tranſgreſſe the commaundement and order of Chryſt, as ys ſaied, but alſo inexcuſablie ye tranſgreſſe the ordre of our Seniours and elders of the primitiue Churche, in that ye vſe wine alone in the miniſtracion of the Sacrament. And therfor leauing yowe amonge them, that be of this ſeconde ſorte of doers mencioned in our diſtinction, I ſhall diuert me to ſpeake of the thirde

H maner of doing, whiche ys to doo ſome thing beſide the Scripture.

They ſtōble at a ſtrawe and leape ouer a block

Ibid. 15.

This maner of doing, for the readers better vnderſtanding, maie be diuerſe waies. One ys when the ſubſtauce of the inſtitucion ys doen according to the ſcriptures, but the maner of the doing ys varied and altered. An other ys when, the inſtitucion being accordinglie doen, ſome thing ys added for the more deuoute, and ſemelie doing of the ſame.

III.

As

The Substance of a Sacrament must be obserued the maner of ministring maie be altered.

As touchinge the firſt waie, yt ys certen that the ſubſtance of the inſtitucion of a Sacrament being obſerued, ther ys none offence comitted by the Churche to alter the maner of the miniſtracion therof. As for example. A

Chryſte in the inſtitucion of Baptiſme was baptiſed in the Riuer Iordain, and geuing commiſſion to his Apoſtles to baptiſe, the matter of Baptiſme nowe preſuppoſed, whiche ys the one parte of the Subſtance of the Sacrament, he taught them the forme, which ys the other parte of the Subſtance of the Sacrament ſaing: *Euntes, Baptiſate eos, In nomine Patris, & Filij, et Spiritus ſancti.* Go ye and chryſten them in the name of the Father, and of the Sonne, and of the holie Goſte. The one parte of Baptiſme then ys water, the other ys the woorde: *I baptiſe thee in the name of the Father and of the Sonne etc.* Theſe two thinges beinge the Subſtance of the Sacrament muſt neades be doen. But the maner of the doing of theſe maie be altered, as the practiſe of the primitiue Churche, as well as of the Churche euer ſynce wery well proueth.

Mat. 28.

For the maner of the inſtitucion was to baptiſe in a Riuer, and that in the Riuer of Iordan. This maner was altered by the Apoſtles. For Peter being at Hieruſalem vpon the daie of the comming of the holie Goſte in to the Apoles, called the daie of Pentecoſt, at one ſermon the ſame daie cõuerted three thouſand to Chryſt, and baptiſed them furtwith, and nether went to Iordan, non other Riuer. B

The Churche alſo nowe and of long time hath vſed no riuer, but ſemelie veſſels with water, and ſo baptiſe them that are to be baptiſed. Yf we ſhoulde be ſtreict obſeruers of the maner, and ther in folowe our Maſter Chryſt, the Authour of the Sacrament, then for that he was then a perfecte man, and thirtie yeares of age, none ſhoulde be baptiſed vntill they were of the ſame age.

Euen ſo the inſtituciõ of the Sacramẽt of the bodie and blood of Chryſt, as yt had by him a Subſtance apoincted, as ys before ſaied: So he vſed alſo about yt ſoche maner as pleaſed him for that time to vſe. This maner as yt had no commaundement for the obſeruacion of yt from Chryſt: So hath yt no neceſſite to be obſerued. Wherfor as ys ſaied of the maner of Baptiſme: So the practiſe of the primitiue Churche proueth, that this alſo maie be altered.

Chryſts maner in miniſtring the bleſſed Sacrament hath no cõmaũdemẽt.

C

Chryſtes maner in the inſtitucion of the Sacrament was, that he did diſtribute yt to twelue. This maner bindeth not, that yt muſt allwais be imparted to twelue, and to none other nombre. Theſe twelue alſo were Apoſtles: this likewiſe bindeth not, that the diſciples and other chryſtians of inferioure ſorte ſhoulde not communicate. So to come to the pourpoſe, Chryſt diſtributed his bodie and bloode to his Apoſtles, and reſerued nothing of that, that was conſecrated: This alſo beinge a parte of the maner, and not of the Subſtance of the Sacrament, bindeth no more then theſe that folowe. Chryſte miniſtred his bodie and bloode at night: yt bindeth not vs to do the like. For the Church vſeth yt in the daie. The Sacrament was miniſtred when they had ſupped with the Paſchall lambe, the Churche euen from the beginninge hath and doth yt faſtinge. D

And notwitſtanding that yt was vſed certain yeares after Chryſt to be receaued after meat, as the Epiſtle to the Corynthians doth well proue: yet ſaincte Auguſtine aſſcribeth the chaunge of that maner to the holie Goſt. *Placuit enim Spiritui ſancto, vt in honorem tanti Sacramenti in os chriſtiani prius Dominicum corpus intraret quàm exteri cibi.* Yt hath pleaſed the holie Goſte (ſaieth

Ad Ianua. epiſt. 118.

A (ſaieth he) that into the mouthe of a Chryſten man, firſt ſhoulde enter the bodie of owre lorde, then other outwarde meates.

Seing then all theſe maners of the miniſtracion be altered, and the receauing of the Sacrament immediatelie vpon the conſecracion, ys not of the ſubſtance of the Sacrament, but of the maner of yt, why maie yt not without perill be altered, as well as the other be?

Sainct Auguſtine geuing a cauſe of that maner of receauing declareth that the order of receauing was left to the Apoſtles to diſpoſe. *Saluator quò vehemẽtius commendaret myſterij altitudinem, vltimum hoc voluit infigere cordibus, & memoriæ Diſcipulorum, à quibus ad paſsionem digreſſurus erat. Et ideò non præcepit quo deinceps ordine ſumeretur, vt Apoſtolis, per quos erat eclceſias diſpoſiturus, ſeruaret hunc locum.* Owre Sauiour, wherbie he might the more vehementlie commẽdethe great excellencie of the myſtery, wolde laſt of all fixe this in the heartes and memorie of his diſciples, from whom he was aboute to departe to his paſſiõ. *And therfore he did not geue commaundement in, or after what ordre yt ſhoulde be afterward receaued,* for that vnto his Apoſtles, by whome he wolde ſet his Churche B in ordre he wolde reſerue that place. Thus ſaiucte Auguſtin.

Aug. ibi.

Chryſt left the maner of miniſtracion of the Sacrament to be diſpoſed by his Apoſtles.

In whiche ſentence we are firſt taught, that Chryſt did not geue *his bodie and bloode to his Apoſtles* after Supper, bycauſe yt ſhoulde ſo be doen ſtill, nether bicauſe yt was ſtreigt waie receaued after he conſecrated yt, that yt ſhoulde be ſo ſtill: but both theſe were doen than, bycauſe they ſhoulde be his laſt factes before his paſſion, doẽ to his diſciples, that the myſterie might therby better remain in their memories.

Note again that ſaincte Auguſtine ſaieth: *That he gaue no commaundement, in what maner yt ſhoulde afterwarde be receaued*, So that the maner that Chryſt vſed then was not as a commaundement to binde vs to euery thing preciſelie and annſwerablie as he did yt. But the ſubſtanciall parte being obſerued, the maner was lefte to the diſpoſition of his Churche.

Chryſtes maner in miniſtring the bleſſed Sacrament hath no cõmaũdemẽt.

Wherfore we maie conclude, that, notwithſtanding the argument of the Aduerſary, that reſeruacion ys not mencioned in the Scripture, therfore yt C aught not to be vſed, we maie celebrate the bleſſed myſterie in the morning, though he did yt at night: We maie receaue yt faſting, though he gaue yt to his Apoſtles after ſupper: So maie we receaue yt long after the conſecracion, though yt were miniſtred to the Apoſtles immediatelie after. For I ſaie, we are bownde to the ſubſtance of the Sacrament, and not to the maner.

Iſſue ioined with the Proclamer touching reſeruation.

And here will I ioin again with the Proclamer in this pointe, that yf he can vpon the inſtitucion of the Sacrament proue, that we maie not as well reſerue the ſame after yt ys conſecrate, as we maie alter the time of miniſtracion and receauing therof, I will geue place to him in this controuerſie.

Reſeruaciõ ys not againſt the inſtitucion of Chryſt.

And ſo in the mean time I dare conclude this, that to reſerue the Sacrament ys not a thinge againſt the inſtitucion of the ſame. Wherfore leauinge this as ſufficientlie ſpoken of for this time, I will ſpeake breiflie of the other parte of this diuiſion.

The ſeconde parte was, that ſome thinges be added to the miniſtraciõ, not altering, or chaunging the Subſtance of yt, but to cauſe and prouoke deuociõ D and ſemely behauiour towarde ſo woorthie an inſtitucion. As for example: In the Baptiſme of Chryſt, ther were neither exorciſmes, neither praiers, neither geuing of name, neither anie like Ceremonies. In the Baptiſme wher Peter baptiſed three thouſande, we reade of no Ceremonies vſed, neither praiers.

Act. 2.

Likewiſe in the laſt ſupper, we finde not manny Ceremonies. This we reade that: *Surgit à cœna & ponit veſtimenta ſua, & cùm accepiſſet linteum præcinxit ſe.*

Ioan. 13.

He roſe

He roſe from ſupper, and laied a ſide his garmentes, and when he had taken E
a towell, he girded him ſelf, and putting water in to a baſen he beganne
to waſhe the feet of his Diſciles. And after he had waſhed them, he puteth
on his garmentes again, and ſatte down to the Supper of the inſtitucion of
the Sacrament. In the whiche we neither read that any praies were made,
nor that Chryſt had any other then his owne garmentes vpon him, when
he miniſtred. Nowe the Churche hath in vſe, not onelie that the miniſter
hath ſome other garmentes vpon him, beſide his vſuall garmentes, in the
miniſtracion of theſe Sacramentes, but vſeth alſo certain Ceremonies, and
praiers not vſed in the inſtitucion of them, whiche all are doen to helpe our
infirmitie, imbecillitie, and weakneſſe, and to lifte vs vppe to ſome higher cō-
ſideracion, and eſtimacion of theſe Sacramē tes, then we ſhulde atteing vnto,
yf they were but barelie miniſtred.

Soche ys our groſſeneſſe, that wher we ſee no difference in externe and
outwarde cowntenance, we iudge the thinges internlie, or inwardlie to be
of like condicion, or at the leeſt not moche better the one then the other. F
Wher then theſe Ceremonies be added to the ſubſtance of the Sacrament
for cauſes before ſaied, yt ys not therfor to be ſaied that Chryſtes inſti-
tucion ys altered, whiche in ſubſtance ſtill remaineth wholl, neither ys
the Churche to be exclamed vpon therfor with reproche, no more then
yt ys for that yt ordeineth the Sacrament to be receaued faſting, for the
whiche ſaincte Auguſtine ſaieth: *Liquidè apparet, quando primum acceperunt Diſci-* *Ad Ian.*
puli corpus & ſanguinem Domini, non eos accepiſſe ieiunos. Nunquid tamen propterea
calumniandum eſt vniuerſæ Eccleſiæ, quòd à ieiunis ſemper accipitur? Yt doth plainlie
appeare that whē the Apoſtles did firſt receaue *the bodie and bloode of Chryſt*, they
did not receaue thē faſting. Ys therfor the vniuerſall Churche to be reproued
bycauſe the ſame bodie and blod of Chryſt ys nowe receaued faſting?

Yf the Churche, by the iudgement of ſaincte Auſten, ys not to be repro-
ued, though yt altered the maner of the receauing of the bodie and blood of
Chryſte: howe moche leſſe ys yt to be reproued for the adding or putting to
of certain godlie Ceremonies for the better, and more deuoute maner of G
receauing?

Seing then the vniuerſall Churche hath, putte to the miniſtracion of the
Sacramētes aſwell of Baptiſme as of the bodie and bloode of Chryſt, certain
praiers, and garmētes, for the admonicio of the people, that heauēlie thinges
be in doinge, and ſo to ſtirre vppe their deuocio, and not therbie altering the
ſubſtance of the Sacramentes: they be without all doubte to be accepted,
regarded, and reuerenced, and the Church therfor not to be reproued.

THE SEVEN AND TWENTETH CHAP. AVNSWE-
ring other argumentes, and obiections of the Proclamer.

I Haue, as me ſemeth, ſatisfied the requeſt of the Proclamer.
For in this matter I haue produced the examples of the pri-
mitiue Churche, the ſainges of diuerſe of the auncient Fathers:
the decrees of ſondrie Councells: Whiche be not obſcure, or H D
doubefull ſentences, but plain, and manifeſt.

And nowe that we haue proued the doinges of the Churche in this behalf
to be laufull, and weldoē: let vs nowe heare what proof he bringeth againſt
the Churche.

In his ſermon, amonge other thinges conteined in the exclamacio ther, he
ſaied

A saieth thus: *Yf anie learned man of all our Aduersaries, or yf all the learned men that be a liue, be hable to bringe anie one sufficient sentence, oute of any catholique doctour, or oute of anie olde generall Councell, or oute of the holie scriptures of God, or anie one example of the primitiue churche, wherbie yt maie be clerelie and plainlie proued, that the Sacrament was then, or nowe aught to be hanged vppe vnder a Canopie, I promised then that I wolde geue ouer, and subscribe vnto him.*

The office and callinge of him that spake these woordes, the place they were spoken in the weight of the matter, that was spoken of, will not suffer the man (as I suppose) to fauoure reseruacion couertlie, and with a gibing mocke onelie to inweigh against the maner of reseruacion. I neuer knewe anie of his opinion, and doctrine, denieng the presence, but he made clean worke, and denied all the rest, that apperteineth to the Sacrament. Yt ys then to be thought that this article of the proclamacion impugneth as well reseruacion yt self, as the maner of yt.

But this Proclamacion including a lawe, that no soche reseruacion shoulde be in the Churche, what prof, what grownde hath yt annexed? Yt ys no
B small matter to improue the ordre of the wholl Churche obserued nine hundret yeares and aboue. Wherfor yt ys like that he hath made some great proof against yt, and specially his office and place withall considered.

I neuer sawe a man dispossessed, that had ben in possession time oute of minde, but he should shewe good matter that wolde dispossesse him, and the other onelie to stande to his possession, and not be driuen to shewe his euidence. What sheweth this proclamer? trulie nothinge. what no scripture? no doctour? no Councell? that the Churche shoulde breake this ordre? None at all, but his bare proclamacion, and yet therwith drigueth the Churche to shewe. An imperiouse manner. After this maner he maie breake mo good ordres in one daie, thē he will make while he liueth. Well, bycause yt ys to shamefull to break aunciēt orders of the Church, without some proof: I will applie one of his great proues made in his sermō to one pourpose, to serue this also.

The Proclamer impugned Reseruaciō without reasō or authoritie.

In his saied sermon to improue priuate Masse (as he list to tearme yt) he
C alleageth this saing of Chryste, *Hoc facite*. Doo this: wherunto he addeth his exposition saing: *that ys to saie, practise this, that I haue here doen, and that in soche forme and sorte, as ye haue seen me doo yt.* Thus moch this Proclamer. *Fol.* 34.

As by this his exposition, yf yt were aught wourth, he maie seem to proue, that forasmoche as Chryst did not receaue alone, but gaue also to the Apostles, the ministre maie not receaue alone, but must also geue to other: So likewise yt proueth aswell, that forasmoche as Chryste reserued no parte of the Sacrament, no more shoulde the Churche nowe.

Yt ys a great libertie that this man taketh vnto him self, to make soche expositions as liketh him self, and vpon his owne exposition to grownd an argument to condemne the practise of the wholl Church, as though yt were *Locus Topycus*, a sure grownded argument, when yt ys fownded but vpon his owne authoritie. I haue not redde this maner of exposition in anie catholike Authour, auncient, or of the later daies, that these woordes of Chryst (do this) shoulde be a charge and commaundement to celebrate the memoriall
D of Chrystes death in the same sorte and maner, that Chryst did: but raither that his bodie and blood shoulde be receaued in the Sacrament, as the Substance whervpon the memoriall should be grownded, withoute anie charge geuen of the maner and forme. So doth Saincte Hierom expownde these woordes, referring the commaundement to the doing of the thing, and not to the doinge of the maner for the memoriall of Chryste.

In 11. cap. 1. Cor.

This ys his saing: *Ideò hoc Saluator tradidit Sacramentum, vt per hoc semper commemoremus, quia pro nobis est mortuus. Nam & ideò cùm accipimus, à sacerdotibus commonemur quia corpus & sanguis est Christi, vt beneficijs eius non existamus ingrati.* Therfor our Sauiour deliuered this Sacrament, that by this we shoulde allwaies remembre that he died for vs. For therfore also, when we receaue, we are putte in minde by the preistes that yt ys *the bodie and bloode of Chryste*, that we shoulde not be vnthankfull for the benefittes receaued. Thus sainct Hierom.

In 11. 1. Co.

Chrysostom also dissenteth not from this maner of exposition. For thus he saieth: *Deinde de cœna illa referens, præsentia his, quæ tunc fuerant, copulat, vt quemadmodum in illa ipsa vespera, & mensa dispositi, ab ipso Christo hoc acceperunt sacrificium: ita & nunc disponerentur, & inquit: Quotiescunque comederitis panem hunc, & sanguinem hunc biberitis, mortem Domini annunciabitis donec veniat. Quemadmodum Christus & in pane, & in calice, in commemorationem hoc facit, dicit; cuius am nobis aperiens, quare mysterium daret, cum alijs hanc esse dicens sufficientem nobis ad pietatem. Nam cùm intelliges, quid propter te Dominus passus est, sapientior effuteris. Ita & ipse iterum inquit: Quotiescunque manducaueritis, mortem eius annunciabitis. Et hæc illa Cœna est.* Afterward speaking of that supper he coopleth thinges present, to those that then were, that as in the same euentide and table, they being disposed did receaue of Chryste him self this sacrifice: euen so nowe also they shoulde be disposed, and saied. *As often as ye shall drinke this bloode*, ye shall declare the death of our Lorde vntill he come. For as Chryst both at the bread, and at the cuppe saied: Do this in my remembrance, opening a cause why he wolde geue the mysterie among other, saied this to be sufficient to godlinesse: For when thowe shalt vnderstande what our Lorde hath suffred for thee, thowe shalt be made the wiser. Euen so he also saieth again: As often as ye shall eate, ye shall declare his death, and this ys euen the same Supper. Thus farre Chrysost.

Chrystes woordes, This do ye, &c. Be referred to the substãce, not to the maner.

In whose woordes, as well as in saincte Hieroms, we see this commaundement of Chryst (*Hoc facite*, do this) to be referred to the Substance, that ys, to the bodie and bloode of Chryste to be receaued for his memoriall, and not to the maner of receauing.

And by the waie (gentle reader) note and beare awaie these woordes of saincte Hierom, that he saieth, that *when we receaue, we are admonished of the preistes that yt ys the bodie and bloode of Chryste*, wherby we are taught both wherunto tendeth the commaundement of Chryste, and also what we receaue in that holie and honorable Sacrament.

What S. Paule calleth the cuppe Chrysost. calleth yt to bloode

I wishe also that Chrysostome might be noted, howe he vttereth the woordes of saincte Paule. Saint Paule saieth thus: *As often as ye shall eate this bread, and drinke this cuppe*: Chrysostom thus: *As often as ye shall eate this bread, and drinke this bloode*: not reporting euery wher the verie woordes of saincte Paule, but raither the sense, and vnderstanding. So whe saincte Paule calleth yt the cuppe of our Lorde, this mã expownding S. Paule calleth ye the blood of Chryst, wherby we are taught, what ys in the cuppe of our Lorde, euē the bloode of Chryste, and not bare wine, yf yt be so in that parte of the Sacramẽt, the in the other ys the bodie of Chryst, and not bare bread.

Euth. in 26 Matth.

But to return to our pourpose: *Euthymius* also expowndinge the saied woordes of Chryst, vnderstandeth them not of the maner, but of the Substãce These be his woordes: *Ait autem Lucas hoc quoque dixisse Christum: Hoc facite in mei recordationem, hoc, inquit, holum mysterium, & non illud vetus illud mysterium in recordationem inductum est salutis Hebræorum primogenitorum in Ægypto, ac libertatis*

A *ac libertatis Hebræorum: hoc autem in recordationem Domini. Per tale enim ſacrificium reminiſcimur, quòd corpus ſuum in mortem tradiderit, & ſanguinem ſuum effuderit, ac ita continuitate, memoriam renouamus.* Luke ſaieth that our Lorde alſo ſaied: *Do ye this in my remembrance. This newe myſtery* (ſaieth he) *and not that olde.* For trulie that olde myſterie was inſtituted in the remembrance of the ſauing of the firſt born of the Hebrues, and of the deliuerance of the Hebrues. But this ys in the remembrance of our Lorde. *By ſoche a ſacrifice* we remembre that he deliuered his bodie to death, and ſhed furth his bloode, and ſo by continuance we renewe memorie. Thus moche *Euthymius*. Who as the other Fathers aboue alleaged, vnderſtanderh Chryſtes commaundement of the ſubſtance of the Sacrament, no mencion made of the maner.

After theſe to ſee ſome of the later writers, howe they vnderſtood theſe woordes, yt ſhall not be amiſſe, that hauing the mindes of men of diuerſe ages, what the true vnderſtanding ys, yt maie the better appeare.

Sainct Thomas, among learned and holie men, that haue ben with in theſe foure hundreth yeares, a man right famouſe ſaieth thus: *Hoc facite &c.*

B *Iniungit vſum huius Sacramenti, dicens: Hoc facite, quotieſcunque ſumetis in meam commemorationem, id eſt, in memoriam meæ paſſionis.* Do this &c. He commaunderh the vſe of the Sacramẽt, ſaing: This do ye as often as ye ſhall receaue, in my commemoracion, that ys in the memorie of my paſsion. *Tho. Aquin. in 11.1.Co.*

And again he ſaieth: *Mortem Domini annunciabitis repræſentando eam, per hoc Sacramentum.* Ye ſhall ſhewe furth the death of our Lorde, repreſenting yt by this Sacrament.

Hauing no regarde of the contempt of the Aduerſarie contemning the learned men of the later age, I will among manie that maie be brought, for the auoiding of tedioufneſſe, and yet to ſhewe the conformitie of doctrinẽ in this age, with the auncient age, bring the expoſition of one named Hugo, whoſe ſaing ys this. *Dixerat quod ſumerent corpus Domini, &*

C *ſanguinem in commemorationem eius, hic determinat in quam: quia in Dominicæ paſſionis.* He had ſaied, that they ſhoulde receaue the bodie and blood of oure Lorde in the remembrance of him. Here he determineth in what remembrance. In the remembrance (ſaieth he) of our Lordes paſsion. *Hugo Car. in 11.1.Co.*

Nowe ye haue heard diuerſe expownding theſe woordes, *Hoc facite* (do this) all agreing that they are to be refered, and vnderſtanded to and of the ſubſtance and vſe of the Sacrament, that ys, that yt ſhoulde be receaued in the remembrance of Chryſtes paſsion and deathe. But that we are by thoſe woordes commaunded to obſerue that maner and forme, that our Sauiour obſerued in his miniſtracion, otherwiſe then ys ſaied both in the laſt chapiter, and in this alſo, ther ys no one title in theſe Authours. *The Proclamer vſeth his owne authoritie in expounding the ſcriptures for he hath none other.*

By this then yt maie well be thought and ſuppoſed, that this man vſing his abſolute authoritie, for lacke of other helpe, had iuuented and framed ſoche an expoſition vpon this ſcripture, as was not knowen to the auncient expoſitours, nor yet to them of the later time, and ſo verie like neuer ſeen written, or heard ſpoken before this time. And yet with a pretenſe of ſimplicitie and ſynceritie, yt ys commended to the people, as

D the trew ſyncere woorde of God, when yt hath neither Gods woorde, nor aide of holie Fathers to bear yt, but ys a plain inuencion of his owne, void of all trueth.

Thus moche being doen by authoritie, I ſhall alſo by good reaſon proue his expoſition falſe. For he him ſelf graunteth that for fiue or ſixe hundreth yeares after Chryſte, the Churche vſed the inſtitucion of Chryſt purelie *The Proclamer his expoſition impugned by reaſon.*

and well, without the breach of Chryſtes woorde or commaundement. But for the moſt parte of that time they did not obſerue the practiſe of Chryſtes inſtitucion in ſoche forme and ſorte as he did him ſelf. Wherfor to practiſe that, that Chryſte did in his laſt ſupper in ſome other maner or ſorte then he did, ys not the breach of his woorde. Yf yt be not the breach of his woorde, then ys this mans expoſition falſe.

Maſſes in the primitiue church varied frō the forme and maner of Chryſtes inſtitucion.

That the primitiue and auncient Church vſed an other forme and maner in the miniſtracion of the Sacramēt, then Chryſt did in the inſtitucion of the ſame, the Maſſe of ſaincte Iames, of the whiche this man maketh mencion, the Maſſe of ſaincte Baſill, the Maſſe of Chryſoſtome, the Maſſe vſed in Miſlan by ſainct Ambroſe, with the whoſl practiſe as well of the Apoſtles, as of other doth moſte manifeſtlie teſtifie. And theſe Maſſes vſed in the primitiue and auncient Churche did all agree in the Subſtance of the Sacrament: But in the forme, maner, and ſorte of miniſtracion, ther was great diuerſitie, one moche varieng from an other, and euerie one of them varieng from the maner that Chryſte vſed, and yet euery one godlie and good. We maie then concludde that either the primitiue and auncient Churche, varieng from the forme and ſorte of Chryſtes miniſtracion, did offende, which ys not to be thought, or ells that this Proclamer ſo wreſting the ſcripture to maintien his falſe Doctrine, hath offended, which I dare auouche, maie well be ſaied.

Proclamer his reaſon impugned by his owne practiſe.

We maie alſo impugne this expoſition, by this mans owne practiſe, who being ſoche a preciſe reformer of the abuſes of the Church (as he termeth yt) will not in his doinges committe anie notoriouſe abuſe, howe ſo euer he doth in his woordes. Yt ys notoriouſe that he miniſtreth in other ſorte and forme then Chryſt did. Wherfor yf ther be no abuſe in his doing, ther ys abuſe in his ſainge. For his ſaing, and doing in this matter be plainly contrarie. He ſaieth we muſt practiſe in ſoche ſort and forme as Chryſte did, but his doinges be not in ſoche ſort and forme as Chryſt did. That his forme ys not ſoche as Chryſt vſed, yt ys more manifeſt then I neade to make reherſall.

I am not certen but I iudge the beſt.

For Chryſt miniſtred when the Apoſtles had eaten: this man when the people be faſting. Chryſte in the euening: this man in the morning. Chryſte with vſuall vuleauened bread: this man withe wafer cakes. Chryſte without any other ſtraung garment then his owne vſuallie worn: this man in other garmentes appoincted to that pourpoſe. Chryſt did ſitte with the twelue: this man ſtandeth with an vncertain nombre, with manie other like.

And here yf this expoſitour will haue his expoſition ſtreictly laied to all the forme & ſorte of Chryſtes doing in his ſupper: I wolde learn of him, whether I knowing a man to be farre vnworthie to receaue the bleſſed Sacrament, ſhall admitte him to the table, and miniſtre vnto him notwithſtanding his vnwoorthineſſe, bycauſe that Chryſt did knowe Iudas to be vnwoorthie and yet miniſtred to him.

But to return, ye maie perceaue that the forme and ſorte, which this man vſeth in his communion, ys moche in many thinges diſcrepant from the doinges of Chryſt in his ſupper. And yet I ſuppoſe, that he thinketh well of him ſelf in his ſo doing. Yf then his doing be good: then ys his expoſition naught.

Chryſtes maner in miniſtraciō of the Sacramēt neuer ſince vſed.

And to cōclude, ſeing the Apoſtles, the Fathers of the primitiue Churche, the auncīēt doctours that were within three, foure, and fiue hundreth yeares of Chryſt

A of Chryſt, obſerued not the forme and ſort that Chryſte vſed in the miniſtracion of his Supper, nor any other age ſince that time, neither this man himſelf hath or dothe practiſe the ſame, we maie boldelie ſaie, that yt ys no charge geuen of Chryſte to do all thinges in the miniſtracion in ſoche ſorte and forme as he did, but the ſubſtance doen, the other thinges be of no neceſſitie, but be at the libertie of the Churche to diſpoſe and ordre, as yt hath doen. Then as manie thinges haue ben doen aboute the miniſtracion, whiche Chryſt did not: So maie reſeruacion be doen, though Chryſte did yt not.

This argument then being, as I truſt, fullie ſolued, I finde nothing in his ſermon, that he obiecteth againſt this matter of reſeruacion directlie. But I finde a prettie ſleight that he vſeth, as therby to make his audience beleue, that to reſerue the Sacramẽt ys an abuſe, whiche ſleight when I haue opened to the reader, he ſhall I truſt perceaue, that vnder the pretence and cowntenance of ſynceritie, and ſimplicitie, he iugleth with craft and ſubtletie.

For the better perceiuing of this ſleight, yf ye do not remembre what ys
B alleaged oute of Tertullian, and ſaincte Ciprian in the xxiiij. chapiter of this booke, haue recourſe thither, and reade them. This Proclamer being preſſed with thoſe places (for they make mightilie and directlie againſt him in this matter) enombring diuerſe and ſondrie abuſes of the Sacramentes of Baptiſme, & of the bodie and bloode of Chryſt, yt liked him to putte that, that Tertullian and Ciprian ſpake of the Sacrament reſerued and receaued of good women, among his abuſes, wherin in dede he moche abuſeth him ſelf. His woordes be theſe:

In the time of Tertullian and ſaincte Cyprian, whiche was a thouſande and foure hundreth yeares agon, women commonly tooke the Sacrament home with them in their napkins, and laied yt in their cheſtes, and receaued a porcion of yt in the morning before other meates.

A ſleight of the Proclamer to abuſe Tertul. and S. Cyprian.

See ye not howe by this ſleight, he wolde daſell the eyes and iudgement of the reader, that when he ſhoulde happe to read theſe places, he ſhoulde
C repute and eſteem thẽ, not as good examples, but as abuſes, and ſo ſhaddowe the matter of reſeruacion whiche they proue. But dothe he finde this ſpoken of Tertullian as an abuſe? Dothe Tertullian ſo terme yt? Naie I am ſure he doth not. Yf Tertullia doo not ſo accõpt yt, whie dothe this newe maker of abuſes ſo terme yt? Tertulian ſpeaketh of yt as a thing well doen, what commiſſion then aboue Tertullian had this man to ſaie yt ys euell doen.

As for ſaincte Ciprian the Aduerſarie perhappe wolde gloſe yt a litle, and proue yt an abuſe, bycauſe the woman, whẽ ſhe opened her coafer, wher the holie Sacrament laie, ther ſprang oute a fire that feared her, that ſhe durſt not touch yt. But let the Proclamer veiue that place of ſaincte Cyprian well, and he ſhall finde none other abuſe mencioned ther of him, but that the woman wolde haue preſumed to touche *the holie thinge of our Lorde* (as he termeth yt) with vnwoorthie hãdes. This ys the abuſe that S. Cyprian reherſeth ther. But that ſhe reſerued yt, he accompteth yt no abuſe. For ther ys no ſoche woorde in ſaincte Cyprian. Wherfore Reader, be ware of ſoche
D ſleightes, and by this perceaue, that all ys not trewth, that this man ſo glorioulie ſetteth furth.

And yf he accompt yt an abuſe, bycauſe they caried yt home, what will he ſaie to the vſe of the Churche in the time of *Iuſtinus* Martyr? was not then the Sacrament caried home to ſoche as were abſent? This holie man ſo teſtifieth ſaing thus: *Cùm autem is qui præeſt gratias egerit, & totus populus approbauerit,* *Iuſt. in Apologia.*

approbauerit, hi, qui vocantur apud nos Diaconi, distribuunt vnicuique præsentium, vt participent de pane, in quo gratiæ actæ sunt, et de vino et aqua, et ijs qui non sunt præsentes deferūt domū. Whē he that ys cheif hath geuē thankes, and all the people hath cōsented to yt, these, that with vs be called Deacons, do distribute of the cōsecrated bread, and of the wine and water, to euery one that ys present to receaue, and to those that be absent they carie yt home. Thus *Iustinus*.

The Sacramēt caried home to thē that were absent.

Sainct Basill also wittnesseth that holie men liuing in wilderneſſe did reserue the Sacrament in their Cells, and as deuocion moued them, receaued yt. Thus he saieth: *Omnes in eremis solitariam vitam agentes, vbi non est sacerdos cōmunionem domi seruantes, à seipsis communicant.* All that lead solitarie liues in the wilderneſſe, wher ther ys no preist, keping the Sacrament in their houses, receaue yt by them selues. Thus sainct Basill.

Epist. ad Cæsariam Patriciam.

Saincte Hierom also in his Apologie against Iouinian, testifieth that the people of Rome in his time vsed to kepe the Sacrament in their houses, and receaued yt by them selues.

The Sacr. reserued in Rome in S. Hieroms time.

Nowe yf the Sacrament were caried to the houses of soche as were absent (as appareth by Iustinus) and of diuerse kept to be receaued as deuocion serued (as ys wittnessed by saincte Basill, and saincte Hierom) And so to doo was thē the vse of the Churche, yt doth well appeare that for soche godlie purposes, to carie yt home and to reserue yt, ys no abuse. Wherfor in this that the Proclamer accompted yt an abuse bycause yt was caried from the Churche, and receaued at home (as before ys saied) in making that accompte he moche abuseth him self.

And here, Reader, beside that good vse to carie the Sacrament to soche as neaded yt, ys ther not in Iustine a good argument for reseruacion? was not the Sacrament, when all the Communion was doen in the Churche, reserued to be caried to them that were absent? Nowe yf yt maie be reserued but so long time, why maie yt not be kept a longer time? Yf not a longer time, let the Proclamer bring furthe the iust prescript time oute of the Scriptures, the Doctours, or Councells, and we shall regarde the prescription, yf he can not (as I am sure that he can not) let him ceasse with these his vain inuēted trifles to vexe, disturbe, diuide, molest and slaunder the catholike Churche, and let him acknowledge that the Churche in these our daies, cariēg the Sacrament to soche as be sicke, and to soche as cā not come to the Church, offendeth not, neither abuseth the Sacrament in so doing, but foloweth the godlie example of the auncient catholique Churche, as nowe ye haue heard to the full testified.

The church nowe reseruing the Sacr. and sending yt to the sick offendeth not

And wher the Churche kepeth and reserued the Sacrament on the altar, or ells wher, let him knowe by saincte Basill, and saincte Hierom, that so yt was in their time, and from the beginning likewise reserued and kept, so that the Churche neither in sending the Sacrament to sicke folkes, or other absent in their necessitie, neither in keping yt in the churche, dothe other wise then was doen in the primitiue Churche.

Wherfor I wishe thee (gentle Reader) to staie thy self, and not to suffer thy self to be caried awaie with soche vain, diuerse, and straunge Doctrines, but consider well the practise of the Churche declared vnto thee in this matter. Consider the vse of reseruacion through oute all the Churche vntill this time of Scisme and heresie, to be doen not onelie in Englonde, but in all Realms Chrystened, whiche being so vniuersallie receaued, maie not be thought to be euell doen, or anie abuse to be therin committed: but yt aught with all humbleneſſe to be obeied, receaued, and folowed.

For

A For two thinges by the doctrine of saincte Augustine must we obserue: the one ys what so euer ys taught vs of the Scripture: the other, what we finde obserued throughoute all the Churche. Soche rule gaue he to *Ianuarius*: *Si quid diuinæ scripturæ præscribit autoritas, non est dubitandum, quin ita facere debeamus vt legimus. Similiter etiam si quid per orbem frequentat Ecclesia. Num hoc quin ita faciendum sit, disputare, insolentissimæ insaniæ est.* What soeuer the authoritie of the diuine scripture prescribeth vnto vs, ther ys no doubte but we aught euen so to doo as we read, likewise what soeuer the Churche vsith throughoute the worlde. For to dispute whether this shoulde be so doen or no, yt ys a most presumptuouse madnesse. Thus saincte Augustin,

Ad Ianua. Epist. 118. What soeuer the Churche useth throughout the worlde yt ys to be obserued.

Seing then reseruacion ys and hath ben vsed throughe oute all the Churche: And yet nowe this Proclamer withoute anie authoritie maketh his proclamacion against yt, ys not he conuinced by the sentence of saincte Augustine, to be a presumtuouse madde man, or presumptuouslie madde? For although the scripture geueth no cõmaundement for reseruacion, as yt doth not also for receauing in the morning, and before meate, yet the vse and cu-

B stome of the people of God, and the commaundement of the elders are to be holden for a lawe, as saincte Augustine saieth in an other place: *In his rebus, de quibus nihil certi statuit scriptura diuina, mos populi Dei, vel institutia maiorum pro lege tenenda sunt. Et sicut præuaricatores Diuinarum legum: ita contemptores ecclesiasticarum consuetudinum coercendi sunt. Si quis autem videtur contentiosus esse, nos talem consuetudinem non habemus, neque Ecclesia Dei.* In these thinges of the whiche the scripture of God hath determined nothing certen, the custome of the people of God, or the ordinances of the elders, are to be holden for a lawe. And as the breakers of the lawe of God: so the contemners of the ecclesiasticall ordinaunces, or customes of the Churche, are to be punished. But yf anie man seem to be contencious, we haue no soche custome, nor yet the Churche of God.

Ad Casulanum Epist. 86. Ordinaunces of the elders to be holden for lawes, wher scripture prescribeth not.

Thus ye see, what be saincte Augustines rules in soche matters, as be not expressedlie determined by the scriptures. Ye heare howe the decrees, com-

C maundementes, and the customes of the people of God (howe soeuer yt liketh this newe reformer to mocke and skorn them) by the minde of saincte Augustine, are to be holden for hawes, and the contemners of them are to be punished.

These matters with me seeme to haue weight, but with soche as can swallowe a Camell, and choke with a gnatte, perchaunce they seem light enough. But yet howe a priuate person maie breake a common ordre, vniuersalie receaued, whiche is not against the scriptures, I knowe not. But of this matter for aunswer to this Proclamer, I trust ther ys sufficientlie saied. Wherfore leauing yt, I will proceade further in the order of my matter cheifly pourposed and intended.

THE EIGHT AND TWENTETH CHAP. BEGINNETH to speake of the prophecies, and first of the prophecie of the preisthead of Chryst after the ordre of Melchisedech.

D NOwe after the figures, whiche in a darke maner did as yt were painte the mysteries of Chryste being applied to the same, by ordre folowe the prophecies, whiche also spake before of the same mysteries. Among the whiche that Prophecie shall be first spoken of, that aunswereth the first figure. Whiche figure was

of *Melchiſedech*, anſwerablie to whiche the Prophet Dauid prophecied thus: E
Pſal.109. *Iurauit Dominus, & non pœnitebit eum, tu es ſacerdos in æternum ſecundùm ordinem Melchiſedech.* Owre lorde hath ſworn, and yt ſhall not forthinke him. Thowe arte a preiſt for euer after the ordre of *Melchiſedech*.

That this prophecie ys ſpoken of Chryſte, he himſelf proueth in the Goſpell, wher we read that the Phariſeis being gathered to gether, Chryſt asketh
Mat.22. them a quieſtion, ſaing: *Quid vobis videtur de Chriſto? Cuius filius eſt? Dicunt ei Dauid. Quomodò ergo Dauid in ſpiritu vocat eum Dominum, dicens: Dixit Dominus Domino meo, ſede à dextris meis, &c. Si ergo Dauid in ſpiritu vocat eum Dominum, quomodo filius eius eſt?* What thinke ye of Chryſt? Whoſe Sonne ys he? They ſaied vnto him: The Sonne of Dauid. Howe then dothe Dauid in ſpirit call him Lorde, ſainge: The Lord ſaied vnto my Lorde, ſitte thowe on my right hand, &c. Yf then Dauid in ſpirit call him Lorde howe ys he then his Sonne?

By which allegacion of our ſauiour Chryſte yt ys manifeſt, that this pſalme ys to be vnderſtanded of him, whiche alſo hath ſome proofe of the Pha- F
riſeis ſo to be. For when they heard Chryſt alleadge this pſalme, and being learned in the lawe knewe that yt was prophecied of Meſſias, though they were ſo confounded, that they coulde not anſwer a woorde: yet they ſaied not that this pſalme ys not vnderſtand of Chryſt, whiche they wolde not haue ſpared to doo, yf in the common opinion of learned men yt had ben ſo vnderſtanded, raither then they wolde haue ſuſteined ſoche confuſion as to be put to ſilence. Wherfor by this yt maie appeare that the common opinion of the Iewes was alſo, that this pſalme was a prophecie of Chryſte. Amonge the whiche Iewes one *Rabbi Ionathas* a man of great authoritie among them, an *Rabbi Barachias* being writers bothe do expownd this Pſalme of Chriſte.

But what neadeth me ſeke for proof ſo farre of, ſeing that ſaincte Peter in the Actes, and ſaincte Paule in his firſt epiſtle to the Corinthians, and to the Hebrues maie ſuffice to proue this matter.

Act.2. Saincte Peter in the Actes doth alleage the ſame pſalme vnderſtanding G
1.Cor.15. yt of Chryſt. Sainct Paule to the Corinthians applieth the ſame pſalme to Chryſte ſaing. *Oportet illum regnare, donec ponat omnes inimicos ſub pedibus eius.* He muſt reign, till he hath putte all his enemies vnder his feete.

But to the Hebrues he moſt fullie and plainlie teacheth the ſame, prouing
Hebr.1. firſt therby the excellency of Chryſt aboue the Angells, and ſaieth: *Ad quem autem Angelorum dixit aliquando: Sede à dextris meis, donec ponam inimicos tuos ſcabellum pedum tuorum?* Vnto whiche of the Angels hath he ſaied at anie time, Sitt thowe on my right hand, till I make thy enemies thy foote-ſtoole? All theſe alleadged do well proue this pſalme to be a prophecie of Chryſte.

But yet ſainct Paule proceading, commeth ſomwhat nearer to the pourpoſe, and applieth the verſe of this pſalme firſt aboue alleaged, vnto Chryſte in mo places then one, prouinge therby the ceaſſing of the legall preiſthead, for that Chryſt was nowe commed the preiſte after the order of *Mechiſedech*. And firſt declaring that Chryſt did not vſurpe his preiſtheade, H
Hebr.5. but that he was appointed to yt by God, he ſaied: *Sic & Chriſtus non ſemetipſum glorificauit vt Pontifex fieret, ſed qui locutus eſt ad eum, &c. Tu es ſacerdos in æternum ſecundùm ordinem Melchiſedech.* Euen ſo Chryſte alſo glorified not him ſelf to be made the high pteiſt, but he that ſaid vnto him, &c. Thowe arte a preiſt for euer after the order of Melchiſedech.

And

A And declaring the great benefitte, that came by him being the high preist to all beleuers, he saieth again: *Et consummatus factus est omnibus obtemperantibus sibi causa salutis eterne, appellatus à Deo Pontifex iuxta ordinem Melchisedech.* And he being perfight, was the cause of eternall saluacion vnto all them that obeied him, and ys called of God an high preist after the ordre of Melchisedech. *Ibid.*

Likewise he calleth him in the VI. chapiter. And the wholl VII. chap. he occupieth in applieng *Melchisedech* to Chryst, prouing by this prophecie, the abrogacion of the preisthead of the lawe, and so consequētlie of the lawe yt self. Wherfore he saied. *If nowe therfore perfection came by the preistheade of the Leuites (for vnder that preisthead the people receaued the lawe) what needeth further, that an other preist shoulde rise to be called after the ordre of Melchisedech, and not after the order of Aaron? For yf the preisthead be translated, then of necessitie must the lawe be translated also, &c. For after this maner dothe he testifie, Thowe arte a preist for euer after the order of Melchisedech. Then the commaundement that went before ys disanulled, bycause of weakenesse and vnprofitableneſſe.* *Hebr.7.*

B And further declaring the excellencie of Chrystes preisthead aboue the preisthead of Aaron, he saieth: *For these preistes were made withoute an othe, but this preist with an othe, by him that saied to him: The Lorde sware and will not repent him. Thowe art a preist for euer, after the order of Melchisedech.*

Thus as the lawe of nature hath in Melchisedech figured Chryste, And the lawe of Moyses by prophecie foresspoken yt: So hath the lawe of the Gospell (as ye haue nowe learned by sainct Paule) fullfilled the same, and most plainlie and euidentlie proued yt so to be.

Yf then Chryste be a preist after the order of Melchisedech, we must seke what the order of the preistheade of Melchisedech ys, and wherin yt consisteth. And therbie shall we knowe the preistheade of Chryste, & wherin yt consisteth.

Sainct Paule generallie declareth the order of a preist when he saieth: *Omnis namque Pontifex ex hominibus assumptus, pro hominibus constituitur in ijs, quæ sunt ad Deum, vt offerat dona & sacrificia pro peccatis.* Euery high preist, that ys taken from amonge men, ys ordeined for men in thinges perteining to God, to offer giftes and Sacrifices for sinne. *Hebr.5.*

By whiche descriptiō of saincte Paule yt dothe appeare, that the order of preisthead standeth in two partes: The first he teacheth when he saieth: *Pro hominibus constituitur in ijs, quæ sunt ad Deum.* He ys ordeined for men in thinges perteining to God. Wherby ys ment, the preaching to the people, and teaching them the lawes of God, and ministring the Sacramentes to them, as yt was saied vnto Moyses: *Esto tu populo in ijs quæ ad Deum pertinent, vt referas quæ dicuntur ad eum, ostendasque populo ceremonias & ritum colendi, viam per quam ingredi debeant, & opus facere.* Be thowe vnto the people to Godward, that thowe maist bringe the causes vnto God. And thowe shalt teache them ordinaunces and lawes, and shewe them the waie, wherin they must walke and the worke that they must doo. *Ordre of preisthead standeth in two partes.* *Exod.18.*

D The seconde parte of the order of preistheade standeth in offring giftes, and sacrifices for the sinnes of the people.

Then they that be called of God, as was Aaron, and doo preach and teache one faith of God vnto the people, and offer vnto God one maner of sacrifice, they be of one order of preistheade. So that these two must concurre, or ells yt ys not a perfight order. For Elias the prophet of God, and the preistes *3. Reg. 18.*

preistes of Baall did offer one maner of thinge in sacrifice (for they both offred oxen) yet they differed in preisthead. For Helias was the preist of God, the other the preistes of Baall. And why was this difference? bycause they taught not one faithe in one God,

Gen.14. Leuit.8. Heb,5.

Melchisedech and Aaron taught one God, and were bothe preistes of God. For Melchisedech was the preist of the most high God, as the booke of Genesis witnesseth, and Aaron was called of God, as the booke of Leuiticus, and saincte Paule to the Hebrues testifie. And yet they were not of one order of preisthead, bycause their sacrifices were not of one maner.

By this then yt maie be taken for a trueth, that Chryst, not being a preist after the order of Aaron, but after the order of Melchidech (whiche two orders differed not in faith, but in maner of sacrifice) ys so called a preist after the order of Melchisedech for the maner of the sacrifice. For he must agree with Melchisedech in that thing, that maketh the difference betwixt the order of Aaron, and the order of Melchisedech, and that was and ys in the maner of sacrifice. For Aaron offred in blood, the other in bread and wine.

Obiection.

But here the Aduersarie will saie, that Chryst ys not likened to Melchisedech for anie sacrifice by all the processe of saincte Paule. But for that Melchisedech was *Rex Salem*, kinge of Salem, and withall the preist of God, and for that he was without Father, without Mother, hauing neither beginning of daies nor ending, in these pointes he ys the figure of Chryste, who ys both king and preist, hauing no Father in earth, nor mother in heauen, neither as concerning his Godhead anie beginning, and as touching his Godhead and Manhead no endinge. And so ys he a preist for euer.

Principall entent of S. Paule in his epist. to the Hebrues.

To this I saie, that the thing that saincte Paule principallie intended, ys to be considered. And then yt shall easilie be perceaued, why he did not make rehersall of the maner of the sacrifice of Melchisedech, nor mencion of the doing of the same in Chryste.

The principall entent of saincte Paule in this place was to proue and make manifest the excellencie of Chryst and his preisthead, aboue Aaron and his preisthead. Whiche excellencie in nothing more appeared then in that, that Chryst was an euerlasting preist, and his preisthead euerlasting, and not in the maner of sacrifice. For yf he had alleaged that Melchisedech did sacrifice in bread and wine, The Hebrues wolde quickly haue saied, that their sacrifices in that respecte moche excelled, and had a moche more glorioufe shewe and countenance, then the sacrifice of Melchisedech, being but bread and wine. And therfor saincte Paule omitted to make mencion of the sacrifice, and choose to speake of that, that mooste manifestlie, and also inuinciblie proued the excellencie of Chryst and his preistheade aboue the preist and preisthead of the lawe. And therfor emong other pointes declaring the excellencie of Chryst, as that he was made a preist with an othe, other withoute an othe, last as the cheifest he reherseth his eternitie saing: *Among them (meening the preistes of Aaron) manie were made preistes bycause they were not suffred to endure by reason of deathe: But this man bycause he endureth euer, he hath an euerlasting preistheade. Wherfore he ys able also euer to saue them to the vttermost, that come vnto God by him. Seing he euer liueth to make intercession for vs.*

Why S. Paule spake nothing of the sacrifice of Melchisedech in his epist. to the Heb.

Heb.7.

Thus

A Thus nowe ye maie perceaue that the obiection of the Aduerſarie ys aunſwered, when ſaincte Paules principall entente ys once knowen.

Yf by the ſacrifice of Melchiſedech, the excellencie of Chryſt might as well haue appeared to the Hebrues (who as yet were ſoche, as *Quibus lacte opus erat non ſolido cibo*, whiche had neade of milke, not ſtrong meate, and coulde not beare the myſteries of our faith) as by his eternitie, be you well aſſured, Saincte Paule wolde not haue omitted yt. But bycauſe in the conceit of the Hebrues, their ſacrifices appeared to them more glorioufe, and more excellent then the ſacrifice of Melchiſedech: therfore ſaincte Paule did not ſpeake of yt.

But yet the Aduerſarie, who can not ceaſſe to impugne the trueth, when he ſeeth that he can not preuaill with his firſt obiection, he hathe inuented an other whiche ys ſoche one as men ouercommed with furie and malice do make. Whoſe reaſon and knowledge being obſcured do ſpeake they can not tell what, and in that rage vtter as ſoen a falſehood as a trueth, and hauing no ſownde Iudgemẽt, ſaie good ys euell, and euell ys good, darkeneſſe light,
B and light darkeneſſe. Their obiection ys this.

Melchiſedech (ſaie they) did not offer bread and wine in ſacrifice, but he mett with Abrahã retourning from the ſlaugter of the Kinges, and brought furth bread and wine, as yt were to welcome Abraham homewarde from the battaill. For the ſcripture (ſaie they) hath not in that place of Geneſis the woorde *offerre*, to offer but *proferre*, to bring furth. For the text ys: *At verò Melchiſedech Rex Salem proferens panem & vinum.* And Melchiſedech king of Salem brought furth bread and wine, and bleſſed him. *Obiection of the Aduerſaries.*

This obiection ys ſo vain that yt ys raither woorthy to be exploded, then with penne to be remembred, raither to be laught and hiſſed at, of the children in the ſchooles, then to be anſwered and ſolued. Notwithſtanding that the vanitie of the ſame maie the better appeare to the reader, and that he alſo maie be ſatisfied, yt ſhall be anſwered both by Scriptures, and alſo by the eldeſt and nobleſt learned men of Chryſtes Parliament houſe. *Thanſwere*

C Yt ys manifeſt by that, that ys aboue ſaied, that one of the partes of the function of a preiſt ys to offer ſacrifice. Nowe for aſmoche as the Scripture, when yt ſaied that Melchiſedech brought furth bread and wine, and immediatelie added: *For he was the preiſt of the moſt high God*, what dependance ys ther of this one parte of this ſcripture to the other, or why ſhoulde this that he was the preiſt of the moſt high God be added, as the cauſe why he brought furth bread and wine, but that he as the preiſt of God, had ſacrificed that, that he brought furth? What direct cauſe ys yt, that Melchiſedech, bycauſe he was the preiſt of the moſt high God, ſhoulde bring furth bread and wine? Yt ys nothing perteigning to the preiſtheade to bring furth bread and wine, in the abſolute or bare reſpecte of bread and wine, but in the reſpecte that bread and wine were the thinges, that he did vſe in ſacrifice, whiche he had at that time offred to God for a thankes geuing for the victorie of Abraham, ſo yt apperteineth to the preiſthead. And this parte of the text (*for he was the preiſt of the moſt*
D *hig God*) maie very well be added as the cauſe, as in verie dede yt ys. Otherwiſe the bringing furth of bread and wine ys not apperteining to the Preiſthead, neither to be the preiſt of the moſt high God ys or can be the directe and propre cauſe of the bringing furth of bread and wine. *Yt perteined not to Melchiſedech his preiſthead to bring furth: but to offre bread and wine.*

Thys

This vnderstanding the verie connexion of the scripture and dependece of the same, enforceth vs to take, and none other can be admitted. And thus the scripture taken in his owne natiue sense, and then to saie, he brought furth bread and wine, doth nothing improue the sacrificing of Melchisedech in bread and wine, as more at large yt shall appeare to yowe, when we come to heare the Fathers.

Nowe for somoche as Melchisedech did sacrifice in bread and wine, and to sacrifice ys one of the essentiall and necessarie partes of preisthead, and Chryst ys a preist after the order of Melchisedech, of necessitie he must then doo sacrifice withe bread and wine. This necessitie sainct Paule affirmeth to the Hebrues: *Omnis namque Pontifex ad offerenda munera & hostias constituitur, vnde necesse est & hunc habere, quod offerat.* Euery high preist (saieth he) ys ordeined to offer giftes and sacrifices, wherfor yt ys of necessitie, that this man also haue somwhat to offer.

Chryst executed his preisthead after the ordre of Aaron vpon the Crosse, but after the ordre of Melchisedech in his last supper.

Chryste then beinge a preist after the ordre of Melchisedech, must nedes haue somwhat to offer after the maner of that order. But we neuer redde that he made anie mo oblacions then two. The one was vpon the crosse, when he offred his owne bodie to be slain, and that oblation was after the maner of Aaron. The other in his last supper, wher we must nedes confesse (except we will saie, that Chryst altogether neclected the preisthead appointed him of God, whiche ys not to be saied) that he did execute the office of his preisthead after the order of Melchisedech, when taking bread and wine, he said to his Apostles: *Take eate, this ys my bodie: Take and drinke this ys my bloode.* Yf not then: let the Aduersarie shewe, when and wher Chryst did sacrifice after the ordre of Melchisedech. Yf he did neuer sacrifice after that ordre, then ys yt not true that he was a preist after that order, for somoche as one cheif parte and office of preisthead standith in sacrificing. But vndoubtedlie he was preist after that order, and in his last supper he shewed him self so to be. When vnder the formes of bread and wine he offred his owne bodie and blood, an vnbloodie sacrifice after the order of Melchisedech. And thus moche for the proof of this matter by the Scripture.

THE NINE AND THIRTITH CHAP. PROCEAdeth to proue the same by sainct Ciprian and Isychius.

That Chryste did Sacrifice at his last supper after the order of Melchisedech: and therby was as well likened to Melchisedech, as he was by the eternitie of his preisthead: and that Melchisedech him self offred bread and wine in sacrifice (whiche three thinges the Aduersaries denie) yt shall be, by the great famouse elders, that were nere to Chryste, and whiche liued in the time, that the Churche hadde most perfight knowledge of gods treuth, and therfore knewe the enacted and receaued trueth in the Parliament house of Chryste, made so plain and euident, that the enemies shall be confounded, and the Reader, yf he will see, shall perceaue that the Aduersaries haue spoken against a most manifest trueth.

Serm. de Cœna Domini.

And first we will heare the testimonie of the holie Martyr Sainct Cyprian. Who saieth thus: *Significata olim à tempore Melchisedech prodeunt Sacramenta, & filijs Abrahæ facientibus opera eius, summus sacerdos panem profert & vinum*

A *vinum, Hoc est, inquit, corpus meum. Manducauerant, & biberant de eodem pane secundùm formam visibilem, sed ante verba illa cibus ille communis tantùm nutriendo corpori commodus erat. Sed ex quo à Domino dictum est, Hoc facite in meam commemorationē, Hæc est caro, & hic est sanguis meus. Quotiescunque his verbis, & hac fide actum est, panis ille substantialis, & calix benedictione solemni consecratus, ad totius hominis vitam salutemque proficit, simul medicamentum & holocaustum ad sanandas infirmitates & purgandas iniquitates existens. Manifestatá est etiam spiritualis, et corporalis cibi distātia: Aliud fuisse quod prius est appositum, aliud quod à magistro datum est, et distributum.* The Sacramentes signified long agon from the time of Melchisedech nowe doo come abroad. And the high preist to the children of Abraham doinghis woorkes, dothe bring furth bread and wine: This (saieth he) ys my bodie. They had eaten and dronken of the same breade after the visible forme. But before those woordes, that comō meate was onelie meate profitable to nourish the bodie, but after the time that yt was saied of owre lord: *Thys do ye in the remēbrance of me, This ys my flesh, this ys my bloode.* As often as yt ys doen withe

Cōsecraciō and sacrifice plainlie auouched by S. Cyp.

B these woordes, and this faith, *that substanciall bread and cuppe consecrated by the Solemne benediction dothe profitt and auaill to the health and life of the wholl man, being bothe a medicen and Sacrifice, to heale infirmities and to pourge iniquities.* Ther ys also declared, the difference of the spirituall, and corporall meate. Yt was one thinge that first was sett before them and cōsumed, and an other thing that was geuen of our Master and distributed. Thus farre S. Cyprian.

Ye see here a clere testimonie, bothe of the thing that ys in this place speciallie inquired, that ys, of the applicacion of the bread and wine, whiche Melchisedech offred in figure, to the bread and wine whiche Chryst offred in veritie: and also of the thing that generallie ys inquired through oute the wholl booke, whiche ys of the reall presence of Chrystes bodie in the Sacrament.

Of the first ther neadeth no note to be made, for he saieth manifestlie, that the Sacramentes signified from the time of Melchisedech in the last Supper of Chryst came abroad. What they were he openeth saing: *And the high preist (meening Christ) bringing furth bread and wine, etc.* Wherby yt must neades

Bread and wine offered by Melchisedech were figures of that, whiche he Chryst offred in his last supper.

C folowe, that the bread and wine whiche Melchisedech vsed, was the figure of the bread and wine with Chryste occupied. And thus wher the Aduersaries saie that Chryst ys likened to Melchisech for hys eternitie, and not for his sacrifice of bread and wine, howe moche therin they speake against the auncient faith of the Churche, thys holie Martir declareth, whiche thing also, not onelie by this Authour but by other herafter shall be most euidentlie proued.

Nowe of the Reall presence also, saincte Cyprian speaketh verie plainlie. As touching the whiche although ther might be taken here diuerse notes: yet I will at this present take but two. The one ys that he saieth, that before those woordes (meening the woordes of Chryst *This his my bodie*, whiche be a litle before spokē) that bread was onelie meat to nourish the bodie. But after yt was saied of Chryste. *This do ye in remembrane of me: and, This ys my flesh, And this ys my bloode: that substanciall bread cōsecrated by the Solēne benediction, ys profitable to the health ād life of the wholl mā*, that ys, both of bodie, ād of soule whcih

Two notes onte of S. Cipriā for the presēce of Chrysts bodie in the Sacrament.

D both together make an wholl man. And howe yt doth profite he declareth. *Yt ys* (saieth he) *both a medicē and a sacrifice, to heale infirmities and to pourge iniquities.*

Note well that he dothe not here in this place saie, that the faith onely to beleue that Chryst hath suffred for vs, or the benefittes and merittes of Chrystes passion, and death, whiche ys spirituall receauing,

ys both a medicin to heale infirmities, and a ſacrifice to pourge iniqui- E
ties (although neither he, ner we be ignorant of the vertue power, and effica
cie of thē) But he here ſaieth that the ſubſtanciall bread being cōſecrated, ys
the medicin and the ſacrifice. Wherby what ells dothe he meen, or cā meen,
but that that bread ys conſecrated into his bodie, who ys our high Sacri-
Apocal. 1. fice, whiche hath pourged vs from our iniquities? *Lauit nos à peccatis noſtris*
The thing *in ſanguine ſuo.* He hath waſhed vs from our ſinnes in hys bloode. For nei-
that the ther our faith in Chryſt crucified, neither the merite of hys paſsion ys that
bread ys cō ſacrifice, for the one ys the mean to atteign to be partaker of that ſacrifice,
ſecrated in- the other the effect of the ſame ſacrifice, So that neither of them ys the ſa-
to, ys the ſa crifice yt ſelf: But the thinge that the ſubſtanciall bread ys conſecrate into,
crifice that ys the ſacrifice that pourgeth iniquities. Ther ys nothing that ys or can be
pourgeth that ſacrifice, but the bodie of Chryſt. Wherfor the thing into the which the
oure iniqui bread ys conſecrated ys the bodie of Chryſt.
ties.

Aliud in And for the confirmacion of this, take alſo the ſeconde note whiche ys
the neutre wher he ſaieth: *Aliud eſt, quòd prius eſt appoſitum et conſumptum: Aliud quod à magi-* F
gendre ſig- *ſtro datum, & diſtributum.* Yt ys one thing that was firſt ſett before them and
nifieth a conſumed: And an other thing that was geuē of our Maſter and diſtributed.
realt diffe-
rence in Yt ys well knowen to learned men, that this woorde (*aliud*) in the neutre
thinges. gendre importeth a difference ſubſtanciall, from the thing that yt ys compa-
red to, and ſo the two thinges that be compared together, be of two diffe-
rent ſubſtances. And therfore for ſomoche as the Father, the Sonne, and
the holie Goſte be three diſtincted perſons, the catholique faithe teacheth
vs to ſaie: *Aliùs eſt Pater, alius Filius, alius Spiritus ſanctus.* The Father ys one, the
Sonne ys an other, and the holie Goſte ys an other. But formoche as they be
not diſtincted in ſubſtāce we maie not ſaie: *Aliud eſt Pater, aliud Filius, aliud Spi-*
ritus ſanctus. The Father ys one thing, the Sonne an other thing and the ho-
lie Goſt an other thinge. But cōtrarie wiſe bicauſe theſe three be one in ſub-
ſtance, the Scripture teacheth vs thus: *Tres ſunt qui teſtimonium dant in cœlo, Pa-*
Ioan. 5. *ter, Verbum, & Spiritus ſanctus, & hi tres vnum ſunt.* Ther be three that beare witt
Vnum in *the neutre* neſſe in heauen, the Father, the Sonne and the holie Goſt, and theſe three be
gēdre ſigni- (*Vnum*) that ys one thing or ſubſtance not (*Vnus*) one perſon. So we reade in
fieth vnitie the Goſpell: *Ego & Pater vnum ſumus.* I and the Father be one, that ys in ſub- G
of ſubſtāce. ſtance. So here where ſainct Cyprian ſaieth: *Aliud eſt quod appoſitum, &c.*
Ioan. 10. Yt ys one thinge that was ſett before them and cōſumed, and an other thing
that the maſter did geue and diſtribute: he ſheweth that theſe two thinges
were thinges ſubſtanciallie diſtincted. For before yt was the ſubſtance of
bread, of the whiche he ſpake in the beginning of the ſentence whē he ſaied:
Manducauerāt de eodem pane ſecundùm formam viſibilem. They had eaten of the
ſame bread after a viſible forme.

But nowe after the ſolemne benediction yt ys an other ſubſtance, that
ys, the ſubſtance of Chryſte, whiche (as before ys ſaied) ys the medicin to
heale our infirmities, and the ſacrifice to pourge our iniquities. Yf ther were
the ſame ſubſtance of bread ſtill remaining after the conſecracion by the ſo-
lemne bleſsinge, as was before, ſo as ther were none other chaunge
but an accidentall chaunge, that ys (as the Aduerſaries ſaie) that
the bread before the woordes of Chryſt ſpoken ouer yt (For they ab-
horre to vſe the woorde, *conſecracion*, as ſaincte Cyprian dothe, and other H D
holie Fathers) ys but comon bread, but after the woordes be ſpoken yt ys
a ſacramentall bread, then this Authour wolde not ſaie: *Aliud eſt, yt ys an other*
thing. Whiche latin woord (*Aliud*) reſpecteth the difference of the ſubſtance

(as

A (as ys before ſaied) and ys as moch to ſaie, as an other thing in ſubſtance, or an other ſubſtance.

Wherfore to conclude, this holie Martir of Chryſte teacheth vs here, that the bread conſecrated by the Solemne benediction, wher before yt was bread onelie to nouriſh the bodie, yt ys nowe after the conſecracion a thing profitable for the healthe and life of the wholl man, that ys, both of the bodie and of the ſoule, *being a medicin to heale infirmities, and a ſacrifice to pourge iniquities*. Which thing ys an other thing from the thing that yt was before, differing from that in ſubſtance. We muſt nedes therfore affirme and profeſſe that yt ys the verie bodie of Chryſt ſubſtanciall and Reall.

The bread, that before conſecracio̅ ſerueth to nourish the bodie onelie, after co̅ ſecracio̅ ys an other thing, whiche nourisheth the ſoule.

But that this maie appeare vnto yow to be the verie minde of ſaincte Cyprian, and not a ſenſe of mine owne wreſting, as the Aduerſaries for the more parte will ſaie, when ells they coulde ſaie nothing, being put to ſcilẽce by force of the trueth, ye ſhall heare an other place of the ſame Authour.

B *At Melchiſedech Rex Salem protulit panem & vinum (fuit enim ſacerdos Dei ſummi) & benedixit Abraham. Quòd autem Melchiſedech typum Chriſti portaret, declarat Spiritus ſanctus in pſalmis ex perſona Patris ad Filium, dicens: Ante luciferum genui te. Iurauit Dominus, & non pœnitebit eum, tu es ſacerdos in æternum ſecundùm ordinem Melchiſedech. Qui ordo vtique hic eſt de ſacrificio illo veniens, & inde deſcendens, quòd Melchiſedech ſacerdos Dei ſummi fuit, quòd panem & vinum obtulit, quòd Abraham benedixit. Nam qui magis ſacerdos Dei ſummi quàm Chriſtus Ieſus Dominus noſter, qui ſacrificium Deo Patri obtulit, & obtulit hoc idem, quod Melchiſedech obtulerat, id eſt, panem & vinum, ſuum ſcilicet corpus & ſanguinem.* And a litle after yt foloweth: *Vt ergo in Geneſi per Melchiſedech Sacerdotem benedictio circa Abraham poſsit ritè celebrari, præcedit antè imago ſacrificij in pane & vino ſcilicet conſtituta. Quam rem perficiens, & adimplens Dominus, panem & calicem mixtum vino obtulit, & qui eſt plenitudo veritatem præfiguratæ imaginis adimpleuit.*

Li. 2. Epi. 3. ad Cæcil.

And Melchiſedech King of Salem (ſaieth holie Cyprian) brought furthe bread and wine (For he was the preiſt of the moſt high God) and he bleſ-

C ſed Abraham. And that Melchiſedech did beare the figure of Chryſte, the holie Goſt in the perſon of the Father to the Sonne, dothe declare in the pſalmes ſaing: *Before the daie ſtarre haue I begotten thee, Owre Lorde hath ſworn, and yt ſhall not repent him, Thowe arte a preiſt for euer after the ordre of Melchiſedech.* Whiche ordre alſo ys this cominge from that Sacrifice, and from thence deſcendinge, that Melchiſedech was the preiſt of the moſt high God, that he offred bread and wine, that he Bleſſed Abraham. For who ys more the preiſt of the moſt high God, then our Lorde Ieſus Chryſte, who did offer ſacrifice to God the Father. *And offred the verie ſame that Melchiſedech had offred*, that ys to ſaie, *bread and wine, euen hys bodie and bloode*. And after a fewe woordes, *he proceadeth thus*: That therfore the bleſſinge aboute Abraham might laufullie be celebrated by Melchiſedech the preiſt in Geneſis, the ymage of the ſacrifice goeth before, appointed in bread and wine. Whiche thing owre Lorde perfecting and fullfillinge, hath offred the bread and the cuppe mixed with wine. And he that ys the fullneſſe, hath fulfilled the

D trueth of the prefigurated ymage. Thus farre ſaincte Cyprian.

The ordre of Melchiſedech came to Chryſt, not onelie in that he was the high preiſt, but in that he offred bread and wine the like ſacrifice.

What neadeth me here to ſaie any thing wher euery parte of the ſentence ys ſo plain, that yt clerelie and plainlie openeth yt ſelf? As touching the ſpeciall matter of thys place, do ye not ſee, that he ſaieth, Melchi-

Melchiſedech was the figure of Chryſt? Do ye not perceaue that he alſo E
ſaieth, that the holie Goſt declareth the ſame in the pſalme? Do ye not alſo
ſee that Melchiſedech was the figure of Chryſt in three poincts, that ys, in
that he was the preiſt of the moſt high God, in that he offred bread and wine,
and in that he bleſſed Abrahā? Do ye not alſo ſee, that this Authour applieth
theſe to Chryſt, in that there was none more the high preiſt of God then
our Lorde Ieſus Chryſt, who offred ſacrifice vnto God the Father? And per-
ceaue ye not that Chryſt offred the verie ſame, that Melchiſedech, whiche
was bread and wine.

S. Ciprian by expreſſe woordes ſaith Melchiſedech offred.

Wher (gentle reader) let me note by the waie for the ſatisfieng
of my promeſſe, that wher the obiection of the Aduerſarie ys, that
Melchiſedech did not offer in ſacrifice bread and wine, and for his
proof he ſaied that the text in *Geneſis*, had not *obtulit, he offred*, but *Pro-
tulit, he brought furth*: Nowe note yf this Father vſeth not this woorde,
obtulit, he offred, ſaing that Chryſt offred the very ſame that Melchi-
ſedech did offer. And what he did offer, he alſo declareth ſaing: that yt was F
bread and wine.

What impudencie then ys ther in the Aduerſaries to improue that, that
ſo auncient and ſo famouſe a learned holie Martir ſo plainlie teacheth, and
not he alone, but all the holie companie of the writers, of the which the teſti
monie of ſome mo ſhall be heard herafter.

Chriſt offred bread and wine, in veritie, that ys, his bodie and bloode.

As yow ſee that Melchiſedech did offer bread and wine, whiche was the
figure: So did our Sauiour Chryſt (ſaieth Cyprian) *offer bread and wine in veritie*,
that ys, *hys bodie and bloode.*

And that the Aduerſaries ſhall not cauille, and ſaie: Wher Cyprian ſaieth,
Chryſt offred his bodie and blood, yt ys not to be vnderſtanded of any ſacri-
fice offred in the laſt Supper, but of the ſacrifice of his bodie and bloode of-
fred vpon the croſſe: The ſame ſainct Cyprian ſtoppeth the mouth of the
wicked in the other ſentence before alleaged wher he ſaieth: The ymage of
the Sacrifice went before appointed in bread and wine, whiche thinges our
Lorde perfecting and fulfilling *offred bread and the cuppe mixed with wine*. And G
that we ſhoulde not take occaſion to ſtomble with the Aduerſaries, taking
yt but for bread and wine, he addeth: *And he that ys the fulneſſe hath fulfilled the
veritie of the prefigurated image.*

Do ye not heare that Chryſt offred the ſacrifice in his laſt ſupper, of
the whiche the ymage went before in bread and wine? And doo
ye not heare that he offring bread and wine, did offer in that ſorte,
that he fulfilled the veritie of the prefigurated ymage? Whiche veritie
was (as ſainct Cyprian ſaied be fore) that *he offred bread and wine*, that ys, *hys bo-
die and bloode:*

Learn then (thow Reader) of this ſubſtanciall piller, the ſubſtāciall faith
of Chryſts catholique Churche. And ſuffer not thy ſelf to be caried awaie
with the Aduerſaries painted reaſons, and gloſes, hauinge a ſhewe of trueth,
and godlineſſe aboue, but vnder ther lurketh falſhead and Hypocriſie. But
abhorre them as ſainct Paule dothe aduertiſe. For as the fiſhe ys deceaued
by the faire bait, whiche outwardlie ſheweth to be a thing of commoditie,
but inwardlie ys deſtruction and death, when ſhe taketh yt: Euen ſo the rea- H
ſons of the Pſeudochriſtians maie appeare to thee moſt godlie and true, and
to haue the commoditie of eternall life, But inwardlie they contein de-
ſtruction and death of the ſowle, to the whiche they will drawe thee, except
thowe

A thowe ſhifte thy ſelf of from that bait, whileſt thowe arte yet in the wauing water of this worlde. Therfore be warned and while thowe haueſt time loo ke to thy ſelf.

Nowe that we haue heard this noble learned Father of the one ſide of Chryſtes Parliament houſe, we will heare an other of the other ſide, whiche ſhall be *Iſychius*, who vpon Leuiticus toucheth this matter and ſaieth: *Et quod hoc eſt ſacrificium? Duæ decimæ ſimilæ conſperſæ oleo. Oportet enim ſcire perfectam humanitatem, & perfectam diuinitatem contemperare, id eſt, in vnum conuenire in oleo, id eſt, per eam, quam circa nos habet, compaſsionem. Sic enim ſacrificium odor ſuauitatis Domino inuenitur, ſapientibus nobis de eo, quæ digna ſunt. In quibus autem ſacrificium, & per quos agitur, quomodò celebratur intelligiblis agni oblatio, quod ſequitur oſtendit. Neque enim in ſanguine, neque per irrationabilia animalia ſacrificium à nobis Deus ſuſcipit, ſecundùm quod ſequentia demonſtrant. Ait enim: Liba quoque vini quarta pars hyn, panem & polentam. Quia dubium futurum erat forſan, à quibus myſterium ſacrificij, quod per Chriſtum eſt, quod ſuperiùs diximus, celebratur: habes ecce intelligibilis Melchiſedech* B *oblationem, quæ in pane & vino perficitur, in qua quarta pars hyn in libis vini offertur, vt per quartam Euangelij traditionem, quæ in libris quatuor eſt, per libationem verò Dominicum ſermonem ſignificaret, quum ait: Hic eſt meus ſanguis, qui pro vobis fundetur: ſine imminutione enim ſignificare legiſlatori viſum eſt Chriſti myſterium.* And what ys this ſacrifice? Two tenth deales of fine flower ſprinkled with oile. For we muſt knowe to contemper the perfect manhead, and perfect godhead, that ys to come together into one in oile, that ys, by that compaſsion, whiche he hath toward vs. For ſo the ſacrifice ys fownde a ſwete ſauoure to our Lorde, when we vnderſtand of him thinges that be woorthie. In what thinges thys ſacrifice, whiche ys the oblacion of the intelligible lambe, ys, and by whome yt ys doen, howe yt ys celebrated, that that foloweth, declareth. For neither by vnreaſonable beaſtes doth God receaue ſacrifice of vs, acording as the woordes that folowe de plainlie ſhewe. For he ſaieth: And the drinke offringe therof ſhal be of wine euen the fourte parte of an hyn, bread, and perched corne. Bicauſe perchaunce yt might haue comed in doubte hereafter of whome the myſterie of the ſacrifice whiche ys by Chryſte, which we haue ſpoken of aboue, ys celebrated, beholde thowe haueſt the ſacrifice of C the intelligible Melchiſedech, whiche ys full doen in bread and wine, in whiche ſacrifice ys offred the fourth deale of the drinke offring of wine, that by the fourth deale the tradicion of the Goſpell, whiche ys in foure bookes, and by the drinke offring he wolde ſignifie the woorde of our Lord when he ſaieth: *This ys my bloode, whiche ſhall be ſhedde yowe for.* And ſo yt pleaſed the Lawe geuer that yt ſhoulde fully ſignifie the myſterie of Chryſt Thus farre *Iſychius.*

In Leuitic. li. 6. ca. 23.

Chriſt ſacrificing in bread and wine was the intelligible ſacrifice.

In the whiche ſainge ye haue the wholl matter teſtified that we ſeke for. For wher in *Leuiticus* God commaunded an he lambe to be offred, and that the meat offring therof ſhoulde be two tenth deales of fine flower mengled with oyle to make bread, and the drinke offring ſhoulde be the fourth deale of an hyn of wyne whiche thing thys Authour ſeking to Applie to the newe Teſtament, *Thowe haueſt* (ſaieth he) *the oblacion or ſacrifice of Chriſt in the intelligle Melchiſedech aunſwering thys, whiche* D *ſacrifice was fullie and perfectlie doen in bread and wine* Wherby he dothe not onely teache vs, that Melchiſedech was a figure of Chryſte abſolutelie: but that in ſacrificing bread and wine he was alſo the figure, and Chryſt ſacrificing in the like thinges was the intelligle Melchiſe-

Melchiſedech ſacrificing in bread and wine was the figure of Chriſt.

dech, that ys to saie, he whome Melchisedech so doing did prefigurate.

In these fewe woordes then we maie first learn these two thinges, which the Aduersaries do denie, that ys, that Melchisedech did not onelie bring furth, but did also offer bread and wine in sacrifice. And that Chryst the intelligible Melchisedech did also sacrifice in bread and wine.

But that none occasion shoulde be geuen, either to the Aduersaries to saie that Chryst gaue but bare bread and wine, or to the Reader to take scruple bicause he saieth, that Chryst did sacrifice in bread and wine, he openeth immediatelie what bread and wine yt was, saing: *by the drinke offring whiche was in wine, he wolde signifie that of whiche Chryst saied: This ys my bloode, whiche shall be shedde for you.* Wherby he deliuereth vs from that doubte, and teacheth plainlie the presence of Chrystes blood in the Sacrament. Wher yf we acknowledge that, and that this Authour so meneth that soche presence ys ther, we maie also confesse the presence of his bodie in the other kinde, for so the Authour also entendeth, as not onely in that, that ys aboue saied yt dothe appeare, but in that also, that foloweth yt ys manifest and euident.

Isychius acknowledgeth the presence of Chrystes bodie and bloode in the Sacra.

For thus he saieth: *Oblatio enim præsentium donorum, quam esse mysterium Vnigeniti ostendimus, reconciliauit nos Deo, & cibum nobis nouæ polentæ præstitit.* The oblacion of these present giftes, whiche oblacion we haue declared to be the mysterie of the onelie begotten sonne of God, hath reconciled vs to God, and hath geuen vs meate, of newe dried corne.

This oblacion that Isychius speaketh of here, ys yt (as he saieth) *which reconciled vs to God*, whiche oblacion ys not an other from that he spake of before, but yt ys the same. The oblacion that he spake of before was the oblacion after the ordre of Melchisedech. Wherfore in the oblacion after the ordre of Melchisedech, was Chryst offred, who by his death reconciled vs to God.

Chryst then being sacrificed, and therfore present, ys now also sacrificed, and therfor present. For the table of Chryst that now ys (as Chrysostome saieth) being in no poincte inferiour to that, but being all one, As Chryst was ther in his sacrifice verilie present: So ys he here verilie present.

Thus Although Melchisedech (as the Aduersaries affirme) was a figure of Chryst in the eternitie of his preisthead: yet was he also (as by these Fathers before alleaged ys taught) the figure of him in the verie office of the preisthead in offring bread and wine: Melchisedech in his maner, in earthly bread and wine: Chryste in his maner in heauenlie bread and wine, which ys hys verie flesh and bloode the bread and wine of euerlasting life.

THE THIRTITH CHAP. TREATETH OF THE *same matter by sainct Hierom and Theodorete.*

SAinct Hierō handeling the prophecie of Dauid speaking of the preisthead of Chryst after the ordre of Melchisedech, geueth vs a notable and most clear testimonie in this matter and saieth: *Superfluū est nos de isto versiculo velle interpretari, cùm sanctus Apostolus ad Hebræos plenissimè disputauit. Ipse enim ait: Iste est Melchisedech, sine patre, sine matre, sine generatione. Et ab omnibus ecclesiasticis dictum est, quoniam sine patre dicitur secundùm carnem, sine matre dicitur secundùm Deum. Hoc solùm ergo interpretemur: Tu es sacerdos in æternum secundùm ordinem Melchisedech. Hoc solùm dicamus, quare dixerit, Secundùm ordinem. Secundùm ordinem: Nequaque sacerdos eris*

Hieron. in Psal. 110.

A *eris ſecundùm victimas Iudaicas, ſed eris ſacerdos ſecundùm ordinem Melchiſedech. Quomodò enim Melchiſedech Rex Salem obtulit panem & vinum: ſic & tu offeres corpus tuum, & ſanguinem, verum panem, & verum vinum. Iſte Melchiſedech iſta myſteria, quæ habemus, dedit nobis. Ipſe eſt, qui dixit: Qui manducauerit carnem, & biberit ſanguinem meum &c. Secundùm ordinem Melchiſedech, tradidit nobis ſacramentum ſuum.*
Yt ys ſuperfluouſe for vs to go aboute to expownde this verſe, ſeing the holie Apoſtle hath fullie vnto the Hebrues treacted of the ſame. For he ſaieth: This ys *Melchiſedech* withoute father, withoute mother, withoute generaciõ. And of all men of the churche yt ys ſaied, that he ys withoute father as concerning the fleſhe: and withoute mother as concerninge his godhead. This onelie therfore let vs interprete: *Thowe art a preiſt for euer after the ordre of Melchiſedech.* Let vs onelie ſaie, wherfore he ſaieth: after the ordre, After the ordre. that ys: *Thowe ſhalt not be a preiſt according to the ſacrifices of the Iewes: but thowe ſhalt be a preiſt after the ordre of Melchiſedech,* For as *Melchiſedech* king of Salem did offre bread and wine: *So thowe alſo ſhalt offre thy bodie and bloode, the true*
B *breade and true wine.* This *Melchiſedech* gaue vs theſe myſteries, whiche we haue. Yt ys he that hath ſaied: He that ſhall eate my fleſh, and drinke my bloode &c. He after the ordre of *Meichiſedech* hath deliuered vnto vs his Sacramẽte. Thus farre ſaincte Hierom.

Nowe wher the Aduerſaries being ſore pinched with this figure of *Melchiſedech* laboure with might and main to caſt miſtes before the eies of mẽ, to make thẽ beleue that they ſee in *Melchiſedech* but onelie the figure of the eternitie of Chryſt, and not the figure of his preiſthood and ſacrifice, and for that pourpoſe alleage ſaincte Paule, treacting of the ſame to the Hebrues, and ſaie, that he doth ther onelie ſo applie it: I wiſhe yowe wolde well note ſaincte Hierom, howe as concerning the matter of the eternitie of Chryſt he ſaieth, that yt ys ſupperfluouſe to ſpeake of yt, bicauſe ſaincte Paule euen to the full hath clerly opened that matter to be Hebrues.

But what then? Doth ſainct Hierom ſaie nothing to the explicacion and applicacion of this figure? Yes, notwithſtanding that full, and plain explicacion of ſainct Paule, he addeth alſo an expoſitiõ, not of that ſaincte Paule
C had expownded, but of that, that ſaincte Paule had left vnexpownded. And therfor he ſaeth: *Hoc ſolùm interpretemur. Tu es ſacerdos &c.* Let vs onelie expowde this: Thowe arte a preiſt for euer after the ordre of Melchiſedech. Why? ys this the text that ys fully handeled of ſaincte Paule, and ſo clerlie expownded to the Hebrues? Yt ys the ſame.

S. Paule treacteth fullie of the eternitie of Chryſts preiſthead but not of the ordre after Melchiſedech.

Wherfore note that yn this litle werſe, twoo thinges being conteined: the one that Chryſt ys a preiſt for euer, the other that he ys of the ordre of Melchiſedech: The firſt ys at large expownded by ſaincte Paule: but the other, that ys, the order of Melchiſedech ys not expownded by ſaincte Paule. Wherfor ſaincte Hierom ſaieth immediately: *Hoc ſolùm dicamus, quare dixerit ſecundùm ordinem.* Let vs onelie declare this: Why he ſaieth after the ordre. As who might ſaie, Sainct Paule hath plentifullie ſaied of the eter nitie of the prieſtgood of Chryſte. Wherfore yt were vain for me to ſpeake of that: But I will onelie ſpeake of the order of the preiſthood of Chryſt. for that hath not ſainct Paule ſpoken of.

D And entring to ſhewe of what ordre of preſthoode Chryſt ys, he ſpeaketh in the perſõ of God the Father and ſaieth: *Thowe ſhalt not be a preiſt after the ordre of offrings of the Iewes ſacrifices, but thowe ſhalt be a preiſt after the ordre of Melchiſedech* And howe he ſhoulde doo ſacrifice after that ordre, he furtwith declareth. *For as Melchiſedech* (ſaieth he) *king of Salem did offer bread and wine: So ſhalt*

thowe also offer thy bodie and bloode, the true bread and true wine. A breif expoſition, E
but as plain, as yt ys breif.

Nowe as ſaincte Paule to the hebrues hath oponed the firſt parte for the eternitie of the preſtheade of Chryſte: So here ſaincte Hierom hath as touching this order, and ſacrifice opened the ſecond parte. wherin reader, firſt note, that wher the Aduerſaries (as ys before ſaid in the laſt chapter) to denie the ſacrifice of Chryſt after the ordre of Melchiſedech, doo firſt denie that Melchiſedech him ſelf did offer breade and wine, ſaing, that in Geneſis yt ys not readd of Melchiſedech: *Obtulit panem & vinum: he offred bread and wine, but protulit panem, & vinum* he brought furth bread and wine: Yet ſainct Hierom knowinge the olde Teſtament. and well vnderſtanding the hebrue toung ſaieth that Melchiſedech did offer bread and wine, and vſith the latin woorde, *obtulit*, he offred, and not, protulit, he brought furth. wherby we are taught that this ys the true mening, and vnderſtanding of the place.

Melchiſedech offred bread and wine after S. Hierom.

Further alſo, as we are taught that Melchiſedech did offer bread and wine: So alſo are we taught (whiche ys in the ſecõd parte to be noted) bothe that F
Chryſt did offer, and what he did offer, he did offer after the ordre of Melchiſedech bread and wine, not bare bread and bare wine, as Melchiſedech did in the figure, but his verie bodie and blood, the true bread and true wine, as ſaincte Hierom expreſſeth, wherbie we are taught not onelie the verie preſence of Chryſtes bodie and blood in the ſacrament: But alſo that he in his laſt Supper did offer the ſame bodie after the ordre of Melchiſedech.

Whiche for ſomoche as yt ys ſo plainlie ſpoken, I ſhall not neade either to bring in anie other ſaing of the ſame ſaincte Hierom to declare his minde more plainlie in this: or I my ſelf to tarie anie longer in opening of this his ſainge, being all readie ſo plain, that yt can be made or ſpoken no plainer.

Onely this I ſhall deſire thee (gentle Reader) to call to thy memorie the ende of the ſaing of ſaincte Ciprian laſt alleadged in the chapiter before, and compare yt to the ende of this ſaing, and I thinke verilie, yt will wonderfullie delight thee, to ſee the trueth not onely ſo painlie, but alſo with ſo G C
goodlie conſonannt agreement vttered and ſpoken. Sainct Ciprian ſaied: *who ys more proprelie the preiſt of the moſt highe God, thã our Lorde Ieſus Chriſte, Who offred a ſacrifice to God the Father, and offred the ſame that Melchiſedech offred, that ys, bread and wine, euen his bodie, and bloode?* Saincte Hierom ſaieth: *As Melchiſedech offred bread and wine: So ſhalt thowe offer thy bodie and blood, the true bread, and true wine.* what goodlie conſent ys this? what plain maner of ſpeache ys this? what more neadeth to be ſaied in this matter? Ys yt not cõſeſſed that Chryſt offred in his laſt Supper his bodie, and bloode? I truſt the proclamer him ſelf will graunt yt, and ſaie yt ys moſt plain. ffor who can doubt that theſe woordes be ſpoken of the ſacrifice in the Supper, ſainct Hierom ſaing, that this Melchiſedech (meening Chryſt) deliuered vs theſe miſteries &c.

A plain place for maſter Iuell.

Wherfor leauing further explicacion of this Authour we will heare Theodorete, one of the other ſide of Chryſtes parlament houſe, who as breiflie as plainlie openeth the trueth of the matter whiche we ſeke, as yt ſhall appeare in this his ſainge: *Antiquam genealogiam conſcribens diuinus Moyſes, docuit nos, quòd Adam, cùm tot annos natus eſſet, genuit Seth. Ei cùm tot annis vixiſſet, finem vitæ accepit. Ita etiam dixit de Seth & Enos, & alijs. Melchiſedech et generationis initium, et vitæ finem ſilentio præterijt: Ergo ſi hiſtoria ſpectetur, nec initium dierum, nec vitæ finem habet. Reuerà autem Dei filius nec eſſe cœpit, nec finem accipiet.* H D

Theodoretus Dial 2.

In

A *In ijs ergo maximis, et verè diuinis fuit Melchiſedech figura Chriſti Domini. In ſacerdotio autem, quod hominibus magis quàm Deo conuenit, Dominus Chriſtus Pontifex fuit ſecundũ ordinem Melchiſedech. Melchiſedech enim fuit gentium Pontifex. Et Dominus Chriſtus pro omnibus hominibus ſanctum et ſalutiferum ſacrificium obtulit.* The godlie Moyſes writing the olde genealogie, hath taught vs, that Adam when he was thus manie years olde, he begatte Seth, And when he had liued ſo manie yeares he made an ende of his life. Enen ſo alſo he ſaieth of Seth, and Enos, with other. As for the beginning of the generacion of Melchiſedeh, and the ende of his life he ouerpaſſeth yt with ſcilence. Wherfor if the hiſtorie be looked on, he hathe neither beginning of daies, nor the ende of life. So in verie dede the Sonne of God neither hathe beginning of his being, neither ſhall haue ending. In theſe great thinges then verie diuine, was Melchiſedech a figure of our Lorde Chryſt. In the preiſthead alſo, whiche ys more mete or agreable for men then for God, our *lorde Chryſt was an high preiſt after the ordre of Melchiſedech.* For Melchiſedech was the high preiſt of the gentiles. And
B our lorde Chryſt offred for all men an holie and holſom ſacrifice. Thus moche Theodorete.

Whom ye do perceaue to teſtifie not onelie that Melchiſedech was a figure of Chryſte as concerninge his eternitie, but alſo as concerning his preiſthead, and Sacrifice, which did appertein to him as man. By whiche Applicacion he conuinceth the *Eutichians*, who forſaking the catholique faith, whiche teacheth that in Chryſt be two natures, that ys to ſaie, the perfecte nature of God, and the perfecte nature of man, and ſo confeſſeth Chryſt to be verie God, and verie Man, folowed their maſter *Eutiches*, and taught (as in the Chalcedon Councell yt ys teſtified) that Chryſte before the adunacion, was of two natures, but after the adunacion he was but of one nature, whiche was God, and therfore denieng Chryſte to be man, confeſſed him onelie to be God. Wherfor folowing *Appollinaris, Valentinus*, and *Macedonius*, they wolde not receaue this common article of our faith: *Whiche was conceauedby the holie Goſte, born of the virgen Mary.*

Chriſtes offring of ſacrifice after the ordre of Melchiſedech ouerthroweth the hereſie of Eutiches.

Nowe as theſe confeſſed Chryſt to be God: So this Theodorete labou-
C ring to proue him alſo to be man, bringeth in this figure of Melchiſedech, whiche as by eternitie yt proueth him to be God, For eternitie, that ys, to haue no beginning, nor ending, farre ſurmounteth the created nature of man, and apperteineth to the increated nature of God: So by the preiſthead of Melchiſedech whiche was in Chryſt (whiche being to baſe an office for God, doth proprelie appertein to man) he proueth Chryſt to be a very Man.

Yf then the Aduerſaries ſhall denie Melchiſedech to be a figure of Chryſt, as touching his preiſthead and ſacrifice, they ſhall take awaie the argument of this learned man, and helping the parte of the heretikes, ſhall weaken the parte of the catholiques. And ſo where by the full and true applicacion of the figure, Chryſte ys proued to be both God and mã, by the onelie applicacion of the eternitie (whiche the Aduerſaries wolde haue) he ſhall be proued onelie God.

Aduerſaries expoſitions maintein the hereſie of Eutiches.

Nowe not onelie the argument of the matter proueth that this Authour brought in this figure cheifly to proue the manhead of Chryſte, whiche
D was the thing to be proued againſt *Eutiches*, and that by the preiſthead of Melchiſedech: But alſo his very plain woordes do proue the ſame. For whẽ he ſaieth: *In ſacerdotio, quod hominibus magis quàm Deo conuenit, Dominus Chriſtus ſecundùm ordinem Melchiſedech Pontifex fuit.* In the preiſthead whiche more agreeth

agreeth to mẽ, thẽ to God our Lorde, Chryſte was an gigh preiſt after the or E
dre of Melchiſedech. Leauing the eternitie of the Godhead of Chryſte, whe-
rof Melchiſedech was a figure in that he ys ouerpaſſed in the hiſtorie with
oute mencion made either of his beginning or ending: He commeth to
that parte, that proueth him a man, whiche was to be a preiſt after the ordre
of Melchiſedech.

Office of a preiſt. What ys yt to be apreiſt, but to do the office of a preiſt? What ys the office
of a preiſt? the office of a preiſt ys to offer Sacrifice to God for ſinnes (as
ſaincte Paule wittneſſeth, whiche alſo this authour alleaging for his pourpo-
ſe bringeth in thus: *Si eſt ergo ſacerdotum proprium offerre munera, Chriſtus autem,*
Dial. 1. *quod ad humanitatem attinet, ſacerdos appellatus eſt, non aliam hoſtiã, quàm ſuum corpus*
obtulit. Yf then yt be ſolie apperteining to preiſtes to offer ſacrifice, and
Chryſte as cõcerninge his humanitie, was called a preiſt, he offred no other
ſacrifice but his own bodie.

Then maie we alſo conclude, that Chryſt being a preiſt after the ordre of
Melchiſedech, and the office of a preiſt after the ordre of Melchiſedech ys F
to offer ſoche ſacrifice as to that ordre apperteineth, therfor Chryſt offred
ſoche ſacrifie as to that ordre apperteineth. Yt apperteineth to that ordre to
offer bread and wine. Wherfore Chryſt ſacrificed in bread and wine. In
bread and wine I ſaie, a kinde of foode of more excellencie, then the bread
and wine whiche did figure yt, I meen with Theodoret, and ſainct Hierom,
Ioan. 6. the bodie and blood of Chryſt, the true bread, and true wine, whiche fea-
deth vs to liue the true life. the life, that endureth and faileth not: *Qui man-*
ducat hunc panem vivet in æternum. He that eateth this bread, ſhall liue
foreuer.

What neadeth me anie more to ſaie here, ſeing that bothe ſainct Hierom,
and Theodorete do thus plainly and agreablie (as ye haue heard) declare,
that Melchiſehech was a figure, as well of the preiſthead and ſacrifice of
Chryſt, in that he offred ſacrifice to God in bread and wine: as of his eter-
nitie, for he ys accompted withoute ffather, without mother, without be-
ginning, or ending. G

But Reader, when thowe ſeeſt them ſo manifeſtlie, erre, and ſo maliciou-
ſlie impugne that, whiche the holie Fathers doo teache, by ſo plain ſentence
and expreſſe woordes as can not but be ſeen and perceaued, except wher
malice blindeth, thinke with thy ſelf, that iuſt cauſe ys miniſtred vnto thee,
to feare them and their ſainges in other matters. Thus much for thy aduer-
tiſement by the waie, being ſaied, gentle Reader, I will for thy further in-
ſtruction, and confirmacion of the matter bring yet mo wittneſſes of the
trueth herof.

THE ONE AND THIRTITH CHAPITER CONcludeth this matter of Melchiſedech by ſaincte Auguſtin and Damaſcen.

AS ye haue allredie heard ſome auncient men of Chryſtes Parlia-
ment howſe agreablie teſtifieng the trueth of the figure of Mel-
chiſedech, euen as yt hath ben enacted, and receaued from the
beginninge of the ſame howſe: So ſhall ye heare one coople H
more of them doing the like, and ſo ſhall we ende the explica-
cion of this prophecie of the pſalmiſt as touching the preiſthead of Chryſte
after the ordre of Melchiſedech. Sainct Auguſtin writteh of the matter thus:
In Pſa. 33. *Erant ſacrificia antea Iudæorum ſecundum ordinem Aaron in victimis pecorum, & hoc in*
myſterio

A *mysterio. Nondum erat sacrificium corporis & sanguinis Domini, quod fideles norunt, & qui Euangelium legerunt, quod sacrificiū nunc diffusum est toto orbe. Proponite ergo vobis ante oculos duo sacrificia: & illud secundùm ordinem Aaron, et hoc secundùm ordinem Melchisedech. Scriptum est enim, Iurauit Dominus, et non pœnitebit eum, Tu es sacerdos in æternum secundùm ordinem Melchisedech. De quo dicitur, Tu es sacerdos in æternum secundùm ordinem Melchisedech? De Domino nostro Iesu Christo. Quis enim erat Melchisedeh? Rex Salem. Salem autem fuit Ciuitas illa, quæ postea (sicut docti prodiderunt) Hierusalem dicta est. Ergo antequam ibi regnarent Iudæi, ibi erat ille sacerdos Melchisedech, qui scribitur in Genesi, sacerdos Dei excelsi. Ipse occurrit Abrahæ, quando liberauit Loth de manu persequentium, et prostrauit illos, à quibus tenebatur, et liberauit fratrem. Et post liberationem fratris occurrit ei Melchisedech, (Tantus erat Melchisedech à quo benediceretur Abraham) protulit panē et vinum, et benedixit Abraham, et dedit ei decimas Abraham. Videte quid protulit, et quem benedixit, et dictum est postea: Tu es sacerdos in æternum secundùm ordinem Melchisedech. Dauid hoc in spiritu dixit, longè post Abraham. Temporibus autem Abrahæ fuit Melchisedech. De quo alio loco dicit: Tu es*

B *sacerdos in æternum secundùm ordinem Melchisedech, nisi de illo cuius nostis sacrificium?*

Ther were before, the sacrifices of the Iewes after the ordre of Aaron in the offringe of beastes, and that in mysterie. *The Sacrifice of the body and blood of our Lorde, the whiche* the faithfull, and they that haue red the gospell knowe, was not yet. *Whiche Sacrifice ys nowe diffused throughoute all the woorlde.* Sette before your eyes therfor the twoo sacrifices, both that after the order of Aarō, and this after the ordre of Melchisedech. For yt ys written: *The Lord hathe sworne, and yt shall not repent him. Thowe arte a preist for euer after the ordre of Melchisedech.* Of whom ys yt saied: *Thowe arte a preist after the ordre of Melchisedech?* Of our Lorde Iesus Chryste. who was this Melchisedech? King of Salem. Salem was before time, that same Cittie, which as the learned haue declared, was afterwarde called Hierusalem. Therfor before the Iewes reigned ther, the preist Melchisedech, who ys written in Genesis the preist of the high God, was ther. He mett with Abraham when he had deliuered Loth from the hand of them, that did persecute him, and he ouerthrewe them, of whom he was holden, and deliuered his brother. And after the deliuerance of his

C brother, Melchisedech mette him (So great a man was Melchisedech of whō Abrahā was blessed) he brought furth bread and wine, and blessed Abrahā, and Abraham gaue him tithes. Beholde what he brought, and whom he blessed. And yt ys saied afterwarde, *Thowe arte a preist for euer after* the ordre of Melchisedech. Dauid spake this in spirit long after Abraham. Melchisedech was in the time of Abraham. *Of whom in an other place saieth he, Thowe arte a preist For euer after the ordre of Melchisedech, But of him whose sacrifice ye knowe?* Thus farre sainct Augustine.

Sacrifice after the ordre of Melchisedech ys nowe diffused throughout the worlde.

Ye haue here heard the distinction of the two orders of preisthead, of Aaron, and of Melchisedech. Ye haue heard also the distinction of the two sacrifices. the one according to the order of Aaron, the other after the order of Melchisedech. What this sacrifice after the ordre of Melchisedech ys, sainct Augustin hathe declared wher he saied: *The sacrifice of the bodie and blood of our Lorde was not yet, whiche sacrifice ys nowe diffused throughoute all the worlde.*

Sacrifice anouched.

D What he meeneth when he saieth: *as yet the sacrifice of the bodie and bloode of our Lord was not,* and also whether this sacrifice be after the ordre of Melchisedech, in a breif sentence of fewe woordes, he doth verie plainlie in an other place open and declare. *Sublatum est sacrificium Aaron, & cœpit esse sacrificium, secundùm ordinem* Melchisedech *The sacrifice of Aaron was taken awaie. And the sacrifice*

fice after the ordre of Melchiſedech beganne. By the which ſentence yt ys manifeſt, E
that while the ſacrifice of Aarō endured, this ſacrifice was not vſed. But whē,
that was taken awaie, this ſacrifice began.

Sacrifice of the bodie and blood of Chryſt in the Sacr. ys after the order of Melchiſedech.

Likewiſe he hath taught alſo that the ſacrifice of the bodie and blood of Chryſte ys the ſacrifice after the ordre of Melchiſedech. For wher before he ſaied *that the bodie and blood of our Lord was not yet*, And nowe he ſaieth, *that the ſacrifice of Melchiſedech began, when Aarons ſacrifice was taken awaie:* What doth he ells ſignifie, but that they be all one thing? that ys, that the bodie and blood of Chryſte be the ſacrifice after the ordre of Melchiſedech. And ſo conuertiblie that the ſacrifice after the ordre of Melchiſedech, ys the bodie and blood of Chryſte. Which bodie and bloode be no wher ells offred in ſacrifice after the ordre of Melchiſedech, but in the ſacrifice of the Altar, wher bread and wine be turned into the ſame bodie and bloode. For the bodie of Chryſte vpon the croſſe was a bloodie ſacrifice, perfected with bloodſhed ding after the maner of Aarō. Therfore the holie ſacrifice of the Altar, which (as ſainct Auſten ſaieth) ys nowe diffuſed and ſpredde through all the world F
ys the verie bodie and blood of Chryſte.

Although this, that ys alleaged oute of ſainct Auguſtin, ys ſo plain, that the Aduerſaries can not but ſee the trueth, and ſo ſtrong, that they can not againſt ſaie yt: Yet that they maie ſee all this that ys ſpoken confirmed, and made more plain, and that ſo being confownded by the euident trueth, they maie geue ouer their erroure, and yelde vnto trueth, we will heare the ſentence of the ſame ſaincte Auguſtine, treating of this ſame matter in an other place. Thus yt ys. *In Pſalm. 33. Cōcion. 3.* *Coram regno patris ſui mutauit vultum ſuum, & dimiſit eum, et abijt, quia erat ibi ſacrificium ſecundùm ordinem Aaron, et poſtea ipſe corpore et ſanguine ſuo inſtituit ſacrificium ſecundùm ordinem Melchiſedech. Mutauit ergo vultum ſuum in ſacerdotio, et dimiſit gentem Iudæorum, et venit ad gentes.* Before the kingdom of his Father he hath chaunged his cowntennce, and lefte him and went awaie. bicauſe ther was ther the ſacrifice after the ordre of Aaron. *And afterward of his bodie and blood he inſtituted the ſacrifice after the ordre of Melchiſedech.* He chaūged therfor his contenaunce in preiſthead, and left the people of the Iewes, and came to the Gentiles. Thus ſainct Auguſtin.

Dooye marke what ys here ſaied? Yf ye doo, ye muſt nedes vnderſtand G
yt [illegible] ſo plain. For what can be more breiflie, and more plainlie ſaied, then *that Chryſte did inſtitute a ſacrifice of his bodie and blood after the ordre of Melchiſedech?* By this breif ſentence manie thinges be aunſwered: Firſt, where the Aduerſaries moſt ſlaunderouſlie haue ſaied, to bring the thing in hatred emongethe people, that the Pope made the holie Sacrament a ſacrifice to obſcure the glorie of Chryſte, and to diminiſh the woorthineſſe and merit of Chryſtes ſacrifices vpon the croſſe, and therwithall to bring the people into beleiff, that the Sacrifice of Chryſte vpon the croiſe was not ſufficient withoute this: And that without authoritie (*as this Proclamer ſaieth*) we offer vppe Chryſt vnto his Father: And thus with a nombre of like lies, The Pope and the Papiſtes were made Authours and founders of this ſacrifice. But baſſhe and be aſhamed thowe ſlaunderouſe mā, thowe Enemie of the trueth, and open thine eies to ſee, and thine eares to heare what ſaincte Auguſtine that holie Father, and learned doctour here teacheth, that ys, *that Chryſte did of his owne bodie and blood inſtitute a ſacrifice after the ordre of Melchiſedech.* H
So that Chryſt, euen by this bolie Fathers teſtimonie, ys the inſtitutour and founder of this bleſſed Sacrifice, and not the Pope, neither the papiſtes as thowe termeſt them. But they be the humble receauers of this ſame inſtitucion of Chryſt.

Neither the Pope nor the Papiſtes made the ſacrament a ſacrifice but Chryſt himſelf after S. Auguſtin.

Secon-

A Secondarelie, wher the Aduerſaries haue ſaied that Chryſte did not offer his bodie in ſacrifice in his laſt Supper, this ſentence alſo confuteth them. For ſaincte Auguſtine ſaithe here, that Chryſt did inſtitute a ſacrifice after the order of Melchiſedech. Nowe wher read we that Chryſte did ſacrifice after the ordre of Melchiſedech, but onelie in his laſt Supper? Wherfore ſeing Chryſt did inſtitute a ſacrifice after that ordre, and did neuer execute the office of a preiſt of that ordre in viſible forme and maner (For other wiſe he dothe dailie) but in the laſt Supper: Then of neceſſitie yt muſt be, that in the laſt Supper he did ſacrifice.

Yt muſt of neceſſitie be graunted that Chryſt did ſacrifice in his laſt ſupper.

Thirdlie, for ſo moch as Chryſt did inſtitute this ſacrifice in his bodie and blood, yt muſt neceſſarilie folowe that Chryſtes bodie and blood be preſent in the Sacramēt. And as Chryſte did verilie make his bodie and bloode preſent in that ſacrifice in his laſt Supper inſtituted and offred: So dothe he verilie make his bodie and blood preſēt in the ſacrifice of the Altar, and that
B as often as the ſame ys duelie excuted and doen. For as he did in that Supper: So dothe he in euery miniſtracion of the bleſſed Sacrament duely miniſtred. For the Sacrament ys of no leſſe force, poour, wourthineſſe and dignitie nowe in the Altar, that yt was in the table, wher Chryſt himſelf viſiblie preſent did ſanctifie yt, as Chryſoſtome dothe teſtifie.

Non ſunt hæc humanæ virtutis opera, quæ tunc in illa cœna confecit ipſe quoque nunc operatur, ipſe perficit. Miniſtrorum nos ordinem tenemus, qui vero hæc ſanctificat & tranſmutat, ipſe eſt. Cum Diſcipulis (inquit) meis, facio Paſcha. Hæc enim illa non alia menſa eſt: hæc nulla re minor, quàm illa eſt. Non enim illam Chriſtus, hanc homo quiſpiam facit, ſed vtramque ipſe. *Chryſ. in 26 Matth.*

Theſe woorkes be not of mans power, whiche he then did in that Supper, he doth nowe alſo woorke, he doth perfecte yt. we hold the ordre of miniſtres, but yt ys he, *that doth ſanctifie, trāſmute or chaūge theſe* things. With my diſciples (ſaieth he) do I kepe the Paſſouer. *This ys euen the ſame, not an other table.* This ys in nothing leſſer thē that. For Chryſt maketh not that table, and ſome other man this, but Chryſte bothe. Thus Chriſoſtom.

Chryſt and not man doth conſecrate.

C Wherby we are taught, that as moche as was doen by Chryſt in his laſt Supper, ſo moche ys doen nowe. So moche as the Apoſtles receaued, ſo moche receaue we nowe. The reaſon ys (as Chryſoſtome ſaieth) that Chryſte, who did ſanctifie that table, doth alſo ſanctifie this our table, and this table ys in nothing leſſe, then that table was. In that table (as ſaincte Auguſtine in his laſt ſentence did teache) Chryſtes bodie was by him ſelf ſacrificed, and ſo verilie preſent in that ſacrifice. Wherfor in this table likewiſe Chryſtes bodie ys verilie ſacrificed, and ſo verilie and realie preſent.

Sacrifice auouched.

But ſomwhat to ſaie of that, that maie be gathered of this ſaing of Chryſoſtom: Yf nothing were geuen to the Apoſtles (as the Aduerſaries teache) but a peice of Sacramentall bread, a figure of Chryſtes bodie: what nead all theſe compariſons betwixt table, and table. For yf the doctrine of the aduerſaries be true, we can haue no leſſe, except we ſhoulde eate courſe bread, wheras the Apoſtles eate fine bread. we can haue noleſſe I ſaie, then they had. A peice of bread eche of thē had: a peice of bread eche of
D vs hathe. Yf that bread were a figure, this bread ys a figure. What thing nowe then moued Chryſoſtom to trauaill ſo moche to ſett furth the equalitie of theſe two tables (ſo I terme thē for diſtinctiō of knowledge) ſeing ther cā be no inequalitie betwē them, eche of them hauing a peice of bread, and

a cuppe of wine ? Be yowe well assured, Chrysostom sawe moche cause in the imperfection and weakenesse of the faith of men, whiche might thinke, that forsomoche as Chryst was then in visible maner present at the Supper, and so the Sacrament being of him self consecrated and distributed, that yt might be and was hys verie bodie: But nowe that he was ascended, and not in visible maner present, with hys owne mouthe speaking, and with hys owne hand deliuering, they might thinke that ther was no soche wonderfull worke wrought, he being nowe from visible seight absent, as then when he was in visible seight present.

Petrobrusians and Henricias their heresies. Petr. Cluniacen.

And in dede soch an heresie did the Petrobrusians, and the Henricians holde (as *Petrus Cluniacensis* testifieth, who in the beginning of his booke written against them, reherseth the sainges of those heretikes in this wise: *Nolite, o populi, Episcopis & presbyteris ceu Clero vos seducenti credere, qui sicut in multis, sic in altaris sacrificio vos decipiunt, vbi corpus Christi se conficere, & vobis ad vestrarum animarum salutem se tradere mentiuntur: Mentiuntur planè. Corpus Christi semel tantùm ab ipso Christo in cœna ante passionem factum est, & semel, hoc est, tunc tantùm Discipulis datum est. Exinde neque confectum ab aliquo, neque alicui datum est.* Beleue not (o people) saied those heretikes, the Byshoppes and preistes or the cleargie begilinge yow. Which as in manie thinges: so also they deceiue you in the office of the Altar, wher they lie vnto you, that they do consecrate the bodie of Chryst, and deliuer yt to you for your soules health. They lie plain lie. The bodie of Christe was once onelie made of Chryste in hys last Supper before hys passion, and once, that ys, then onelie was yt geuen to the Disciples. Since that time, was yt neither geue to anie, neither made of anie. Thus they.

Nowe ye maie see, that the holie Gost did not withoute cause moue hys holie organs to speake soche thinges before hand, as wherby the Succession of the catholique Churche, shoulde finde the heresie aunswered, before the saied heresie were sett furth abroad (The holie Goste well knowing that soche euell wedes shoulde spring in the vineyarde of Chryste) And yet this maie ye marke that heresie the further yt goeth, yt ys allwaie the woorse as saincte Paule comparing yt to a Canker dothe verie well expresse the condicion of yt, and by plain woordes sheweth the progresse of yt thus: *Prophana autem & vaniloquia deuita. Multum enim proficient ad impietatem, & sermo eorum vt cancer serpit.* As for vngodlie and vain talkes, auoide them. For they will encrease to further vngodlinesse. And their wordes shal crepe euen as dothe the disease of a Canker.

Heresie furder ytgoeth the woorse yt ys. 2. Tim. 2.

For the Petrobrusians being badde enough, yet they vpon the consideracion of Chrystes presence in the last Supper, graunted that he then made hys bodie, and that the Apostles receaued his bodie. But neuer after was yt geuen to anie.

This was a verie euell cankre, but yt hath encreased since to so moche vngodlinesse, and hath Cankrelike fretted so sore, that nowe in our time men haue denied the bodie of Chryst to be consecrated and geuen, either by the preistes or ministres of the churche, or yet by Chryst him self in the last Supper. For he gaue (saie they) but the figure of hys bodie to hys Apostles, as the ministres doo nowe to the people.

But as Chrysostome in hys sentence hath aunswered the *Petrobrusians*: So hath he also aunswered the *Oecolampadians, Caluinistes*, and the rest of the vypers that brake oute of Luthers beallie (of the which *generacion this chalenger*

yt

A ys one) who like vipers in dede, whiche gnawe and frette their dames beallie to come from her, euen so these impugning the doctrine of their Father, haue endeuoured, to destroye bothe him and his doctrin to be ridde therof. *Qui verò hæc sanctificat & transmutat ipse est.* Yt ys euen he (saieth Chrysostom meening Chryst) *that dothe sanctifie and transmute these thinges.*

chryst doth sanctifie ād transmute the bread and wine.

Owre heresiarke of Englande, Cranmer saieth in his booke, that the creatures of bread and wine can not be sanctified. But by Chrysostomes sentence they be sanctified in to some other thing. Which ys so in dede, and therfore he addeth, *& transmutat, and dothe transmute or chaunge them.* For Chryste sanctifieng dothe chaunge the substance of the creatures of bread and wyne, into the substance of his bodie and bloode.

Transubstanciacio̅ auouched.

For (as Origen saieth) the bread ys made in to an holier bodie. *Nos conditori rerum morem gerentes, pro eius in nos collatis beneficijs vbi & gratias diximus oblatis panibus vescimur, qui vtique ex oratione & precibus in sanctum quoddam corpus conflantur, quod sanè sanctiores hos reddit, qui mente integriore hoc ipso vtuntur.* We B obeing (saieth Origen) the creatour of thinges, when we for the benefittes whiche he hath geuen vs, haue geuen him thankes, ye eate the breades that be offred, whiche by oracion and praiers, *are made into a certain holier bodie, which maketh them holier, which with an wholl minde doo vse the same.* Thus Origen.

Orig. cont. Cels. li. 8. The bread ys turned into an holier bodie.

Do ye not heare that the breades that be offred be made into a certain holier bodie? And what a bodie ys yt? Soche a bodie as maketh those holier, whiche receaue yt with a pure and godlie minde. What bodie ys yt, that we receaue hauing power to make vs holier, but the holie bodie of him, who ys owre sanctificacion, iustificacion, and redemption?

Nowe here ys no place for the Aduersaries comon glose, to saie, that we receaue the bodie of Chryst spiritually, whiche maketh vs holier that receaue yt, and therby to seclude the receauing of Chrystes bodie reallie. For he saieth that the breades, whiche be offred, be made into an holier bodie. And that bodie that ys made of the bread (I vse saincte Ambrose hys phrase, *De pane fit corpus Christi*) maketh them holier, whiche receaue yt with a good and godly minde. Whiche bodie being soche that the bread ys turned C or made into yt, must nedes be the reall and substanciall bodie of Chryst.

Li. 4. de Sacramentis.

Vnderstande me not here, that I reiecte the spirituall receauing of Chryst in the Sacrament. But I wishe bothe the receauinges to go together. For as the receauing of Chryst reallie profiteth not withoute the receauing of him spirituallie: So he can not receaue him spirituallie, that beleueth not him to be receaued reallie. And therfor when opportunitie serueth, as I wishe bothe the receauinges to go together, so must they in dede go together, yf the receauer will take and haue anie profitte therbie.

He can not receaue Chryst spirituallie, whiche beleueth not that he receaueth him reallie

Albeit these might suffice, that be hertofore alleaged to testifie vnto vs, what ys the enacted and receaued trueth of Chrystes Parliament house as concerning the preisthead and sacrifice of Chryst after the ordre of Melchisedech: yet that S. Augustine maie haue one of the other side of the house, that ys of the greke churche, ioined with him, I will bring yowe Damascen, D who in fewe woordes saieth thus: *Panē & vino suscepit Melchisedech Abrahā ex cæde alienigenarum reuertentē, qui erat sacerdos Dei altissimi. Illa mensa hanc mysticam præfigurabat mensam, veluti & sacerdos ille Christi veri sacerdotis figurā præferebat, & imaginē. Tu es (inquit) sacerdos in æternū secundum ordinē Melchisedech.* With bread and wine did Melchisedech receaue Abraham returning from the slaughter of

Li. 4. de de thod. fide. Melchisedech and his sacrifice a figure of Chryst ād his sacrifice

the straungers. That table did prefigurate this mystical table, as also that preist did bear the figure and image of Chryst the verie preist. Thowe arte (saieth he) a preist for euer after the order of Melchisedech. Thus Damascen.

Table signifieth sacrifice as in S. Paule, 1. Cor. 10.

In whiche sentence ye see the comparison & applicacion of table to table, of preist to preist, Damascen teaching the one to be figure of the other. Wher I wolde that the Aduersarie did note that the table of Melchisedech, whiche all men of learning doo knowe, ys taken for the sacrifice, as in sainct Paule, *ye can not be partakers of the table of God, and the table of Deuells also.* In whiche saing what ells ment sainct Paule, but that the Corinthians coulde not be partakers of that, that was offred to God in sacrifice, and of that, that was offred in sacrifice to Deuells also? The table of Melchisedech (I saie) whiche ys the sacrifice of Melchisedech, did prefigurate the table, that ys, the sacrifice of Chryste. *The sacrifice (I saie) which he offred after the ordre of Melchisedech.*

Nowe see (o thowe Aduersarie) the concorde and plain testimonie of these right auncient elders, and famouse learned Fathers of Chrystes Parliament house, howe all they, with one mouth as yt were, haue reported, what was the receaued trueth in the house of Chryst in their tymes, which tymes were the times of pure and sincere knowledge in this matter, a time whe ther was no heresie nor controuersie to moue the to writte of yt, but quietly and godlie for the instruction of Gods people in the trueth of his faithe, and to leaue certain both monumentes and munimentes of the same to the posteritie, they haue expressed their faithe in this and other diuerse matters. And not onelie their priuate faith, but the vniuersall faith of Chrystes catholique Churche. And left the same in writing for the staie and confirmacion of them that remain in the faithe and for the calling home again of them that haue erred.

Therfore wher thowe erring from the true faith, hauest taught that Melchisedech did not offer bread and wine in sacrifice, beholde that these Fathers by expresse woordes auouche the contrarie. Wher thowe hauest also defended, that Melchisedech was not a figure of Chryste as concerning hys sacrifice, see howe constantlie and vniformlie thowe arte impugned, all these teaching, that the sacrifice of Melchisedech, was a figure of Chrystes sacrifice, offred and doen by Chryste after the same ordre. And what that sacrifice ys, they haue not left vndeclared, but by plain woordes they haue taught that yt ys the bodie and blood of Chryste, whiche bodie and blood of Chryste being offred in sacrifice after the ordre of Melchisedech (as by them also yt ys affirmed) doth inuinciblie proue the verie reall presence of Chrystes blessed bodie in the Sacrament, whiche dailie ys offred after the ordre of Melchisedech, and shall be to the woorldes ende. *Iurauit Dominus, & non pœnitebit eum.* Oure Lord hath sworn, and yt shall not repent him. *Quid est (inquit Augustinus) iurauit Dominus, nisi inconcusse veritate firmauit? Et quid est non pœnitebit eum, nisi hoc sacerdotium nulla ratione mutabitur?* What ys yt (saieth sainct Augustin) that our Lorde hath Sworne, but that with a most certen trueth he hath made yt sure? And what ys that: *It shall not repent him, but that this Preisthead by no meanes shall be chaunged?* Yf then (as sainct Augustin saieth) this preisthead shall not be chaunged, howe shall yt be continued?

Aug. cōt. Iudæos. The preisthead of Chryst shal not be chaūged.

Theophilacte one as yt were of the other side of Chrystes parliament house

A houſe, being one of the greke Churche, ioineth with ſaincte Auguſtine and teacheth howe, expownding to the Hebrues theſe woordes: Thow arte a preiſt for euer, &c. *In æternum dicit, quia quotidiè offertur, vel in perpetuum offertur per Dei miniſtros oblatio, Chriſtum Dominum & Pontificem habens & ſacrificium, qui ſeipſum noſtri ob gratiam ſanctificat, frangit, & tribuit.* He ſaieth for euer: *bycauſe he ys dailie offred*, or bycauſe by the miniſtres of God, ys for euer or continuallie offred the oblation *hauing Chryſt our lorde, being bothe the high preiſt, and the ſacrifice*, who doth for our ſake continuallie ſanctifie, breake, and geue him ſelf.

Theophila. in Epiſtolã ad Hebr. Chryſt ys dailie offered by his miniſters and ſhall be ſo continued for euer.

Ceaſſe therfor to reuile and blaſpheme this bleſſed myſterie. For heauen and earth ſhall paſſe awaie, but the woorde of God abydeth for euer. Whiche woorde of God ſaieth that this preiſthead and ſacrifice ſhall continue for euer. And therfore though yowe barke againſt yt, as do the dogges againſt the moone: Yet as the moone notwithſtanding abideth in her heaue, and goeth her courſe, and ſhall continewe: So ſhall this bleſſed myſterie B abide in his ſtate, and ſhall go forwarde and cõtinewe vntil the worlde ende, what ſo euer ye ſaie or doo, yt ſhall not be impared. But ye ſhall for your abominable doing, be not a litle decaied and afflicted.

I wolde bring certain of the lower houſe (I meen of them that were after ſixe hondreth yeares after Chryſte) to geue their teſtimonie in this matter, but that yt wolde make this rude worke growe to a greatter volume, then I wolde wiſhe. Therfor for this place I will omitte them, and ende this matter of the prophecie of Chryſtes preiſtheade after the ordre of Melchiſedech, whiche hathe aunſwered the figure that did prefigurate the ſame. And proceade to ſpeake of the prophecie that aunſwereth the next figure.

THE TWO AND THIRTITH CHAPITER TO

proue the ſacrifice of our Shewe bread to be a continuall ſacrifice, as the olde shewe bread was, alleageth the prophecie of Daniel and reiecteth the falſe expoſitions of the Aduerſaries.

C

THe figure that folowed next after the figure of Melchiſedech, was the figure of the Paſchall lambe, the accompliſſing of the whiche was doen (as yt was declared) in the laſt Supper, the which laſt Supper being doen after the ordre of Melchiſedech, the prophecie, that aunſwered the figure therto apperteining, aunſwereth alſo the figure of the Paſchall Lambe, forſomoche as the bodie of Chryſte ſacrificed after the ordre of Melchiſedech, and eaten in that Supper, aunſwereth alſo the eating of the Paſchall Lambe in the olde teſtament, and ys our verie Paſchall Lambe in the newe Teſtament.

And therfore being lothe to trooble the Reader, with the reading of that, of the which moche ys allreadie ſpoken, and (as I truſt) ſufficiently bothe in the handling of the figure of the Paſchall Lambe, and alſo of the ſacrifice of Chryſt after the ordre of Melchiſedech: Therfor I ſhall go to the next figure, which ys the Shewe bread, and therunto applie ſoche prophe- D cies, as ſeme to aunſwere the ſame, ād maie wel be ioined to yt, as I haue doẽ in the ſetting furth of the preiſthead of Chryſte, after the ordre of Melchiſedech, with the prophecies therto apperteining.

The Shew bread (if ye remembre what ys before ſaied) was a bread, that

1. Reg. 21. Shew bread cum quallie vpõ the table of the Tabernacle applied to the Sacrament.

was both offred in ſacrifice, and eaten, but ſo that none might eate of yt, but E
the preiſtes, and ſoche as were clean, as by the ſtorie of Dauid and Abimelech yt did appeare. Whiche bread was not ſeldom offred, but as ſooen as the olde was taken awaie, newe were offred, and putte in their place, ſo that the table might not be withoute ſhew bread: but yt was allwaies reſerued, and their remained. Nowe as the reſeruacion of that bread, was a figure of the reſeruacion of our bleſſed bread (as ther yt was declared) So that bread being offred in ſacrifice, was a figure of our bread offred in ſacrifice. And as that bread was appointed to be a perpetuall ſacrifice, allwaies to continewe: So this ſacrifice ys appointed to be perpetuall, and to cõtinewe vntill Chryſtes cõminge. Of the whiche Sacrifice, and of the continuance of yt, not onelie the Prophet Daniell, but alſo the Prophet Malachie hath prophecied.

Daniell (as the holie Fathers do expownde) ſpeaking of the wickedneſſe of the time of Antichriſte, amonge other euells that then ſhall be wrought, he ſaied that the dailie ſacrifice ſhall be taken awaie. At whiche time F
what dailie ſacrifice ſhall ther be to be taken awai. but the ſacrifice of the chryſtians?

Petrus Cluniacen. cõtra Petrobr. Foure principall ſectes of religion in the worlde.

For (as Petrus *Cluniacenſis* ſaieth) ther be in the worlde foure principall ſectes: that ys, of the Iewes, the Sarazens, the paganes, and the Chryſtians. The Iewes perſeuering in the carnall obſeruacion of their carnall lawe, for ſomoch as yt ys emong them receaued that onely in Hieruſalem they muſt honour God, do ſacrifice ther, and no wher ells. And nowe for ſomoche as they are diſperſed among nacions, and had no temple this fiften hondreth years, and for that God hathe not, ſence the deuaſtacion and ſubuerſion of Hieruſalem, ſuffred them yett ther to dwell, therfor they vſe no ſacrifice. wherin alſo ys fullfilled the prophecie of Daniel, whiche ſaieth, that after a certain time after Chryſte ys ſlain, ſacrifice and meate offring ſhall ceaſſe amonge the Iewes. And what ſoeuer was after doen in the temple (as ſainct Hierom ſaieth) *Non fuit ſacrificium Dei, ſed cultus Diaboli.* yt was not the ſacrifice of God, but the woourſhipping of the Deuell. And this deſolacion (ſaieth G
Daniell) ſhall continewe to the ende. Wherby ys ment, that the aboliſhing of the ſacrifice of the Iewes, ys perpetuall and for euer.

Daniel. 9.

Hieron in Daniel. cap. 9.

The *Sarazens* being deluded by the ſhamefull impoſture and deceipt of Mahomete, haue a certain mingled religion, vſing circumciſion, and certain lotions of the Iewes. And ſo vſe a parte of Moiſes lawe. They alſo confeſſe that Chryſt was born of a virgen, and that he liued holilie, and preached truely, and wrought manie miracles: But externall and ſpeciall ſacrifice, wherbie their religion ſhoulde be diſcerned from other, they vſe none, but that certain howres on the night, and certain howres on the daie, they geue them ſelues to praier, and ſpeciallie after meate.

The Pagans being a rude, groſſe, and barbarouſe people, almoſt vnknowen to the worlde, and neither knowing God, neither almoſt theim ſelfes, dwelling farre of in the furtheſt parte of the northe, and not knowing the names of the Idolls of other Idolaters, nor religion, what thing ſo euer they firſt mete in the morning, be yt horſe, hogge, Cowe, or calf, that ſame for that daie doo they take, and honour for their God. So that they haue not *Deos perpetuos*, but *Deos Diarios vel horarios.* Gods for euer continuall, but H
daie Gods, and howre Gods, vnto whom yet they do no ſacrifice, but according to their ignoraunt educacion they liue withoute the knowledg of doing ſacrifice.

Pagans haue daie Gods, and howre Gods, and no certen God.

The

A The christians being called to the knowledg of the true liuing God, and of his sonne Iesus Chryste, instructed in his lawes, and taught the true maner of honouring and seruing him: knowe that all that haue serued God frō the beginnig, haue not onelie serued him with the sacrifices of lawdes, praises, praiers and obedience, whiche be thinges comon: but haue vsed also this speciall sign of seruice, as to offer some extern sacrifice to testifie their duetie and right propre seruice to God. Whiche maner of seruice I call propre, for that yt can be don to none, but to God, or to some thing taken for god.

Call to minde all the Fathers in the beginning, the Patriarkes, the Prophetes, and all other holie men knowing God, and ye shall perceaue that all they besides lawdes, praises praiers and other, did also testifie their seruice to God, by their externall sacrificing of some of the fruictes of the earth. So did Abel, so did Noe, so did Iob, Abrahā, Isaac, and Iacob, and manie other, as the bookes of the olde Testament do testifie.

B And Chryst him self did not onelie offer his blessed bodie a bloodie Sacrifice vpon the Crosse to God his Father, which all that do but tast the name of the religion of Chryst doo confesse: But he also as the authour of the newe Testament did first offer to God his bodie and blood an vnbloodie sacrifice in his last supper after the ordre of Melchisedech, ther and then instituting the same sacrifice, and commaunding yt to be doen and continued in his Church, as yt ys allreadie proued. And so (as *Irenæus* saieth) he taught the newe oblacion of the newe Testament.. *Chryst offred sacrifice in his supper, and cōmaūded yt to be cōtinued.*

Nowe then seing that no sect in the worlde vseth anie dailie sacrifice, but we Chrystians: Yf we also had no dailie sacrifice (as the enemies of Cod haue traueiled to compasse) howe then shoulde the prophecie of Daniel be fullfilled, that the dailie sacrifice shall be taken awaie? yf ther be none, none can be takē awaie. But the Prophet saieth, that one shall be takē awaie. wherfor ther must nedes be a dailie sacrifice, whiche for the fullfilling of the prophecie, must be taken awaie.

C Of this prophecie ys sainct Hierom an expownder, who being more busied to refell the wicked expositions of *Prophyrius*, and breiflie to open the true vnderstanding of the Prophete, then at large to sett furthe owre misteries in plain woordes, saieth yet that, that ys sufficient to satisfie anie man that ys not contencious, that this prophecie ys to be vnderstanded of the dailie sacrifice of the christians, although not in so expresse woordes, as this time of controuersie in this matter wolde require. Thus ys the text of the Prophecie: *Et à tempore quo ablatum fuerit iuge sacrificium, & posita fuerit abominatio in desolationem, dies mille ducenti nonaginta.* And from the time that the dailie or continuall Sacrifice shall be taken awaie or put down, and the abominable desolacion sett vppe, ther shall be a thousande daies two hundreth and nintie. *Daniel 12.*

Vpon this texte Hierom saieth thus: *Hos mille ducentos nonaginta dies Prophyrius in tempore Antiochi & in desolatione templi, dicit completos, quam & Iosephus, & Machabæorum (vt diximus) liber tribus tantùm annis fuisse commemorant. Ex quo perspicuum est tres istos & semis annos de Antichristi dici temporibus, qui tribus & semis annis, hoc est mille ducentis nonaginta diebus sanctos persecuturus est, et postea corruiturus* D *in monte inclyto et sancto. A tempore igitur quod nos interpretati sumus iuge Sacrificium, quando Antichristus orbem obtinens, Dei cultum interdixerit, vsque ad internitionem eius tres et semis anni, id est, mille ducenti nonaginta dies complebuntur.* These thousande two hundreth and ninetie daies, *Porphyrius* saieth, they were fullfilled in the *Hieron in Danielem.*

time of *Antiochus*, and in the desolation of the temple, whiche bothe *Iosephus*, and the booke of the Machabees (as we haue said) doo testifie to be don in three years onelie. Wherbie yt ys plain, these three yeares and a half to be spoken of the times of Antichryste, who by the space of three years and a half, that ys, a thousande two hundreth and ninetie daies, shall persecute the holie and faithfull chrystians, and after shall fall downe in the famouse and holie hill. From the time therfore that we haue interpreted the dailie sacrifice, when Antichryste shall for bidde the seruice of God, vnto his destructiō ther shall be fullfilled three years and a half, that ys to saie, a thousand two hundreth and ninetie daies. Thus moche S. Hierom.

Antichryst shall cause the dailie sacrifice to ceasse.

Who yf we marke, interpreteth the greke woorde, and calleth yt *the dailie sacrifice*, and therwith remembre that (as before by him ys saied in the exposition of the prophecie of the preisthead of Chryst after the ordre of Melchisedech) Chryst our Melchisedech offred his bodie and bloode, the verie true bread, and true wine, and deliuered vnto vs these misteries that we haue to vse in the remembrance of him vntill he come to iudgement. Wherto yf we adde the exposition of this prophecie of *Daniel* that in the time of Antichrist the seruice of God shall be byhim forbodden, what shall we ells vnderstand by the dailie sacrifice, but the sacrifice of our Melchisedech, left with vs to be vsed as our most high seruice to God.

The dailie sacrifice ys the sacrifice of the bodie and blood of Chryst.

Which thing *Lyra* by verie plain woordes dothe declare expownding this text of Daniell thus: *Hic Angelus instruit Danielem de termino à quo incipiendi sunt prædicti tres anni cum dimidio, dicens: A tempore cùm ablatum fuerit iuge sacrificium, id est, à tempore quo sacrificium altaris cessabit celebrari solemniter.* Here the Angell teacheth Daniell the tyme from the whiche the three years and a half shall beginne, saing: from the time when the dailie Sacrifice shall be taken awaie, that ys, from the time in the whiche the sacrifice of the Altar shall ceasse solemnelie to be celebrated, Thus *Lyra*.

As by the exposition of these Fathers yt doth appeare that the dailie Sacrifice ys the sacrifice of the Altar, the Sacrifice of Chrystes bodie and bloode, So herunto reason also agreeth, and by yt we are also forced thus to vnderstand the prophete. For he can not be vnderstanded of the sacrifice of lawde, and praise, of the which S. Paule speaketh, *Per ipsum offeramus hostiā laudis semper Deo, id est, fructum labiorum confitentium nomini eius.* By him (*mening Chryst*) let vs offer sacrifice of lawde allwais to God, that ys to saie, the fruicte of our lippes confessing his name. Of the whiche sacrifice the prophet Dauid speaketh, saing: *Immola Deo sacrificium laudis.* Ofer vppe vnto God the sacrifice of lawde.

Hebr. 13.

Psal. 49.

Neither can yt be vnderstande of the sacrifice of the mortificacion or affliction of our bodies, to the whiche S. Paule exhorteth vs, saing: *Obsecro vos per misericordiam Dei, vt exhibeatis corpora vestra hostiam viuentem, sanctam, Deo placentem.* I besech yowe by the mercie of God, that ye geue vppe your bodies as a liuelie and holie sacrifice vnto God, and pleasing to him,

Neither can yt be vnderstanded of the sacrifice of a contrite hearte, of the whiche Dauid speaketh: *Sacrificium Deo spiritus contribulatus*, A troobled spirit ys a sacrifice vnto God. For all theise sacrifices shall be in vse in the time of Antichrist euen in the heat of his persecution. For the Angell saied: *Eligentur, & dealbabuntur, & quasi ignis probabuntur multi.* Many shall be chosen, and purified, and shall be tried as yt were fire. In soche men ther ys no doubte but they will continuallie withe their humble praiers praise God, and confessing his faith, magnifie his holie name, and so offer vnto God the

Psal. 50.

Daniel. 12

A the sacrifice of lawde and praise as the fruictes of their lippes. They will also not onely mortifie and crucifie their bodies with all the lustes and concupiscence: but they will also at that time geue vppe their bodies to suffer tormentes, yea and very deathe for the name of Chryst, and so offer them as pleasaunt sacrifices vnto God. Other some ther shall be, whiche seing the heauie, great, and violent persecucion that shall be vsed by Antichryst, and his ministres will with Daniell confesse their sinnes, and the sinnes of the people, and humbly with Dauid saie: *Peccauimus cum patribus nostris, iniuste egimus, iniquitatem fecimus.* We haue sinned with our Fathers, we haue don vniustlie, we haue committed iniquitie. *Psal. 105.*

Seing then that Antichrist neither shall nor can put downe or take awaie these sacrifices, but that they shall be vsed vnder his swoorde, and in the middest of his flammes and other tormentes: yt ys most euident, that none of these be that dailie sacrifice, that shall be put downe. For these sacrifices shall be openly offred, and that dailie.

B Yt remaineth then that of necessitie this prophecie must be vnderstande of the dailie sacrifice of the bodie and blood of Chryste, whiche although some godlie disposed people maie percase secretlie vse (as *Lyra* saieth) yt shal for three years and a half ceasse openly and solemnely to be celebrated. *Antichrist shall put down the daily sacrifice of the Altar.*

And further of congruence yt maie be reasoned, yf the Fathers that haue ben in all ages before Chryste, did knowe that yt was a thing acceptable and pleasing to God to offer extern sacrifice to him: shoulde not the Chrystiã know more, who liueth in the clear light, wher they liued in the shaddowe? Yf those sacrifices were a swete sauour to God (as no doubte but they were so for his sake whom they figured) howe moche sweter then ys our sacrifice vnto him, offringe (as we do) Chryst him self in sacrifice? Yf they gaue to God not onely the sacrifices of lawdes and thankes, but also an extern sacrifice of thankes, as yt were of an higher thanke for soche benefittes as they receaued: shall not the chrystian, who hathe receaued greater benefittes, incomparablie passing thers, geue at the leest as great thankes as they? Yf we shall offre no other sacrifice, then the sacrifice of praise and thankes C geuing and sochelike, the fathers did so as well as we, and ouer and besides that they offred an extern sacrifice of thãkes: What ingratitude maie yt well be thought then, that we receauing manie mo benefittes then they, shoulde geue fewer thankes then they? Yt ys an euell proporcion, the mo and greater benefittes, the fewer and lesse thankes: the fewer and smaller benefittes, the mo and greater thankes.

O lorde what obcecate, and blinde enemies of God were these, that coulde not see these thinges, but wolde that we Chrystians hauing clerer knowledge then other, shoulde lesse do their duetie then other, and receauing mo benefittes, shoulde be lesse thankfull? And thus God shoulde be robbed of his honoure, and the Chrystians withdrawed from doing of ther due seruices. And then wouldeyt shortly come to vs, as yt came to them, who knowing God, haue not glorified him as God, neither were thankfull, but waxed full of vanities in their ymaginacions, and their fooliſh hearte was blinded, when they cownted them selues wise, they became fooles. *Chrystians vsing no external sacrifice are lesse thãkfull then the Fathers of the lawe.*

D

THE THREE AND THIRTITH CHAP. OPENETH the prophecie of Malachie.

NOt onely the Prophete Daniel (as before ys saied) doth propheeie that ther shall be a sacrifice: but also Malachie, who plainlie declareth the reiecting of the sacrifice of the Iewes, and the placing of a common vsed sacrifice: *Malac.1* *Non est mihi voluntas in vobis, dicit Dominus exercituum, & munus non suscipiam de manu vestra. Ab ortu enim solis vsque ad occasum magnum est nomen meum in gentibus, & in omni loco sacrificatur, & offertur nomini meo oblatio munda, quia magnum est nomen meum in gentibus, dicit Dominus exercituum.* I haue no pleasure in yowe, saieth the Lorde of hostes, And as for meat offring, I will not accept yt as your handes. For from the rising vppe of the sunne vnto the going downe of the same, my name ys great emong the gentiles: yea in euery place shall ther be sacrifice doen, and a clean meat offring offred vppe vnto my name. For my name ys great emong the Gentiles, saeth the Lorde of hostes.

Protestantes tormented with the prophecie of Malachie, how they wrest yt.

This propheeie hath moche tormented the Aduersaries, and therfore all their Ingines, hookes, and all their fetches haue be sett vpon this place to drawe yt to their sense and pourpose, but yt will not be, all will not serue that they can doo. for truethe will shewe yt self, and preuaill. This propheeie in deede inuinciblie proueth the Sacrifice of Chrystes Churche, as hereafter shall be shewed. But first let vs see, howe the Aduersaries wolde wrest this place, and let vs make yt plain to the reader, that the sence whiche they wolde haue the scripture vnderstanded in, ys not the right and full sence, but a distorted sence, a wrong sense, and soche a sense, as the place can not beare, a sense disagreing from the exposicions of all the holie Fathers bothe of the latin churche, and of the greke churche.

Oecolamp. *Oecolampadius* in a booke that he did write of the Masse vnto the Senate of Basille, saieth that by this propheeie of the Prophet Malachie, was Propheeied, that the ministres of the newe testament shoulde make a faithfull people oute of all nacions, as a pure and an holie oblacion and sacrifice to God. And this (saieth he) ys the minde of the Prophet.

Bucer. *Martin Bucer* not moche differing from him, in his aunswer that he made to *Iacomus*, saieth that by this Propheeie ys cheiflie promised the preaching of the Gospell, by the whiche God shall be euery whear acknowleged, and the fruicte also of the same preaching, that ys faithe, and the confessing of the same faithe. And he saieth also that by the incense and oblacion are to be vnderstanded the sacrifices of chrysten men, whiche be (saieth he) the praising and calling on the name of God, whervnto ys allwaies annexed the geuing vppe of our selues to the will of God, and the declaracion of our thankefull minde towardes God, by the doing, and shewing of loue and mercie to the poore. And thus dothe he expownde the Prophete.

Bullinger. *Urbanus Rhegius.* *Bullinger* an other of the same secte and sorte, saieth that the lawde and prayse of God his name ys the pure sacrifice that the Prophete speaketh of.

But *Vrbanus Rhegius* writing against *Zuinglius* his master in his first booke saieth thus: The sacrifice that Malachias propheeied of, ys the mortificacion of the flesh, and the calling on the name of God, with godlie prayer. And this was his phantasie, whiche so I terme as I might the rest, for that eche of the hath vnderstanded the propheeie as him listeth, and not as the full mening of the same hathe required. And although other haue vttered their conceptes and coniecturs vpon this propheeie: Yet these being the standarde bearers

A bearers of that wicked armie, that hath ſo maliciouſlie fowght againſt Gods truthe, maie ſuffice to be reherſed for this time, preſuppoſing that the reſt do folowe their ſtanderd bearers.

But let vs nowe examin, and weigh their expoſitions. Yf ye marke they do all agree in this, that this prophecie ys to be vnderſtanded of the ſacrifice of praiſe and thanks geuing, which thei call the pure ſacrifice. Yt ys to be conſidered here that Allmightie God by his Prophet declaring, that the ſacrifice of the Iewes, which was onelie doen in Hieruſalem ſhoulde be reiected, aboliſhed, and lefte, ſignified alſo, that an other ſacrifice ſhoulde be ſubſtituted in the place of the ſame, whiche ſhoulde be a pure and clean ſacrifice, whiche ſhoulde not be doen onlie in Hieruſalem, as the other was, But in euery place.

Nowe as for the ſacrifice of a contrite heart, of lawde, praiſe, and thankes geuing, who doubteh but that they were vſed and offred of diuerſe holie and vertuouſe men in the olde lawe, and well accepted? whiche thing Da- *Pſal. 50.*

B uid was not ignorant of, when he ſaied: *Sacrificium Deo ſpiritus contribulatus, cor contritum & humiliatum, Deus, non deſpicies.* A troobled ſpirit ys a ſacrifice to God, a contrite and humble heart (o God) ſhalt thowe not deſpice. Of the ſacrifice of lawde Dauid alſo ſpeaketh *Immola Deo ſacrificium laudis.* Offer to God the ſacrifie of lawde &c. praiſe. And in the ſame Pſalm: *Sacrificium laudis honorificabit me.* Who ſo offreth me thankes and praiſe, he honoureth me. *Pſalm. 49.*

The hereticall expoſitions of the prophecie of Malachie can not ſtand.

Therfore wher the Aduerſarie wolde, that theſe kinde of Sacrifices ſhoulde be they, of the whiche the prophet Malachie ſpake, that ſhoulde come into the place of the ſacrifice of the Iewes, whiche God wolde aboliſſhe, their expoſition can not ſtande. For theſe can not nowe be placed as newe ſacrifices, whiche were placed and vſed from the beginning of the firſt good man, that offred ſacrifice to God, Abel, who withe the ſacrifice of the fruictes of the earth, whiche he offred, offred alſo praiſe and thankes geuing to God, Theſe ſacrifices then be not newe placed, but being of olde time vſed, God wolde haue them ſo continued.

Sacrifice of laude ſeparated from the extern ſacrifice.

Neither doo I meen that theſe be ſeparated from that ſacrifice, that God C wolde place in ſtead of the ſacrifice of the Iewes. For their ys no extern ſacrifice but yf yt be rightlie, and duely offred, yt bringeth with yt the ſacrifice of lawde and praiſe, and of other alſo. But that the Prophet dothe meen of theſe onelie, and not raither of ſome extern ſacrifice to be vſed, offred, and frequented among the Chryſtians: and that he ment not cheiflie and principallie of an extern ſacrifice, to be placed in the place of the Iewes extern ſacrifices, that ys moſt vntrue. And that maie be perceaued by the difference of the newe ſacrifice from the olde. What ys that? That yt ſhall be a pure ſacrifice.

Why, were not theirs pure ſacrifices before in the olde lawe? Was ther not a ſacrifice of expiacion, and a daie of expiacion aſſigned, in the whiche the clenſing ſacrifice ſhoulde be offred? Read the xvi chapter of *Leuiticus*, and ther ſhall ye finde that Allmightie God ſaeth thus: *In hac die expiatio veſtri erit atque mundatio, ab omnibus peccatis veſtris coram Domino mundabimini.* In this daie ſhall be your expiacion and cleſing, and ye ſhall be made clean from all your ſinnes before the Lorde. *Leuit. 16.*

D Was not this then a pure ſacrifice, that purified, and clenſed the people from all their ſinnes before God? Ys yt not a pure ſacrifice that ys a ſwete ſauoure to God? were not the ſacrifices of the olde lawe ſoche? Doth not Moiſes from Gods mouth ſo terme them? Yt can not be denied but the

ſcripture

scripture doth so call them. But as Chryste saieth, *Nemo bonus, nisi solus Deus.* Ther ys no man good but God alone. And yet again he saieth: *Bonus homo de bono thesauro profert bona.* The good Man oute of good treasure bringeth furth good thinges: So though God alone of him self, and of his diuine nature be onlie good: yet men be good also, not of them selues, nor of their owne natures, but by participacion of the gooneſſe of God. So ther ys one sacrifice whiche onely ys pure, for that yt ys pure of yt self, whiche sacrifice ys the bodie and bloode of our Sauiour Iesus Chryst. Other sacrifices that be called pure and clensing sacrifices, they be so called by participacion, that they doo please God, and purifie men by the vertue and merite, of that pure Sacrifice Iesus Chryst, who ys the lambe, that was slain from the beginning of the worlde, geuing vertue to all sacrifices that were yet offred from the beginninge of the worlde. And therfore when the Prophett putteth this difference to this sacrifice, that shall succead the sacrifices of the Iewes, that yt shall be a pure sacrifice: Yf yt were pure but by vertue of other, as the sacrifices of the Iewes were, then were this woorde, pure, no woorde of difference, but raithet a superfluouse woorde making no distinction betwen the two sortes of sacrifices. But for so moche as the Prophet hath put yt as a difference, seing the other were pure by vertue of other, this must nedes be the sacrifice, that ys pure of yt self, whiche (as ys before said) ys the bodie and bloode of Chryst.

Luc. 18. Matth. 12 — *God good by nature man by participacion.*

Apoc 13.

Neither maie this nowe be drawen to that most blessed Sacrifice of the bodie and blood of Chryst vpon the Crosse. For that Sacrifice in that maner was offred in one place onelie, that was, vpon the mounte Caluarie: But this Sacrifice (saieth God by the Prophet) ys offred in euery place. Wherfore of necessitie this must be vnderstanded of the pure Sacrifice of Chrystes bodie and blood offred on the Altar, which ys offred, not in Hierusalem, not on Caluery, but in euery place, where Chryst ys knowē and receaued. Whiche sacrifice although in maner of offring, yt differeth from that offred vpon the Crosse: yet in substance yt ys all one.

Sacrifice of the crosse and of the altar, al one in substāce, but diuerse in maner.

Nowe ye maie perceaue, that the expositions of the stāderd bearers of the wicked armie of the enemies of gods trueth, ys but a violēt or a wrested exposition, and will not be born of the text.

THE FOVRE AND THIRTITH CHAP. EXPOUNDETH the Prophecie of Malachie by Martialis, and Irenaeus.

THat the Aduersaries shall not saie that I am iudge in mine owne cause, although I am certen that I builde vpon the rocke: Yet to the better contentacion of the Reader, and more manifest confutacion of these Aduersaries, I will reporte the Iugement of the right auncient Elders of Chrystes Parliamēt house, as touching the enacted trueth of this matter by their owne woordes.

Sanctus Martialis a great auncient in Chrystes house as being one of Chrystes disciples, and after the death of his and our master almost continuallie in the Companie of the Apostle Peter, ys a notable witnesse of this trueth, and wourthie to be credited. This holie man maketh mencio of this prophecie of Malachie after this maner.

S. Martialis Martyr epist. ad Burdegalē. cap. 3.

Sacrificium Deo creatori offertur in ara, non homini, neque Angelo. Nec solùm in ara sanctificata, sed vbique offertur Deo oblatio munda, sicut testatus est, cuius corpus & sanguinem in vitam aeternam offerimus, dicentes: Spiritus est Deus, & eos qui adorant eū, in

A *in spiritu & veritate oportet adorare. Ipse enim corpus habens immaculatum, & sine pec cato (quia conceptus est de Spiritu sancto, natus ex Maria virgine) ipsum in ara crucis permisit immolari. Quod autem Iudæi per inuidiam immolauerunt, putantes se nomen eius à terra abolere, nos causa salutis nostræ in ara sanctificata proponimus, scientes hoc solo remedio nobis vitam præstandam, & mortem effugandam.* The sacrifice ys offred vnto God our creatour on the altar, not vnto men, nor vnto Angell, nor onelie on halowed altar, *but euery wher ys offred to God a pure oblacion*, as he hath wittnessed, *whose bodie and blood we offer to euerlasting life*, sainge: God ys a spirit, and they that adore him, must adore him in spiritte and trueth. For he hauing an immaculate bodie, and withoute Sinne (for he was conceaued by the holie Gost, born of the virgen Mary) he suffred that same bodie to be sacrificed on the altar of the Crosse. And that, that the Iewes did sacrifice by enuie, thinking to abolishe hys name from the earthe, we for cause of our health doo sett furth in the sanctified altar, know ing that *by this onelie remedie life ys to be geuen, and death to be driuen awaie.* Thus

B moche this holie Martyr Martialis.

Chrystes bodie and blood ys offred euerie wher, a pure oblacion to euerlasting life.

What a notable sentence ys this? Do ye not see that he maketh mencion of the saing of the Prophet Malachie saing: *Euery wher ys offred the pure oblacion or sacrifice?* And perceaue ye not that immediately he saieth, that *we offer the bodie and blood of Chryst vnto euerlasting life?* And that this his mening should not be wrested, nor mystaken, he declareth what bodie of Chryst we offer, and wher. The bodie of Chryste whiche we doo offer, ys that bodie, that the Iewes offred by enuie: The place that we offer yt on, ys the halowed altar. The effecte that the Iewes sought by the offring of Chrystes bodie, was to take life from him, and therby to abolish his name from the earth: The effect that we chrystians seke by the sacrificing of his bodie on the altar ys to magnifie hys name, and by that sacrifice, as by the only remedye, to gett vs life, and to driue awaie death.

what bodie we offre, in what place and to what effect

Note well that this holie Martyr and auncient Father teacheth that pure doctrine, that the primitiue church of the Apostles did professe, and teache. And iudge yf the church that nowe ys, which the Aduersaries haue so vilely

C reuiled, and so maliciously railed on, hath taught anie other doctrine, then this holie disciple of Chryste hath taught. The Churche hath taught, and doth nowe teache, that the bodie of Chryst ys in the Sacrament of the altar reallie: This holie man teacheth that the same *whiche the Iewes crucified, we sett furth vpon the holowed altar*. The Iewes crucified the reall bodie of Chryste, Wherfore we sett furth or sacrifice Chrystes reall bodie. The churche nowe teacheth that we offer the reall bodie of Chryst on the altar. This holy man teacheth, that we offre the bodie and blood of Chryst vnto euerlasting life. And that we shoulde knowe that this ys a sure doctrine grownded vpon a sure fundacion he endeth hys sentence thus: *Hoc enim ipse Dominus Iesus iussit nos agere in sui commemorationem.* Thys (saieth he) hath our Lorde Iesus commaunded vs to doo in the commemoracion or remembrance of him.

Chryst cõmaunded his bodie and blood to be offred

Weigh this saing with me, I beseech thee, gentle Reader. Manie of the wicked teachers haue wounderfullie deceaued the simple people with this sen-

D tence of Chryste, which this Father here alleageth, saing that Chryst instituted this Sacrament for a memoriall or a remembrance of him. But a memoriall (saie they) ys of a thing that ys absent, and not of a thing, that ys present, wherfore Chryste ys not present in the Sacrament. Yf he were, what neadeth anie other memoriall, but hys presence?

A fond obiection of the Aduersaries, answered by the holie Martyr Martialis.

A more full aunſwer ſhall be made to this, by the helpe of Gods grace, in the thirde booke, wher this matter ſhall be treacted of more at large. But at this preſent, this holy man onely ſhall aunſwer. Whoſe aunſwer, his grauitie, holineſſe, and auncientie ys ſoche, that they that flee not from gods grace, to their owne ſingular affection, and opinion, ſhall perceaue that in yt ys ſoothe pith and ſubſtance, that they maie well ſtaie them ſelues vpon the ſame. For when the holie Father had declared the reall preſence of Chryſte in the Sacrament, and that he ys offred in ſacrifice, then he added, that our Lorde Ieſus commaunded vs ſo to doo. Wherby what ells doothe he meen, but that as our Lord Ieſus did conſecrate, and ſacrifice his own bodie, and gaue the ſame alſo to hys Apoſtles to eate in his laſt Supper, as ys allreadie declared: So doo we nowe conſecrate and offre the ſame bodie, and receaue yt according to his commaundement and that in the remembrance of his death?

Cap. 41.

Let maſter Iuell conferre this with hys priuate glo ſe vpon the ſame text in his ſermõ fol. 34.

This I ſaie maie ſerue and ſuffice for an aunſwer to a man that ys not contenciouſe, nor liſteth to make euery parte of his faith a doubte, and call yt into queſtion. Thys man I ſaie, his auncientie in the Parliament houſe of Chryſt conſidered, ys of authoritie more ſufficient, and better to be beleued, then *Lutherus, Oecolampadius, Zuinglius, Caluinus* or our owne contrie men *Cranmer, Ridley, Latimer*, or ther complices dead or liuing, whoſe ſaings hauing no grownde of auncient trueth, and ſo of congruence none authoritie, yet haue they ben (the more ys the pitie) to raſhlie beleued, to the caſting awaie of manie a ſoule, and to the encreaſe of the damnacion of the ſpeakers.

But further to proceade to learn the enacted trueth of this matter, I meen the true vnderſtanding of the Prophet Malachie: we haue an other auncient elder of the ſame houſe, *Irenaeus* the diſciple of *Polycarpus*, whiche *Polycarpus* was diſciple of S. Iohn the Euangeliſt, as *Euſebius* witneſſeth in the eccleſiaſti call hiſtorie. And therfore ys this auncient Father not to be ſuſpected of hys trueth, nor diſtredited. Thus he writeth: *Sed et ſuis Diſcipulis dans conſilium primitias Deo offerre ex ſuis creaturis, non quaſi indigenti, ſed vt ipſi nec infructuoſi, nec ingrati ſint: eum, qui ex creatura panis eſt, accepit, & gratias egit, dicens, Hoc eſt corpus meum. Et calicem ſimiliter, qui eſt ex ea creatura, qua eſt ſecundum nos, ſuum ſanguinem confeſſus eſt, & noui teſtamenti, nouam docuit oblationem, quam Eccleſia ab Apoſtolis accipiens in vniuerſo mundo offert Deo, ei, qui alimenta nobis præſtat, primitias ſuorum munerum in nouo teſtamento, de quo in duodecim Prophetis Malachias ſic præſignauit: Non eſt mihi voluntas in vobis dicit Dominus omnipotens, & ſacrificium non accipiam de manibus veſtris, &c.* But alſo geuing inſtruction to hys diſciples, to offre the firſt fruites of the creatures to God, not as to one hauing nede, but that they ſhoulde neither be vnfruictfull, nor vnthankfull, he tooke that bread whiche ys a creature, and gaue thankes, ſaing: *Thys yſ my bodie*: And the cuppe likewiſe whiche ys a creature as we, *be confeſſed to be hys bloode*. And of the newe teſtament he taught the newe oblacion, the whiche the churche receauing of the Apoſtles, offreth to God in all the woorlde, euen vnto him, who geueth vs foode, being the firſt fruictes of his ſacrifices in the newe teſtament. Of the whiche emong the twelue Prophetes Malachie did this ſpeake before hand: I haue no pleaſure in yowe, ſaieth the Lorde omnipotent, and I will take no ſacrifice of your handes. And ſo furth he reherſeth the wholl ſentence of the Prophet.

Li. 5. ca. 5. Irenaeus. Li 4. c. 32.

Chryſt taught the newe ſacrifice of the newe Teſtament, the Church receaued yt of the Apoſtles.

In the ſaing of this holie Elder of Chryſtes houſe, ye ſe a goodlie agreement, with the other Elder before recited. For thys Elder teacheth that *Chryſt of the creatures of bread and wine made hys bodie and bloode, and therwith*

all

A *all instituted and taught the newe sacrifice of the newe testament*, the whiche sacrifice the Churche receauing of the Apostles, doth offre throughoute all the worlde, of the whiche the Prophet Malachie (saieth he) spake before.

Make nowe then comparison betwen *Martialis* and *Irenæus*. *Martialis* teacheth the presence of Chrystes bodie in the Sacrament: *Irenæus* teacheth the same, saing that Chryst confessed the bread and cuppe to be hys bodie and bloode. The other saied that the bodie and bloode of Chryst were offred in sacrifice: Thys man saieth that Chryst confessing his bodie and blood to be present, taught a newe oblacion of the newe testament. The other saied that Chryst commaunded vs so to doo: This man saieth that Chryst taught the newe sacrifice of the newe testament to the Apostles and that the Church receauing the same of the Apostes dothe offre yt to God throughoute all the worlde. The other alleaging Malachie, treacteth of the sacrifice of Chrystes bodie and bloode: This man treating of the bodie and blood of Christ, the newe sacrifice of the newe testament offred of the Churche throughout
B all the worlde, alleageth Malachie, saing, that he spake of the same.

S. Martialis and Ireneus cõpared together in their doctrine of the Sacrament.

Aboue these goodlie notes of agreement betwẽ these two great auncient Fathers, this ys in *Irenæus* speciallie to be obserued, that in saing that Chryst taught the newe oblacion of the newe Testament, he geueth vs two goodly documentes for the mainteinaunce of the treuth of the catholique faithe, and the represion of the false errours of the Aduersaries, and maliciouse reproches.

Two notable documentes out of Iren. wherby the glose of the Aduersaries are reproued ād ouerthrowen.

And first, wher he saieth, that Chryst taught a newe oblacion, yt confowndeth all the expositions of the Aduersaries so plainlie, that anie childe maie see that they are confownded. For wher they saie that by the pure sacrifice that Malachie speaketh of, ys vnderstanded the sacrifice of praise and thankes geuing, mercy to the poor, obedience to gods will and soche other, this Authour saing, that Chryst taught a newe oblacion, of the whiche Malachie did speake, doth clean ouerthrowe them. For these sacrifices of the whiche the Aduersaries make mencion, be not newe, but soche as haue ben vsed of godlie men from the beginning, as ys before touched. But Chryste taught a
C newe oblacion that was aunswerable to the newe testament, of the whiche yt was by Chryst ordeined and appointed to be the oblacion. Nowe the newe Testament was so newe, that yt was neuer before in manifest form or maner. Wherfore the newe oblacion or sacrifice was so like wise, and in like sorte newe, that yt was newer before in verie dede, but in figure, as manie other thinges were.

The seconde document ys, wher he saieth that Chryst taught a newe oblacion of the newe testament. Wherin he dothe deliuer vs frõ the maliouse slaunders of the Aduersaries, whiche saie that yt ys an Idoll, a mere inuencion of the papistes, to make merchandies to emptie poour mens purseis, and soche like railing slaunders. But nowe, reader, iudge thowe whether yt be so or no, nowe that thow haueſt heard the sainges of these auncient holy Fathers, who saie that this newe sacrifice of the newe testament was of the doctrine of Chryste, was commaunded by him to be don, was receaued by the Church at the handes of the Apostles, and by and in the same Church ys offred throughout the wholl worlde.

D

THE FIVE AND THIRTITH CHAP. PRO-

ceadeth in the exposition of the same Prophet by sainct Augustin and Eusebius.

WE haue hearde one cople of the auncient Fathers of Chrystes Parliament house, reporting what the true vnderstanding of the Prophecie of Malachie ys: Yt shall not be, I trust, withoute profett to heare the reporte of an other coople, to the entente the reader maie see some plentie of good matter to be satisfied withall, forsomoche as the Aduersaries haue powred oute aboute this prophecie, so moche false and naughtie matter to deceaue him withall.

And therfore me will procead to sett oute the trueth, and heare sainct Augustine what he saieth therin. *Dominus omnipotens dicit: Non est mihi voluntas in vobis, & sacrificium non suscipiam de manibus vestris. Certè hoc negare non potestis, o Iudæi, non solùm non sacrificium non accipere de manibus vestris, locus enim vnus est loco Domini constitutus, vbi manibus vestris sacrificia iussit offerri, præter quem locum omnino prohibuit. Hunc ergo locum quoniam pro meritis vestris amisistis, etiam sacrificium, quod ibi tantùm licebat offerri, in locis offerre alijs non audetis. Et impletum est omninò, quod ait Propheta: Et sacrificium non accipiam de manibus vestris. Nam si in terrena Hierusalem maneret vobis templum & altare, possetis dicere in eis hoc esse completum, quorum iniquorum inter vos constitutorum sacrificia Dominus non accepit. Aliorum verò ex vobis, atque in vobis acceptare sacrificia, qui Dei præcepta custodiunt, hoc non est cur possit dici, vbi nullus omnino vestrum est, qui secundùm legem, quæ de monte Synai processit, manibus suis sacrificium posset offerre. Neque hoc ita prædictum, & impletum est, vt vox prophetica sententia respondere permittat, quia manibus non offerimus carnem, corde & ore offerimus laudem, secundùm illud in psalmo: Immola Deo sacrificium laudis, etiam hinc contradicit vobis, qui dicit: Non est mihi voluntas in vobis, &c. Deinde ne existimetis, non offerentibus vobis, nec illo accipiente de manibus vestris, Deo sacrificium non offerri, quo quidem ille non eget, qui bonorum nostrorum nullius indiget, tamen quia sine sacrificio non est, quod non illi sed nobis vtile est, adiungit, & dicit: Quia ab oriente sole vsque in occidentem nomen meum clarum factum est in omnibus gentibus, & in omni loco sacrificium offertur nomini meo, sacrificium mundum, quoniam magnum nomen meum in gentibus, dicit Dominus omnipotens. Quid ad hæc respondetis? Aperite oculos tandem aliquando, & videte ab oriente sole, vsque in occidentem non in vno, sicut in vobis erat constitutum, sed in omni loco offerri sacrificium Christianorum, non cuilibet Deo, sed ei, qui ista prædixit, Deo Israël. Vnde & alibi dicit Ecclesiæ suæ: Et qui eruit te, ipse Deus Israël vniuersæ terræ vocabitur. Scrutamini scripturas in quibus putatis vos vitam habere æternam, & profectò haberetis, si Christum in eis intelligeretis & teneretis. Sed perscrutamini eas, & ipsæ testimonium perhibent de hoc sacrificio mundo, quod offertur Deo Israël: non ab vna gente vestra, de cuius manibus non se suscepturum prædixit, sed ab omnibus gentibus, quæ dicunt: Venite, ascendamus in montem Domini, nec in vno loco, sicut præceptum erat in terrena Hierusalem, sed in omni loco vsque in ipsam Hierusalem, nec secundùm ordinem Aaron, sed secundùm ordinem Melchisedech.* I haue no pleasure in yowe saieth the Almightie Lorde, And sacrifice I will none accepte at yow handes, Certenly this ye can not denie, o yowe Iewes, that not onely he doth not take sacrifice of your handes (for therys one place, in the place of God appointed, wher he hath comaunded sacrifice to be offred with your handes, beside the which, he hath forbodden euery place.

Augustin. li. aduersus Iudæos.

Thys

A This place therfor for ſomoche as for your deſertes ye haue loſt, that which was laufull ther onely to be offred, in other places ye dare not offre. Beholde yt ys fulfilled that the Prophet ſaied: And ſacrifice I will not accept at your handes. Yf in the earthlie Hieruſalem, ther were remaining a temple and an Altar for yow, ye might ſaie yt were fulfilled in wicked men. of the whiche wicked men being among yow God dothe not accept ſacrifice. But of other whiche be of yow, and among yowe, whiche kepe the commaundementes of God, he accepteth the ſacrifice. But this can not be ſaied, foraſmoche as ther ys not one of yowe all whiche according to the lawe, that proceaded from mounte Synai, maye offre ſacrifice with hys handes. Neither ys this ſo foreſpoken and fullfilled that the ſentence of the Prophet will ſuffer yow to aunſwer, that though with our handes we offre not fleſhe, yet with our heart and mouthe we offer lawde and prayſe, according to that in the pſalme. Offre vnto God the ſacrifice of lawde, From this place alſo he ſpeaketh againſt
B yow, who ſaieth: I haue no pleaſure in yowe. Yet further, that ye ſhoulde not thinke, that forſomoche as ye offre not, nor that he taketh no ſacrifice at your handes, that ther ys no ſacrifice offred to God the which in dede he nedeth not, who nedeth not the goodes of anie of vs, yet *bycauſe he ys not without ſacrifice*, the whiche ys profitable to vs, and not to him, he addeth and ſaieth: from the riſing of the ſunne to the going downe of the ſame my name ys made honourable among the gentiles. And in euery place ys offred ſacrifice vnto my name, whiche ys a pure or clean ſacrifice. For my name ys great amonge the gentiles ſaieth the lorde Allmightie. What do ye awnſwer to theſe? Open yowr eyes once at the laſt, and ſee from the riſing of the Sunne to the going down of the ſame, not in one place, as to yow yt was appointed, but *in euery place the ſacrifice of the Chriſtians ys offred*, not to euery God, but to him that ſpake theſe thinges before hande, euen the God of Iſraell? Wherfore in an other place he ſaieth to hys Church: And he that hath deliuered thee, that ſame God of Iſraell ſhall be called the God of the whol earth. Search ye the ſcriptures,
C for in them ye thinke ye haue eternall life. And truly ye ſhoulde haue yt, yf in them ye wolde vnderſtand Chryſte, and holde him. But ſearche them through, and *they doo beare witneſſe of this pure ſacrifice, whiche ys offred* to the God of Iſraell, not of your owne nation, of whoſe handes he hath ſaied before that he will take no ſacrifice, but of all nacions whiche do ſaie: Come and let vs go vppe to the hill of our Lord neither in one place, as yt was commaunded in the earthlie Hieruſalem. But in euery place, euen in Hieruſalem yt ſelf. Neither after the ordre of Aaron, but after the ordre of Melchiſedech, Thus moche S. Auguſtine.

Whoſe ſainge although yt be long, yet I thought yt good wholſie to aſcribe yt, both bicauſe yt ys a goodly, liuely, and pleaſaunt expoſition of the place of the Prophet Malachie, and alſo that the dependence of the ſentence might be ſeen, whereby great light ys geuen to the vnderſtanding of the matter that yt ys alleaged for.

D Of the whiche long expoſition to make a breif collection of thinges apperteining to the declaracion of the matter whiche we haue in hande, thys ys to be obſerued, that ſaincte Auguſtine verie ſtronglie, and pithilie proouing the reiection of the ſacrifices of the Iewes, ſaieth yet that ther muſt be a ſacrifice to be offred to God not for hys neceſſitie,

who nedeth not our goodes: but for our owne vtilitie and profitte. And pro E
uing yt by the Prophet Malachie that in euery place, ther shall be sacrifice
offred to the name of God, he saieth, that that Sacrifice ys the Sacrifice of
the Chrystians, which Sacrifice of the Chrystians he willeth the Iewes to o-
pen their eies, and see yt doen, from the rising of the Sunne to the going
down of the same. Whiche maner of sacrifice when he calleth yt the sacrifi-
ce of the Chrystians, he doth plainly shewe that he meneth a speciall ma-
ner of sacrifice, peculiar and propte to the Chrystians, wher withe the Iewes
be not acquainted.

The sacrifice of the chrystians ys a peculiar and speciall Sacrifice.

For yf he had here ment the sacrifice of lawde and thankes geuing, or
soche like, the Iewes might haue saied that those be their sacrifices, but whē
he saied the sacrifice of the Chrystians, he ment vndoubtedly their peculiar
sacrifice, as when yt ys saied: the Sacrifice of the Iewes did ceasse at the
coming of Chryste, what ells ys ment but these sacrifices, which were
peculiar to the Iewes, then ceassed. But as for the spirituall sacrifices, as the
sacrifice of a contrite heart, of a beleuing hearte ceasseth not. But as they F
were vsed of the faithfull Iewes beleuing Messias to come, so maie they be
vsed of the faithfull Iewes beleuing that he ys comed, wher as the other
maie not, whiche be proprelie called the sacrifices of the Iewes.

But this scruple sainćte Augustine dothe yet more plainlie dissolue, and
so plainlie that the Aduersaries can not saie against yt, neither the true ca-
tholique, anye further doubte in yt. For S. Augustine saieth to the Iewe,
Searche the scriptures through, whiche do beare wittnesse of this pure sa-
crifice, whiche (saieth he) ys offred not in one place of Hierusalem, but in
euery place not of one nacion of the Iewes, but of all nacions. And at last
touchinge the verye pithes not (saieth he) after the ordre of Aarō, but after
the ordre of Melchisedech. Note then the sacrifice whiche he first called
the sacrifice of the Chrystians, and after the pure sacrifice, nowe he calleth yt
the sacrifice after the ordre of Melchisedech.

Nowe then, Reader, thowe maist perceaue what sacrifice yt ys, that God
spake of by hys Prophete Malachie, that shoulde be the pure sacrifice,
whiche shoulde succead the sacrifice of the Iewes, and be the sacrifice of G
the Chrystians. Yt ys (saieth S. Augustin) the *Sacrifice after the ordre of Melchi-
sedech.* What the sacrifice after the ordre of Melchisedech ys, that our high
preist after the ordre of Melchisedech did institute, yt ys before in the pro-
phecies of Chrystes preisthead declared and testified by graue and weightie
authorities, that yt ys the sacrifice of Chrystes verie bodie and blood, the ve-
rie true heauenly bread and wine.

Howe then standeth the expositions of the Aduersaries? Howe moche
dothe their maliciouse falshead appeare, who by their voluntary gloses
laboured to take awaie from the minde of the Prophet, that, that was prin-
cipallie by him entended and spoken of, and onelie to place that was
presupposed, and as yt were annexed. For those spirituall sacrifices
before touched, with other like be presupposed as necessarilie requi-
red to concurre with extern sacrifice, yf yt be duely and acceptablie
offred.

Li. 1. cont. Aduersarium leg. & Proph.

As notable a sainge as this hath sainćte Augusten in an other place also, D
Who so listeth to reade, shall ther finde that, that shall not repent him of H
the reading.

Nowe must we haue an other wittnesse of the other side of the
Parlament house agreable to sainct Augustine. This shall be *Eusebius* a

great

A great learned man, and an awncient of the houſe of God, who ſaieth thus: *Moſaicis reiectis ſacrificijs, quod futurum erat, noſtrum ipſorum inſtitutum diuinitùs nunciat dicens: Quoniam ab ortu ſolis vſque ad occaſum, nomen meum glorificatũ eſt in gentibus, & in omni loco incenſum offertur nomini meo, & hoſtia munda. Sacrificamus igitur Deo altiſſimo ſacrificium laudis. Sacrificamus Deo plenum, & horrorem adferens, & ſacroſanctum ſacrificium. Sacrificamus nouo modo, ſecundùm nouum teſtamentum hoſtiam mundam &c.* The Moſaicall ſacrifices being reiected, he doth by the reuelaciõ of God ſhewe our ordeinaunce that was to come, ſaing: From the riſing of the Sunne, to the going downe of the ſame, my name ys glorified among the gentiles, and in euery place incenſe ys offred vnto my name, and a pure ſacrifice. *We doo ſacrifice therfore vnto the high God, the ſacrifice of lawde. We do ſacrifice to God a full and moſt holie ſacrifice bringing horroure. We doo ſacrifice a pure ſacrifice in a newe maner, after the newe teſtament.* Thus *Euſebius.* *Li. 1. Euãgel. Demõſt. ca 10.*

Sacrifice of the Chriſtians a full Sacrifice. and moſt holy.

Do ye not ſee this aunciẽt Father howe he expowndeth the Prophet, and declareth that *we ſacrifice to God a pure ſacrifice in a newe maner after the newe teſta-*
B *ment?* And declaring what ſacrifice yt ys, he ſaieth, *yt ys a full and moſt holie ſacrifice bringing horroure.* What ſacrifice ys that, that ys a full ſacrifice, but the ſacrifice of Chryſtes bodie? that ys a full ſacrifice in yt ſelf, All other ſacrifices, that euer were or ſhall be, are not full, but all they muſt take their fulneſſe of this. And what ſacrifice ys moſt holy but this, which maketh all other holie? In ſo moche as holie Dionyſe the diſciple of S. Paule, who was a man full of the ſpirit of God ſaeth: *Neque enim fermè fas eſt ſacerdotalis muneris myſteriũ aliquod peragi, niſi diuinum iſtud Euchariſtiæ auguſtiſſimumque ſacramentum compleat.* Neither ys yt almoſt lawfull for anie miſterie of the preiſtlie office to be doen, except this diuine and moſt noble Sacrament of Chryſte do fullfill or ende yt. *Dionyſ. Eccleſiaſt. Hierar. parte. 1 ca. 3.*

And what ſacrifice ys yt that bringeth horroure with yt, but the Sacrifice that conteineth the high Maieſtie of Chryſt, whiche ys to be feared of all men? of the whiche ſpeaketh Chriſoſtome, ſaing: *Quando autem ille & Spiritũ ſanctum inuocauerit, ſacrificiumque illud horrore, & reuerentia pleniſſimum perfecerit, communi omnium Domino aſſiduè manibus pertractato, Quæro ex te, quorum illum in or-*
C *dine collocabimus?* When he hath called vpon the holie Goſt (*ſaieth Chriſoſtom, ſpeaking of the preiſt that conſecrateth*) and hath perfected that Sacrifice *moſt full of horroure and reuerence, the commune or vniuerſall Lorde of all thinges being felt with handes:* I aſke of thee, in the order of whome ſhall we place him? Thus Chryſoſtom. *Li. 6. de Sacerdocio.*

Sacrifice full of horrour bicauſe the Lord of all ys ther handled.

Ye ſee here that he calleth the ſacrifice of the Altar, *the ſacrifice moſt full of horroure and reuerence*, and whie he dothe ſo, he geueth cauſe, *for that the vniuerſall Lorde being in the Sacrifice, ys ſo preſent, that he ys handeled with handes.*

Who ys this Lorde in this ſacrifice, in an other place he dothe expreſſedlie declare: *Ad ſanctum & terribile ſacrificium properas, erubeſce oblationis arcana. occiſus propoſitus Chriſtus eſt.* Thowe comeſt (ſaieth Chriſoſtom) vnto an holie and terrible ſacrifice: Baſſhe at the ſecrete thing of the oblaciõ. Chryſt that was ſlain ys ſet furth. *De proditione. Iude. homil. 30.*

Marke (reader) that in both ſainges he calleth yt a ſacrifice: but in the
D firſt ſainge, a ſacrifice full of horrour and reuerence, in the ſecond, an holie and a terrible ſacrifice. The cauſe why yt ys full of horrour and reuerence ys by cauſe the vniuerſall Lord of all ys ther in handling: Who ys this Lorde in the ſecond ſentence he openeth, ſaing: Chryſt that was ſlain ys ſett furth in ſacrifice. And therfor no meruaill though *Euſebius* did call yt a ſacri-

fice bringing horroure, wher the maiestie of Chryste ys (as Chrisostom hath wittnessed)

In that he saied, we sacrifice, after the newe maner of the newe Testamēt what dothe he saie, but as *Irenæus* saied: *that Chryst taught yt, that we doo sacrifice, to be the newe sacrifice of the newe Testament.* And the sacrifice of the newe testament ys, that the high preist of the newe testament, being a preist after the ordre of Melchisedech doth sett furth, after that same ordre. Whiche *sacrifice* ys (as S. Hierom saieth) *his bodie and blood, the verie true bread, and true wine.*

Thus haue ye heard the wittnesse of S. Augustine and *Eusebius* cōsonnāt and agreeing both the one to the other, and also to those that were before them alleadged and brought for the declaracio of the true meening of the prophecie of Malachie.

THE SIXT AND THIRTITH CHAP. ENDETH
the exposition of Malachie by saincte Hierom and Damascen.

TO ende this processe in the expositon of the prophecie of Malachie nowe in hande, leest I might be tediouse to the Reader, I will onelie adde the testimonie of S. Hierom and Damascen and of no mo at this present, trusting that these with thother before alleaged shall satisfie thee, gentle Reader, and fullie instructe thee in the trueth of this matter.

Hierom. in Malach.

S. Hierom vpon the Prophet Malachie saieth thus: *Propriè nunc ad sacerdotes Iudæorum sermo fit Domini, qui offerunt cæcum & claudum, & languidum ad immolandum, vt sciant carnalibus victimis spirituales victimas successuras: Et nequaquam taurorum hircorumque sanguinem thymiama, hoc est, sanctorum orationes Domino offerendas, & non in vna orbis Prouincia Iudæa, nec in vna Iudeæ vrbe Hierusalem, sed in omni loco offerri oblationem nequaquam immundam, vt à populo Israël, sed mundam vt in cerimoniis Christianorum.* Nowe the woorde of our Lorde ys proprely spoken to the preistes of the Iewes, whiche bringe the blinde, the lame, and the sicke to be offred in sacrifice, that they shoulde knowe that spirituall sacrifices shall folowe their carnall sacrifices, and that not the blood of bulls and of goattes, but insence or swete perfume, that ys, the praiers of the holie men shall be offred, and that not in Iewrie being one Prouince of the woorlde, neither in Hierusalem alone, the Cittie of Iewrie, *but in euery place shall be offred, not an vnclean sacrifice*, as of the people of Israell, *but a clean oblacion as in the Ceremonies of the Chrystians.* Thus moche of saincte Hierom in the exposition of the Prophecie of Malachie nowe in hand. In the whiche prophecie ye maie perceaue two thinges that shall be offred vnto God in euery place, that ys incense, and the meate offring.

Incense (saieth S. Hierom) ys the praiers of the holie, whiche shall not be offred to God in Hierusalem alone, but in euery place shall the faithfull offre that sacrifice as the sacrifice of thankes, lawdes, and praise. So that kinde of sacrifice by S. Hierom ys conteined vnder this woorde incense.

Sacrifice of the christians Chrystes bodie and blood.

The other that ys meat offring, *whiche ys the pure and clean sacrifice, shall be do* (as S. Hierom saieth) *in the Ceremonies of the Chrystians.* Whiche Ceremonies contain the rites and sacrifices of the Chrystians. Among theise Ceremonies what ys ther that can be proprely called the pure or clean sacrifice, but the pure sacrifice of Chrystes bodie and blood, whiche (as befor ys saied

A saied) ys a pure sacrifice in yt self, ād of yt self, and ys able to purifie all other.

That the bodie and blood of Chryste be a sacrifice among the chrystians, S. Hierom in this same chapiter declareth. who speaking to Bisshopps, Preistes, and Deacons, and other that necligentlie come to the Altar of God, saieth: *Offertis (inquit) super altare meum panem pollutum. Polluimus panem, id est, corpus Christi, quando indigni accedimus ad altare, & sordidi mundum sanguinem bibimus.* Ye offer (saieth Allmightie God) defiled bread vpon mine Altar. We defile the bread, that ys, *the bodie of Chryste* (saieth S. Hierom) when we being vnwourthie come to the Altar, and being filthie drinke the clean blood of Chryst. In this exposition of S. Hierom ys geuen vs to vnderstand not onelie that the bodie and blood of Chryst be the sacrifice of vs that be chrystians, whiche we offer vpon the Altar: but also we are taught an other maner of exposition then the Aduersaries teache: yea euen a clean contrarie. For they, where in the scriptures or doctours they reade these woordes, the bodie of Chryst, they expownde yt to be bread a figure of the bodie of
B Chryste: contrarie S. Hierom declaring howe we offre defiled bread, and howe we defile yt, expowndeth the bread to be the bodie of Chryste.

S. Hierom expowndeth the scriptures contrarie to the Sacrvmētries.

Neither can the Aduersarie shifte him self from this saing of S. Hierom, with the inuented glose of his owne head, that we defile and doo iniurie to the bodie of Chryste, when we take the Sacramēt of his bodie vnworthilie. For he doth not onelie saie that by the bread ys vnderstanded the bodie of Chryst: but he also by most plain woordes saieth, that we drinke his blood. He doth not saie that we defile the bloode of Chryste, when we drinke the Sacramentall wine: but he saieth we defile the bloode of Chryst, when we being defiled doo drinke the same. So that by saīct Hierō, we doo not take one thing, ād doo iniurie to an other, but receauing a pure thing whē we be defiled, we doo iniurie to the same. Wherfore receauing the bread that ys the bodie of Chryst, we doo iniurie to the same, receauing yt vnwourthilie, and drinking the pure blood of Chryst, we doo iniurie to the same, yf we receaue yt, being vnpure our vnclean our selues,

Yf ther were not the bodie and bloode of Chryste in the Sacramēt, wolde
C S. Hierom, who in this place taketh vpon him to be an expositour, which ys to make thinges clear and plain, that be darke and lie hidden, wolde he (tro we ye) so handle the matter, that the thinges he speaketh of shoulde implie more difficultie, more darknesse, and harder maner of vnderstanding, then they had before? Yf ther were not the presence of Chryst in the Sacrament S. Hierom wolde haue saied, we defile the bread, when we take that bread whiche ys the Sacrament of Chrystes bodie vnwourthilie: And we defile his blood when we take the Sacrament of yt vnpurely. And this were the plain maner of an expositour to speake linely, and plainlie to vtter the matter, with oute anie tropes or figures: but saing (as before ys saied) and speaking yt as an expositour, we must vnderstande, that he teacheth that the bread on the Altar ys the bodie of Chryste, and that ther ys also his very bloode, whiche two be the sacrifice of the Chrystians also after the minde of S. Hierom.

Damascen also breiflie commeth to the point, and affirmeth all that ys saied by S. Hierom. For he speaking of the verie reall presence of Chrystes
D bodie in the Sacrament, and teaching that yt ys the sacrifice that Malachie spake of, saieth thus: *Hæc est pura illa hostia, & incruenta, quam ab ortu solis vsque ad occasum ipsi offerri per prophetā Dominus loquitur, corpus videlicet & sanguis Christi, in stabilimentum animæ nostræ & corporis, inconsumptū, & incorruptum, non in fecessum abiens*

Damasc. li.4. ca.14.

abiens (absit enim huiusmodi imaginatio) sed in nostram sustentationem & conseruationem omnimodo nocumenti reparatio, sordis omnis purgatio. This ys that pure sacrifice and vnbloodie, that our Lorde speaketh by the Prophet, to be offred to him from the rising of the sunne, to the going downe of the same, that ys to saie, *the bodie and bloode of Chryste, vnto thereon consumed, and incorrupted stablishment of our bodie and Sowle*, not going into seceſſe (God forbidde that any soche imagination shoulde be) but yt ys a purgation of all maner of filth, and a reparation of all maner of hurte, vnto our sustentacion and conseruacion. Thus Damascen this saing nede no exposition yt ys so plain that euery childe maie perceaue, that the pure sacrifice, that the Prophet speaketh of, *ys the bodie and blood of Chryst*, which maie not be wrested to be saied, that the sacramentall bread (as the Aduersaries terme yt) ys figuratiuely the bodie of Chryste. For this Authour excludeth all soche interpretacions, when he saieth, *that the bodie and bloode, he speaketh of, goeth not into seceſſe, which* can not be verified of their bread, whiche they saie and confesse that yt goeth into seceſſe. Wherbie ye maie perceiue that this Authoure, who ys an auncient of Chrystes Parliament house not to be contemned, reported to vs that enacted trueth *that Chrystes bodie and bloode be reallie in the Sacrament*, and that that bodie and blood ys also the sacrifice, that was prphecied of the Prophet Malachie, to be the Sacrifice that should succeade the sacrifice of the Iewes, and to be offred vnto the God of the Chrystians, wherby his blessed name shoulde be glorified among them.

Sacramẽtaries gloses ouerthrowen by Damascen.

And thus this Authour agreing which the rest alleadged for the declaracion of this matter, whiche other be of the most auncient and famouse men of Chrystes Churche, men of holy life, of great learning, and withoutte corruption of iudgement: methinke men shoulde raither appoint themselues to folowe their iudgements, then the light and rashe sainges of soche, as neither integritie of life, neither incorruption of iudgement, nor auncientie of time doth commende: but raither the contraries of these do them discommend.

Nowe as ye haue hearde this prophecie: So haue ye heard other Prophecies and figures, that did prophecie and figurate this blessed Sacrament of Chrystes bodie and bloode, duely, iustlie, and truelie applied to the thing. In the doing wherof I claime not creditte to be geuen to me, as to my self, for so moche as Iam in the wicked time, in the time of corruption, in the time of Controuersie: But I claim creditte to be geuen to me for the trueths sake whiche I folowe. Whiche trueth hath ben in auncient time, before this time of corruption and controuersie taught, beleued, and folowed. I claime also creditte to be geuen to the holie auncíet Fathers, whom I haue alleaged, who being in that pure time, when faith was purely taught, do cõmunicate to vs soche doctrine as the Churche of God then had, whose doctrine howe moche yt ys different from the doctrine of this wicked teacher, that hathe thus exclamed, and howe repugnãte his doctrine ys to the teaching of these Fathers, yt ys as easie to discerne as darknesse frõ light, or white frõ blacke.

Wherfore, gentle Reader, nowe being by me aduertised after soche sorte as yt hath pleased my lorde God to imparte his grace vnto me, yf thowe haueſt not erred reioice in God, and be confirmed: Yf thowe haueſt erred repent before God, and be reduced. And thus moche of the scriptures of the olde Testament.

THE

THE SEVEN AND THIRTITH CHAP. MAKETH

a breif Recapitulacion of thinges before written, with thapplicacion of them to the Proclamacion of the aduersarie, and so concludeth this first booke.

ALthough I am not ignorante (gentle Reader) that in the Psalmes be diuerse other prophecies, whiche according to the minde of saincte Hierom do speake of this blessed Sacrament and sacrifice of Chrystes bodie and bloode, that shoulde be offred in the Churche of Chryst, and of the whiche the poour in spiritte shoulde eate and be satisfied, as in the xxi. xxij. lxxj. cx. psalmes: Yet for that the figures of this Sacrament be allreadie aunswered by prophecies to them aunswerable: And these that be lefte maie by iust occasion be spoken of hereafter, I shall for the Readers ease, disauauntage my self of the allegacion of them to the setting furth of the matter here taken in hand by me to be defended, and so cō-
B clude this booke with a breif recapitulacion of some thinghes bfore saied to the entent they maie be applied to aunswere some one or mo mēbres of the Aduersaries proclamacion not yet spoken of.

I did of pourpose omitte to applie that ys saied, as aunswer to that parte of his wicked proclamacion whiche yt doth fullie confute, by cause I wolde not to moche trouble my processe, but thought yt best to reserue yt to this place, as in other matters I haue also doen the like in this booke.

Wherfor that yt maie well be perceaued, that this that ys saied doth clean ouerthrowe this mans doctrine, vnderstand first what ys his doctrine, Thus in his proclamacion he crieth.

Yf any one of all our Aduersaries be able plainlie and clerely to proue by soch authoritie of the scriptures, the old Doctours, and Councells (as ys before saied) that the preist had then authoritie to offre vpp Chryst vnto his Father, &c. In which his proclamacio he denieth the Sacrifice of the Churhe, which *ys the bodie and blood of our sauiour Chryst* which (he saieth) the Churche hath none authoritie to offre to God in sacrifice.

C Against this his false doctrine, call to minde what ys in this booke saied speciallie in the setting furthe of the prophecies of the preisthood of Chryst after the ordre of Melchisedech: of the prophecies of Daniel, and Malachie, wher (but that the deuell hath bewitched this man, and to his perdition hath cast a mist before his eies, that he shoulde not see the trueth) he coulde not ells but see, that the bodie and blood of Chryste were of him self offred in his last supper, and ther and then instituted and ordeined to be offred and continued in his Church as the memoriall of his passion and death. *The deuell hath bewitched the Proclamer.*

S. Ciprian (as yt ys alleaged) saieth, that our Lorde Iesus offred the same that *Melchisedech* offred, that ys bread and wine, *that ys to saie* (saieth he) *his bodie and blood.* *Cyprian.*

Ischius saieth, that we haue the sacrifice of Chryst the intelligible *Melchisedech*, whiche sacrifice was perfectlie doen in bread and wine, when Chryste saied: *This ys my bloode, that shalbe shedd for yowe.* *Ischius*

S. Hierom saieth, that as *Melchisedeth* offred bread and wine: so shall Chryste offred *his bodie and blood the true bread, and true wine.* *Hieron.*

D *S. Augustin* saieth, Chryst did institute the sacrifice of his bodie and blood according to the ordre of *Melchisedech* to succeade the sacrifice after the ordre of *Aaron.* *August in.*

Wher note that he saieth, Chryst did institute the sacrifice of his bodie and

and bloode after the ordre of *Melchisedech* Yf he did institute the sacrifice, then ys ther authoritie by the same institution geuen to the Church to offre the same. Whiche well appeareth by the saing of *Origen* whiche foloweth in this processe.

Origen. We (saith *Origen*) being obedient to the Creatour of thinges, when we haue geuen thankes, we receaue the breades that were offred. *whiche be turned into a certain holier bodie, whiche bodie trulie maketh them holier, that with a sownde and pure minde vse yt.*

The church must both offre and eate. Note then that our obedience standeth not onely to eate the bread, but to eate the bread that ys offred, and therforre we must both offre and eate, yf we will be obedient. Yf yt be our obedience to offer, then ther ys commaundement geuen to offre. *Yf commaundement be geuen, then Authoritie also.*

Theophila. *Theophilact* saieth, that *the oblacion conteining Chryste our Lorde, Bishoppe, and Sacrifice, ys continuallie offred by the ministres of God.* Seing that Chryste ys offred (as Theophilact saieth) by the ministres of God, yt ys euident that yt ys doen with authoritie. For withoute authoritie can none offre him.

S. Martia. We offre on the altar, that the Iewes offred on the crosse. Irenæus. *Martialis* one of the disciples of Chryste, saieth, that *we for our health offre that vpon the holie Altar, that the Iewes did offre vpon the Crosse for enuie.* And yf ye require by what authoritie we do it, he saieth that our Lord cõmaunded vs so to doo, in the remembrance of him.

And yf ye will vnderstande howe the authoritie cometh ordrely to vs, to offre the bodie of Chryste to God the Father. *Irenæus* will teache you. For he saieth, that Chryste geuing instructions to his Apostles to offre sacrifice to God, tooke the creature of bread and gaue thankes, and saied: *this ys my body.* And the cuppe also he tooke, and confessed yt to be his bloode, *and so of the newe Testament taught the newe oblacion, whiche the Churche taking of the Apostles, offereth yt in all the worlde to God according to the prophecie of Malachie.*

Can not nowe this Proclamer, or raither Blasphemer, see or perceaue what authoritie the preist hath to offre Chryst to God the Father? Yt ys deriued from Chryst to the Apostles, from the Apostles to the Church, and so vsed through out all the worlde. S. Augustine saieth, *that the pure and clean sacrifice that Malachie speaketh of, that shall be offred in euery place, ys the sacrifice after the ordre of Melchisedech.* What the sacrifice after the ordre of Melchisedech ys, by the minde of S. Augustin yt ys aboue declared, wher he saieth that Chryst did institute the sacrifice of his bodie and blood after the ordre of Melchisedech. *Eusebius* saieth, that the Mosaicall sacrifices being reiected, the Prophet Malachie by the reuelacion of God, sheweth what ys our ordeinaunce that was to come. *And therfore we sacrifice nowe to the most high God the sacrifice of lawde, We sacrifice to God a full and a most holie sacrifice bringing horrour. We sacrifice a pure sacrifice, in a newe maner after the newe Testament.*

Augustin *Eusebius Cæsarien.*

What this most holie sacrifice ys bringing horrour with yt, yt ys declred by Chrysostom saing: *Thowe commest to the holy and terrible sacrifice, Bashe at the secret thinge of the sacrifice, For Chryst that was slain ys ther sett furthe.*

Chrysost.

The cause then why this sacrifice ys called the most holie sacrifice, Why yt ys called terrible, Why yt ys saied to be full of horrour, ys, bicause Chryst that was slain, ys in the sacrifice sett furth before vs. Chryst then being sett furth in our sacrifice. Yt ys to be saied after the minde of these holie Fathers, that Chryst ys offred in our Sacrifice.

Damascē. Last of all to make the conclusion, Damascen saieth *that the bodie and blood of Chryst ys that pure and vnbloodie sacrifice that our Lord speaketh of by the Prophet to be*

A *to be offred from the east to the west.* Yf our Lorde ſpake yt, mete yt ys that yt be doen. And the doers haue good authoritie to do yt, ſeinge their Lorde hath ſo ordeined and commaunded.

Now Reader doeſt thow not ſee the great bragge of this yonge Goliath ouerthrowen. See yow not plain ſcriptures, and doctours, and thoſe the graueſt and eldeſt, withe their plain and weightie ſentences preſſe and cruſhe this hys puffed bladder, and thruſt oute in hys ſeight the vanitie therin conteined? Perceaue yow not by theſe holy Fathers that the preiſt hathe authoritie to offre vppe the bodie of Chryſt to God the Father? whiche thing thys Proclamer in his ſtowt maner flattering him ſelf, ſemed percaſe to manie of his auditorie by his Proclamacion to haue ouerthrowen: But what ſo euer he or anie other withe him phantaſied, both he and they maie perceaue that this blaſt was not againſt a reed wauing and bowing with the winde: but yt was againſt the ſure and ſubſtancial piller, and grownded faith of Chryſtes Churche, and againſt that ſure builded houſe the catholique
B Churche builded vpon the Rocke, and therfore ſhaketh yt not, neither with the waues of the troobleſome ſea: nor yet with ſoche blaſtes as this man bloweth.

Thus ye perceaue, here ys good matter ſhewed for that, that the catholique Churche teacheth: What bringeth he for that whiche he ſo ſtowtlie blowſtereth? Yt ys with good authoritie nowe proued, that Chryſt ys offred in the holie ſacrifice: What proofe hath he that Chryſt ys not ſo offred now, but hys bare Proclamaciō? A meruailouſe matter. He requireth ſcriptures, Doctours, and Councells, for that, that the catholique Church teacheth, and for that he teacheth and wolde haue receaued, he bringeth not one title And therin he doth but as he maie doo. For certē I am that he cā bring none

The Proclamer hath none authoritie to diſproue the Sacrifice but hys bare Proclamacion.

And here will I again ioin with him, that yf he can bring anie one ſufficient authoritie, that ſhall directlie ſaie that the Churche maie not offer the bodie of Chryſt in ſoche ſorte as yt doth, I will geue hym the victorie. He requireth plain proof that the preiſt offreth Chryſt: his requeſt ys ſatiſied, the plain proof by expreſſe woordes ys made: Let him
C doo the like for hys doctrin yf he can.

Iſſue ioined with the Proclamer for the Sacrifice.

But let him not truſt to proue yt by the wreſting of ſainct Paule to the Hebrues, folowing Caluine, and other of his Fathers: For that will not ſerue hys turne.

As for Doctours, ther ys not one that will fauour hym and hys doctrine in thys poinct. For yf ther had ben anye, hys predeceſſour Cranmer, or he that was the authour of that booke, wolde in the fifte booke, wher he treacteth of the ſacrifice, haue alleaged ſome one. But I ſaie, he had not one Doctour or Father, nor Councell by whom he impugneth the doctrine of the catholique Churche that Chryſt ys offred in hys Churche. He wolde fayn Father hys doctrine vpon ſainct Paules epiſtle to the Hebrues, but that ſcripture accepteth yt not as a laufull childe, but as a Baſtarde begotten by ſome wicked parentes, and therfore refuſeth yt. He ys moche encombred laboring to deliuer himſelf from Chryſoſtome and other, but all in vain.

Cranmer in his fifte booke hath not one doctour nor Councell to make any ſhew for him.

D Wherfore as this man, who ſparing not ſtirreth ād moueth (as the prouerbe ſaieth) euery ſtone to gett ſome helpe or finde ſome ſhifte for the mainteinaūce of his doctrine, could not gette one whollie to go with him, although he ſemeth to alowe *Lōbardus*, ād *Nycen Concell*: yet he durſt not ſo alleage thē as

that he wolde ſtand throughlie with them: So I beleue verilie, that this Proclamer can no more doo but (leuing the holy Fathers) ſing a litle voluntarie falſe deskant vpon a ſcripture or two, as Cranmer did. By this then thus moch maie be ſaied, that to ſaie that Chryſt ys not offred in and of the Church, and the miniſtres therof, ys no catholique doctrine, for that yt ys not taught of anie catholique Father. But that the contrary ys a catholique doctrine, yt doth well appeare by a nombre of catholique Fathers before alleadged, and ſhall more appeare to yow by thoſe that ſhall be yet alleaged. For God be praiſed this trueth ys not ſo ſlender that yt lacketh good wittneſſes, nor yet ſo barren that nothing can be ſaid of yt, but what I can inuent. But yt ys ſo full that to ſaie all yt wolde fill an wholl volume. Wherfor in this place I ſhall of manie produce but foure or fiue to be added in this recapitulacion, and ſo end this booke. *Iuſtinus Martyr* of the Sacrifice of the Chryſtians ſaieth thus. *Deus ipſe ait: In omni loco in gentibus hoſtias acceptas grataſque immolari. Neque verò à quoquã hoſtias Deus accipit, niſi à ſuis ſacerdotibus. Itaq; omnia ſacrificia, quæ ſuo nomine faciẽs Ieſus Chriſtus tradidit, id eſt, in Euchariſtia panis & poculi, quæ in omn loco à Chriſtianis fiunt, præoccupatione vſus Deus ſibi grata eſſe teſtatur.* God him ſelf ſaieth, that of the gentills acceptable and pleaſaunt Sacrifices in euery place ſhall be offred. Neither trulie doth God accept Sacrifices, but of hys owne preiſtes. Wherfor all the ſacrifices whiche Ieſus Chryſt hath deliuered to be doen in hys name, that ys to ſaie, in the Sacrament of breade and the cuppe, *whiche ſacrifices are doen of the Chriſtians in euery place*, God vſing preoccupacion wittneſſeth thẽ to be acceptable vnto him. Thus Iuſtinus, of whom we maie learn, that the Sacrifices of the Sacramẽt are deliuered to vs by Ieſus Chryſt. So that the authoritie of this maner of ſacrificing cometh frõ him, ãd ys not of our ſelues S. Hierom ouer and aboue that, that ys allreadie alleaged of him, ſaieth thus: *Quòd autem ait, Tu es ſacerdos in æternum ſecundùm ordinem Melchiſedech: myſterium in verbo ordinis ſignificatur, nequaquam per Aaron irrationabilibus victimis immolandis, ſed oblato pane & vino, ideſt, corpore & ſanguine Domini Ieſu.* Wheras he ſaieth, Thow arte a preiſt for euer after the ordre of Melchiſedech: our myſtery in the woorde of order ys ſignified, not by Aaron in offring brutiſh ſacrifices: But in offring bread and wine, that ys to ſaie, the bodie and bloode of our Lorde Ieſus. Thus ſainct Hierom.

Dialog. aduerſus iudæo.

Chryſt inſtituted the Sacrifice of the Churche.

Li. queſt. Hebraic.

Of Iuſtinus we learned, that the ſacrifices of the Chryſtians wer deliuered vnto vs by Ieſus Chryſt.

Of S. Hierom we learn, that theſe ſacrifices be the bodie and blood of our Lord Ieſus. So by theſe two, in moſt manifeſt ãd plain woords we be taught, that Ieſus Chryſt deliuered vnto vs the authoritie to offre in ſacrifice hys bodie and bloode.

S. Ambroſe alſo teacheth vs the ſame leſſon ſaing thus: *Ego enim, Domine, memor venerandæ paſſionis tuæ accedo ad altare tuum, licet peccator, vt offerã tibi ſacrificium, quod tu inſtituiſti, & offerri præcepiſti in commemoratiõe tui pro ſalute noſtra.* For I, o Lord, being mindefull of thy paſsion, come vnto thine Altar, although I be a ſinner, *that I maie offre vnto thee, the ſacrifice that thowe dideſt inſtitute, and commaunde to be offred in the remembrance of thee for our health.*

In prima oratione prepar. ad Miſſam.

Chryſt inſtituted and commaunded the Sacrifice of the Churche.

Thus holie Ambroſe, who maketh the matter oute of all cõtrouerſie, that a preiſt hath authoritie to offre Chryſte in ſacrifice. And to declare what ſacrifice, he ſaieth the ſame ſacrifice, that Chryſt did inſtitute. And to let yow vnderſtand by what authoritie he wolde offre yt, he ſaieth by that, that Chryſt commaunded yt to be offred in the remembrance of hym.

A him. As this maie well instructe the reader, what ys the plain and verie trueth of this matter: So yt maie verie well compell the Proclamer, to confesse that this ys a plain sentence impugning his false doctrine, and acknowleging other his ignorance or malice, submitte him self to the trueth.

But yet let vs descend a degree lower towardes our time, and see what was then taught. *Isidorus*, who liued aboue nine hundreth years agon in this matter geueth this testimonie: *Sacrificium quod à Christianis offertur Deo primum Christus Dominus noster & magister instituit, quando commendauit Apostolis corpus & sanguinem suum priusquam traderetur, sicut legitur in Euangelio: Accepit Iesus panem & calicem & benedicens dedit eis.* The sacrifice that ys offred of the Chrystians vnto God, first our Lord and master Iesus Chryst did institute, *When he gaue his bodie and blood to his Apostles before he was betraied, as yt ys readde in the Gospell: Iesus tooke bread and the cuppe, and blessing them gaue the same vnto them.* *Isydorus li. 1. de off. ca. 18.*

In these fewe woordes of this Authour we maie learn that Chryst did institute the sacrifice of the christians. We maie learn that the thing that ys
B offred in sacrifice ys the bodie and bloode of Chryst. We maie learn to whō yt ys offred, that ys vnto God. We maie also learn what time yt was instituted: euen at that time, when Chryst tooke the bread and the cuppe, and when he had blessed them gaue them to his Apostles. Whiche was in his last Supper. All these ioined to gether doo well beare the contrary proposition to this mans proclamacion, that ys, that Chryst gaue authoritie to offre his bodie and bloode vnto God.

A Consonante testimonie haue we also of Haymo, who as he ys of good auncientie: So ys he accompted a learned Authour. This man expownding the epistle of sainct Paule to the Hebrues, and declaring Chryst to be a preist after the ordre of Melchisedech, saieth thus: *In cuius ordine sacerdotij Christus factus est sacerdos, non temporalis, sed æternus, nec offerens victimas legales, sed instar illius panem & vinum, carnem videlicet & sanguinem suum, de quibus ipse dixit: Caro mea verè est cibus, & sanguis meus verè est potus. Ista quoque duo munera, panem videlicet & vinum commisit Ecclesiæ suæ in memoriam sui offerenda. Vnde patet sacrificium pecudum, perisse quod fuit ordinis Aaron, & illud manere potius, quod fuit ordinis Melchisedech,*
C *quia & Christus illud corroborauit, & Ecclesiæ suæ tenendum reliquit.* In the ordre of the preisthead of Melchisedech. Chryst being made not a temporall but an euerlasting preist neither offring legall sacrifices, but like vnto him (*meening Melchisedech*) bread and wine, that ys to saie, his bodie and his bloode, of the whiche he saieth: My flesh ys verilie meat, and my bloode ys verilie drinke. *These two giftes, that ys to saie, bread and wine he hath committed to this Churche to be offred in the remembrance of him. Thus Haimo.* *Haymo in 5. ad Heb.*

Wherby yt yt manifest that the Sacrifice of beastes ys vanished awaie, whiche was of the ordre of Aaron, and that that raither remaineth, which ys of the ordre of Melchisedech, bycause Chryst also hath confirmed yt, and left yt to his Churche to be kept and vsed. From whence the authoritie comet that the Church offreth the sacrifice after the ordre of Melchisedech, this Authour, like as the other before alleaged hath declared that yt cōmeth from Chryste. And opening what the Churche doth offer, he saieth that Chryst did offre bread and wine, that ys (saieth he) his bodie and bloode, whi che bread and wine he committetd to the Churche to be offred in the re-
D menbrance of him.

Eycept that the calling of a man, a man: or an oxe, an oxe, be no plain speaches, these sentences of these Authours in this matter, be plain speaches, and plain sentēces. Yet to cōclude this matter, we will heare a greciā *Plain sentences for master Iuell.*

ſpeaking as plain as anye of theſe, whiche ys *Nicolaus Cabaſila*, who al- E
though he be long: yet for hys plaineſſe he ys pleaſaunt. And for that he ys
Nich. Cabaſila c. 27 a grecian we ſhall learn of him the faith that ys yet receaued in that Church,
as before of long tyme yt hath ben. This authour ſhewing howe the bleſſed
Sacrament ys conſecrated, ſacrificed, and miniſtred ther, ſaieth thus: *Cùm venerandam illam cœnam narrauit, & quomodò ante paſsionem ipſam dedit ſanctis ſuis Diſcipulis, & quòd accepit calicem, & quòd accepit panem, & actis gratiis ſanctificauit, & quòd dixit ea per quæ ſignificauit myſterium, & cum ea ipſa verba dixit, deinde procidit, & orat, & ſupplicat, diuinas illas voces ipſius vnigeniti ſeruatoris noſtri etiam in dona propoſitis applicans, vt ſuſcepto eius ſanctiſſimo & omnipotente Spiritu conuertatur quidem panis in ipſum precioſum & ſanctum eius corpus: vinum autem in ipſum immaculatum, & ſanctum eius ſanguinem. Hæc cùm orauit & dixit, vniuerſum ſacrificium peractum & perfectum eſt, & dona ſunt ſanctificata, & hoſtia integra & perfecta effecta eſt, & magna hoſtia & victima, quæ pro mundo mactata eſt, ſupra ſacram menſam ſita cernitur. Panis enim non amplius figura Dominici corporis, neque donum ferens imaginem veri doni, neque ferens aliquam deſcriptionem ipſius ſeruatoris paſsionum tanquàm in ta-* F
bula: ſed ipſum verum donum, ipſum ſanctiſsimum corpus Domini, quod omnia illa verè ſuſcepit probra, contumelias, vibices, quod crucifixum, quod interfectum, quod ſub Pontio Pilato pulchrum teſtimonium confeſſum eſt, quod colaphis appetitum, quod contumelijs affectum, ſputa paſſum eſt, & fel guſtauit. Similiter & vinum ipſe ſanguis, qui exilijt occiſo corpore, hoc corpus et ſanguis qui ex Spititu ſancto conſtitutus eſt, natus ex Maria virgine, qui ſepultus eſt, qui reſurrexit tertio die, qui aſcendit in cœlos, & ſedet ad dexterã Patri. B
When he hath declared that honourable Supper, and howe he gaue yt before hys paſsion to hys holie diſciples, and that he tooke the bread, and tooke the cuppe, and geuing thankes ſanctified them, and ſaied thoſe woordes by the which he declared the myſterie. And when he hath ſpoken thoſe woordes, then he falleth down and praieth, and maketh humble requeſt, applieng
The bread of the Sacrament ys turned into the verie bodie of Chryſt, ād wine into his blood, and ys no figure of them. thoſe ſainges of God the onely begotten Sonne our Sauiour, to the giftes ſett furth, that hys Almightie and moſt holie Spirit being receaued, *the bread maie be turned into the ſelf ſame precious and holie bodie of him, and the wine into the ſelf ſame immaculate and holie bloode of him.* When he hath praied and ſaied theſe G
thinges, all the whol ſacrifice ys throughlie doē and perfected, and the giftes C
are ſanctified, and an wholl and perfecte hoſt ys made. *And the great hoſt and ſacrifice whiche was ſlain for the worlde ys ſeen ſett vpon the holie table.* For the bread ys no more a figure of our Lordes bodie, neither ys yt the gifte bearing the image of the true gifte, neither as in a table, but the very gifte yt ſelf, the verie moſt holie bodie of our Lord, whiche verilie ſuffred reproches, contumelies, beatinges, which was ſlain, whiche confeſſed a goodlie teſtimonie vnder Ponce Pilate, which being buffited and with contumelies affected, ſuffred ſpitting and taſted gall. *Likewiſe the wine ys the ſelf ſame blood that gusht oute of the ſlain bodie. This ys the bodie and bloode that was made by the holie Goſt, borne of the virgen Marie,* which was buried, which roſe again the thirde daie, whiche aſcended into heauen, and ſitteth at the right hand of God the Father. Thus moch this Authour, who as he hath verie plainly and fullie teſtified the ſacrificing of Chryſtes bodie in the holie table, So doth he immediately in the
Idē ca. 28. next chapiter declare the commaundement of Chryſt vnto the Apoſtles and the Church to doo the ſame, ād ſaieth thus: *Ipſe dixit, Hoc eſt corpus meum,* D
hic eſt ſanguis meus. Ipſe etiam iuſsit Apoſtolis, & per Apoſtolos vniuerſæ Eccleſiæ hoc facere. Hoc enim (inquit) facite in meam recordationem. Non iuſsiſſet autem facere, niſi eſſet poteſtatem daturus vt poſſent hoc facere. He ſaied, this ys my bodie, this ys my blood. *He alſo commaunded his Apoſtles, and by hys Apoſtles the vniuerſall Churche*

this

A *this to doe. For do ye this* (saieth he) *in my remembrance.* But he had not commaunded them to doo yt, except he wolde geue the power that they might doo yt. And in the end of this chapiter he saieth thus: *Dominus autem videtur, & contrectatur per veneranda, & sacra mysteria, vt qui naturam nostram & susceperit, & ferat in æternum. Hæc est sacerdotij potestas: hic est sacerdos. Etenim qui seipsum semel obtulit, & sacrificauit, à sacerdotio non cessauit, sed perpetuum hoc sacrificij munus nobis obit: per quod etiam est aduocatus pro nobis ad Deum in æternum.* Owre Lorde ys seen and felt by the honourable and holie mysteries, as he who hathe bothe taken our Nature vpon him, and will beare yt for euer. Thys ys the power of the preisthead: This ys the preist. *For he that hath once offred and sacrificed him self ceaseth not from hys preisthead, but he dothe execute the perpetuall office of sacrifice in vs, by the which also he ys Aduocate for vs to God for euer.*

Chryst ceasseth not to execute his perpetuall preisthood and Sacrifice.

Nowe this Authour (as other before haue don) hath taught vs both that Chrystes bodie ys sacrificed, and also that he hath commaunded hys Apostles, and by the Apostles all the Churche, to doo euen the same. And therto he hath also geuen power to hys Church to offre Chryst. For (as this Au-
B thour saieth) *except he had geuen powre to doe yt, he wolde neuer haue commaunded yt to be doen.* And that the verie bodie and blood be sacrificed, and not onelie a peice of bread eaten in the remembrance of Chryst, this Authour so plainlie teacheth that this Proclamer can not auoid him: but as hys Father *Luther* did aunswer saincte Iames epistle in the matter of iustificacion reiecting the same epistle.

For first, to auoid the figures, tropes, and signes, whiche the Aduersaries comonlie cast vpon this matter, this Authour saieth, *that by the Almightie powre of the Spirit of God, the bread ys turned into the very bodie of Chryst*, and not into an image of Chryst: *And the wine into hys immaculate bloode.*

Note this master Juel ād see your heretical doctrine directlie impugned.

Secondarely, to auoyd their figures, by expresse woordes he saieth: *that after the consecracion the bread ys no more a figure of our Lordes bodie*, neither ys yt an image of the verie thing: neither an onely description of Chryst as a thing might be described in a table: but yt ys the thing yt self, euen the verie same bodie that was crucified, and the self same bloode that yshued out the same
C crucified bodie. What can we haue more? What more plainesse can be desiered? Ye see that the bodie of Chryst ys offred in sacrifice: ye see that powr, authoritie and commaundement ys geuen to the Church so to doo.

And nowe I doubte not, but the reader seeth good, plain, and sufficient matter to approue the doing of the holie catholique Churche, in this matter. And will, I trust, iudge this Proclamer sufficientlie aunswered by the best learned Fathers, as well of the greke church, as of the latin, and will therfore thinke yt right, that wher this Proclamer required but one plain sentence, hauing nowe a nombre, that he doo perfourme hys promesse, and submitte him self to the trueth, and subscribe to the catholique Churche, and become her childe again, whiche God of hys mercie bring to passe in him.

For trulie the giftes that God hath placed in him considered, I can not but loue him, and prayse God in him, and wish that I might ioin with him: But whē I remembre hys great fall into this wickednesse, I pietie him,
D and vtterly deuide my self from him, as my bownden duetie before God ys.

foure mēbres for the Proclamocion aunswereth.

In this booke then as occasion hath serued, I haue aunswered foure peices or membres of hys proclamacion: The first, for the hauing of the scriptures in the vulgar toung: The second, for Reseruacion of the

Sacrament: The thirde, for the authoritie of the offring of Chryſt to hys Father. The fourth, for the preſence of Chryſtes bodie and blood in the bleſſed Sacrament.

In the other bookes, by the helpe of God, ſhall be likewiſe aunſwered ſome other partes of the ſame proclamacion as like occaſion ſhall be miniſtred, whiche God graunt maye be to hys euerlaſting prayſe and honour. Amen.

THE SECOND BOOKE.

THE FIRST CHAPITER DECLARETH THE OFFICES OF THE OLDE LAVVE, AND THE BENEFITTES OF the newe Lawe, with an exhortation to submitte our vnderstanding to the knowledge of faithe, and therwith to the beleif of the Sacrament.

EX per Moysen data est, gratia & veritas per Iesum Christum facta est.

The Lawe (saieth saincte Iohn) was geuen by Moises but grace and trueth came by Iesus Chryst. *Ioan. 1.*

The Lawe (as saincte Paule declareth) had two offices, for the which yt was geuen of God, by Moises to the people. The one was to geue them knowledge of sinne, and to restreign them from yt. *The lawe hath two offices.*

The first parte of this office S. Paule speaketh of to the Romans, saieng: *Per legem cognitio peccati.* By the lawe cometh the knowledge of sinne. For (saieth he in an other place) *Peccatum non cognoui nisi per legem. Nam concupiscentiam nesciebã, nisi lex diceret: Non concupisces.* I knewe not sinne but by the lawe. For I had not knowen what lust had ment, except the lawe had saied: Thowe shalt not lust. *Rom. 3. Ibid. 7.*

The seconde parte he speaketh of to the Galathians, wher, when he had proued that the promisse of the blessing came not by the lawe, but by faith, as being made foure hundreth and thirtie years before the lawe was geuen, he moueth this question: *Quid igitur lex? wherfor then serueth the Lawe?* As who shoulde saie, yf the lawe were not geuen, that by yt men shoulde atteign to iustification, wherto then serueth yt? what then ys the office of yt? He answereth: *Propter trangressionem posita est.* yt was added for transgression, that transgressours takinge with the lawe the spirit of seruitude in feare, might be witholden from the trangression of the same Lawe, although the outwarde obseruacion of yt, conferred not that iustificaciõ to the obseruers therof, that auaileth before God. *Galat. 3.*

The other office of the Lawe was by liniamentes of figures and shaddowes to leade the people to Chryst, as S. Paul saieth: *Lex pædagogus fuit in Christo.* The Lawe was oure schoolemaster to Chryste. Wherfore our Sauioure Chryste willed the Iewes, who were not willinge to receaue him as the Messias, being yet by the Lawe taught to knowe him, that they shoulde repair to the scriptures of the Lawe, as to their schoolmaster saieng: *Scrutamini scripturas, in quibus putatis vos vitam habere eternam, & ille sunt, quæ testimonium perhibent de me.* Searche the scriptures, in the whiche ye thinke to haue eternall life, and they are they, whiche testifie of me. Whiche Lawe vndoubtedlie did so teache them Christe by promisses, figures, and prophecies, that they coulde not pretende ignorance, but they must nedes be fownde offendours of malice, wherof the cheif ruler of the schoole Moyses wolde accuse them, as Chryste saieth to them: *Nolite putare quòd ego accusaturus sum vos apud patrem meum, est qui accusat vos Moyses, in quo sperastis, Si enim crederetis Moysi, crederetis forsitan & mihi. De me etenim ille scripsit.* Do not thinke that I will accuse yowe to my Father, ther ys one that accuseth yowe, euen Moises in whom ye trust. For had ye beleued Moises, ye wolde peraduenture haue beleued me, for he wrote of me. *Ioan. 5. Ibid. 5.*

Of this office of the Lawe, that ys of the schoole mastershippe of yt, Howe yt promised Chryste: Howe yt painted, and deschribed him by figures and shaddowes: Howe yt spake of him by prophecies in the old testament: yt ys (as to the pourpose of the matter, whiche ys nowe in hand, appertaineth) treacted of in the first booke. E

Nowe mindinge to seke the trueth of the same matter in the newe Testament, I am moche comforted and delighted, trusting with moche more facilitie and ease to atteign the same. And yet as not withoute pleasure mixed with trauaill, I haue doen the like in the firste booke, passinge through the thikkes (*as yt were*) and obscure places of the Law, not all vnlike vnto an Hūter, who painfullie beating the busshes, and traueling through the Thickes, yet not withoute pleasure seking his game, and comming to the goodlie faire Lawnde, semeth to be moche eased, and as yt were, releiued of a great greif, and then with more delight and pleasure foloweth the same. Euē so nowe that I am comed to the beautifull Lawnd of the newe Testament, wher, for the sharpe priking busshes of the seruitute and bondage of sinne vnder the Lawe, and for the obscure and darke thickes of figures, and shadowes of the same, finding the goodlie pleasaunt Lawnde of grace and veritie by Iesus Chryste, I forgett my former trauaills, and with freshe delight folowe on my gamme. F

The Gospel hath two commodities.

The Lawe had two offices not voide of incōmodities: The Gospell hath two benefittes, enriched with great cōmodities. The Lawe gaue knowledge of sinne: The Gospell geueth grace for remission of sinnes. the Lawe had figures: the Gospell hathe the veritie.

Ioan. 1.

He then by whome came this grace and veritie, *Iesus Christe*, who ys the light of the worlde and lightneth euery man, that cometh into the same, geue the bright and clere beames of his knowledge vnto vs, both the writer, and the reader, that beinge led by his grace, we maie come perfightlie to his trueth and veritie, and cominge to the same, we maie with all humilitie and mekenesse subdue our vnderstanding to the seruice of faith. And so learninge not to be wise in oure owne conceiptes, we maie embrace the trueth of yt, earnestlie and vnfeignedlie beleuinge the same trueth, and by beleuing also vnderstand yt. for *Nisi credideritis non intelligetis*, saieth the Prophete, Except ye beleue, ye shall not vnderstande. And therfor let vs all call to the Authour of grace, and geuer of faithe with the Apostles and saie: *Domine adauge nobis fidem*. Lord encrease out faithe, and I doubte not, but yf he see that we come to him, he will haue compassion vpō vs, and renne and mete with vs, and fall one oure neckes, and kisse vs, and so receauinge vs with moche ioie and gladnesse, walke with vs on the waie, and interprete the Scriptures vnto vs, and so open oure eyes whiche were holden before, that we shall knowe him in breaking of the bread. C G

Esay. 7.

Luc. 17.

Luc. 15.

Ibid. 24.

And here be aduertised (Reader) that yf thowe be not with Chryste in the breaking of bread thy eies shall neuer be opened to knowe Chryste. For sainct Augustine shewing that the eies of the two disciples that went in Emaus were holden from the knowledge of Chryst, vntill the breaking of bread saieth *Non enim incōgruenter accipimus hoc impedimentū in oculis eorū à Satana fuisse, ne agnoscerentur Iesus, sed tantùm à Christo, propter eorum fidem ambiguam facta est permissio vsque ad sacramentum panis, vt vnitate corporis eius participata, remoueri intelligatur impedimentum inimici, vt Christus posset agnosci.* We do not take yt incongruentlie, that this impediment in their eies (meaning the two disciples that went to Emaus) was of Satan, that Iesus shoulde not be knowen. But onelie yt H

Augst. de consensu Euāgelist.

Luc. 24.

A was permitted of Chryſte for their doubtfull faith ſake, vntill they came to the ſacramēt of breade, *that the vnitie of Chryſtes dodie beinge participated*, yt might be perceaued, that the impediment of the Enemie was remoued, that Chryſte might be knowen.

Agreablie to this alſo ſaieth *Theophilact vpon Luk. Inſinuatur & aliud quiddam, nempe quod oculi eorum, qui benedictum panē aſſumunt, aperiuntur, vt agnoſcant illum. Magnam enim & indicibilem vim habet CARO DOMINI.* An other thinge alſo ys here inſinuated, that ys, that the eies of them which do take the bleſſed breade, are opened that they maie knowe him (*mening Chriſte*) *For the flesh of oure Lorde hathe a great and vnſpeakable powre or ſtrenght*. Thus moche *Theophilacte*. *Theop. in Luc. ca. 24*

Thus although the two diſciples were in the companie of Chryſte, and hearde him interprete the ſcriptures vnto them: yet he was a ſtraunger vnto them, for they knewe him not. And verie well. For as they for lake of perfecte and full faith in him, were ſtraungers to him: So he agreablie as a ſtra-
B unger appeared vnto them. And euen ſo though manie haue hearde the interpretacion of ſcriptures, yea and can them ſelues interprete and vnderſtande manie of them, and can ſpeake and talke of Chryſte, as theſe diſciples did: yet be they ſtraungers to Chryſte, they knowe not Chryſte, for that they haue not a ſownde faith in the veritie of the Sacrament, and ſo in diuerſe other poinctes and matters of faithe. Whiche happeneth to all ſohe as will not be with Chryſte in the breaking of the breade. *Soche as haue not a ſowndfaith in the veritie of the Sacrament are ſtraungers to Chryſt.*

For note well this (Reader) that whoſoeuer he be, that erreth in the matter of the Sacrament, he erreth in manie mo. So did *Luther* the Raiſer, and ſtirrer vppe of hereſies in oure time. So did *Oecolampadius, Zwinglius, Bullingerus, Bucerus*, and *Petrus Martir*. So did our contrie men, *Cranmer, Ridley, Latimer*, and *Taler*. So dothe this Chalenger, as his owne confeſſion in his ſermō well prouethe. So do ſoche as yet liue conuertlie, cloaking, and diſſemblinge their hereſies. So that though ſome other hereſie maie be alone in a mā: yet be well aſſured, the hereſie againſt the bleſſed Sacrament ys neuer alone in anie man, but accompanied with ſo manie other hereſies, as he that hath
C them becometh a ſtraunger to Chryſte, and for lacke of a ſownde faithe knoweth not Chryſte. *Whoerreth in the Sacrament, erreth in many other matters of faithe.*

Come therfore, and ioin with Chryſte in the breaking of the breade, be partaker of the vnitie of Chryſtes bodie, that (as ſaincte Auguſtine ſaieth) the impediment of the Enemie, whiche letteth thee to knowe Chryſte, maie be remoued, and taken awaie. For *the flesh of Chryſte* (*as Theophilacte* ſaiethe) *hath an vnſpeakeable powre or ſtrenght*, ſoche power or ſtrenght that after the receipt of yt in due maner of faithe, and ſincere deuocion, yt will open thine eies, that thowe ſhalt knowe him trulie, whiche nowe, phantaſieng that thowe doeſt knowe him, knoweſt him but phantaſticall. Seing then this bleſſed Sacrament ys of ſoche great, and vnſpeakable vertue and geueth ſo great a benefitt, let vs heare the Authour of veritie, and of the Sacrament alſo, commending to vs the veritie of the ſame. *The feſteshof Chryſt in the Sacrament hath an vnſpeakable powr*

THE

THE SECONDE CHAPITER EXPOVNDETH THE *sixt of saincte Iohn according to the letter.*

Two notable mencios made by Chryst of the Sacrament.

THe holie gospell teacheth vs, that the Authour of this blessed Sacramēt made two notable mencions therof at two sondrie times. The one was the promisse of the institution of yt, with a declaracion of the benifitte, that shoulde ensewe to men therbie, whiche ys sett furth and declared in the sixt chapiter of saincte Iohn. The other was the plain and certen institutiō of yt in the last supper, accomplishing the promisse before made. Of these two by the helpe of the Authour of them, with thassistance, and direction of that his Spirit of trueth, whiche he hathe promised shoulde lead vs into all trueth, this booke shall tell the verie trueth.

And forasmoch as by ordre the promisse goeth before the accomplishment of the promisse, although saincte Iohn, who ys the writer of yt, did write yt manie years after the other Euāgelistes had written the last supper, yet will I, as yt was spoken of Chryst first, before the other was doen, so first treacte of the same.

Oure Sauiour Chryst being God and man, and knowinge (for that nothing was hidden to him) all thinges, as well the present secrete thinges and thoughtes of man, as also the ordre and succession of thinges to come, foreseeing that the people wolde resorte vnto him, and that mete occasiō shoulde be geuen, and that the time wolde verie well serue for the preparinge of the mindes of soche as wolde beleue in him, to speake of the high misterie of the receauing of his bodie and bloode: he began with the great miracle of the multiplieng of fiue barlie loaues and two fishes. By the whiche miracle they being moued to consider his great power, might the more easilie be induced to the beleif of the greate miracle of the geuing of his blessed bodie and blood in the Sacrament, as Chrysostome saieth: *Propterea id prius fecit miraculum, vt per illud non essent amplius increduli his, quæ postmodum diceret,* Therfore (saieth Chrysostom) did he woorke this miracle first, that by yt they shoulde be no more vnbeleuing in those thinges, whiche he wolde afterwarde tell them. For as the same Chrysostom saieth, *Ex eo, & hæc credere oportuit ei facilia facta esse.* By that miracle yt behoued them to beleue, that these thinges also were easie for him to do.

Chrysost. hom. 45 in Ioan.

Ibidem.

This miracle then beinge doen as a preparatiue or induction to the beleif of that great miracle, that afterward he wolde tell them that he wolde do: manie people did folowe him, though drawen by diuerse Spirittes: Some by the heauenlie Spiritte mouinge the minde: Some by the fleshlie Spiritte, moued of the bellie. whiche our Sauiour Chryste did note when he saied: *Sequimini me, non quia vidistis signa, sed quia manducastis ex panibus, & saturati estis.* Ye folowe me not bicause ye haue seen the miracles, but bicause ye haue eaten of the loaues, and were filled. And so proceding nearer to entre into the matter, whiche he cheiflie entended, saied vnto them: *Operamini non cibū qui perit, sed qui permanet in vitam æternam, quem filius hominis daturus est vobis.* Labour not for the meat whiche perisheth, but for that whiche endureth into euerlasting life, whiche meate the Sonne of man shall geue vnto yowe.

Ioan. 6.

The Iewes nowe by this aduertised, perceaued that they were moued to woorke for the heauenlie life, and therfore asking howe they shoulde woorke the worke of God, receaued aunswer, that yt was to beleue in him whō god had sent. Yet nowe forgetting the miracle so lately doen in feading so great

A great a multitude with ſo fewe loaues, for the whiche then they coulde ſaie: This ys the verie Prophete, whiche ſhoulde come into the worlde, and wolde haue taken him and made him king: they ſaied nowe vnto him: *Quod ergo facis ſignum, vt videamus, & credamus tibi &c. What ſign shewest thowe nowe, that we maie ſee and beleue thee? What doeſt thowe woorke? Oure fathers did eate Manna in the deſert* (as yt ys written) *he gaue them bread from heauen to eate*: Here our Sauiour Chryſte hauing iuſt occaſion, entreth into a large diſputation with thē whiche continueth to the chapiters end. In the whiche he maketh mencion of three ſundrie breades: that ys, of the bread *Manna*, of the bread the Sōne of God, and of the breade the fleſh of Chryſte. Whiche three breades, as they be diſtincted in nature: So dothe the Euangeliſt, diſtincte them, by the diſtinction of their times in the whiche they were geuen.

Three ſundrie breades mencioned by Chryſt. Ioan. 6.

1.

And therfore ſpeaking of *Manna*, whiche was geuen long before, he dothe diſtincte yt by the time that ys paſt, ſaieng: *Patres veſtri manducauerunt Manna in deſerto*. yowre fathers haue eaten *Manna* in the wilderneſſe. By whiche ſaing ys declared not onelie a diſtinction and difference of the thing yt B ſelf, being *Manna*, but alſo of the time and place that yt was eaten of their fathers.

Ibid. 6.

The ſeconde bread ys the Godhead of Chryſt, whiche as yt ys diſtincted from the firſt bread in ſubſtance: So ys yt diſtincted by the difference of the geuing of yt. And therfore our Sauiour Chryſte vttereth yt in the preſent tence, as then preſentlie geuen, ſaing: *Non Moyſes dedit vobis panem de cælo, ſed Pater meus dat vobis panem de celo verum*. Moyſes gaue you not that bread from heauen: but my Father geueth yowe the true bread from heauen,

2.

Where note that Chryſt ſaieth: *that his Father geueth the true bread.* He did not ſaie, *that he did geue, or will geue*: but preſentlie, *geueth*. And who ys this bread he declareth, ſaieng: *Ego ſum panis vitæ.* I am the bread of life. And whether this be ſpoken of his manhead, or of his god head, he immediatelie openeth: *Qui venit ad me non eſuriet, & qui credit in me, non ſitiet in æternum*. He that cometh to me ſhall not hunger, and he that beleueth in me ſhall neuer thirſt. Beleif ys directed to none, as to beleue in them, but to God alone. C We beleue in Ieſus Chryſt God and man, not by the conſideracion of his manheade alone do we beleue in him, but in that his Godhead and his māhead be ioined in vnitie of perſon, ſo as God and man ys one Chryſt. Wherfore in this place he muſt be vnderſtanded of neceſſitie to ſpeake of his Godhead.

Beleif ys directed to God alone.

The thirde bread he beginnith to ſpeake of when he ſaied: *Et panis quem ego dabo, caro mea eſt, quam dabo pro mundi vita.* And the bread whiche, I will geue ys my fleſh. whiche I will geue for the life of the worlde. In the whiche woordes he teacheth a manifeſt diuerſitie of this bread here ſpoken of, from the other ſpoken of before. For here by expreſſe woordes he nameth the bread his fleſh, whiche yet more plainlie he teacheth to be his verie reall and ſubſtanciall fleſh, when he ſaieth: *that he will geue them that ſame fleſh, whiche he will geue for the life of the worlde.* He gaue not his fleſh ſpirituallie to ſuffer death for the life of the worlde, But the verie reall fleſh of his verie bodie.

3.

Wher nowe note, that wher I ſaied before, that in this chapiter (beſides D the bread whiche our ſauiour Chryſt fedde the people then with, miraculouſlie) ther were three breades ſpokē of by Chryſt: Theſe three breades be diſtincted not onelie with difference of time, as ys before declared, but alſo with the differēce of ſubſtāce, as being three ſeuerall and diuerſe ſubſtances, as in this ſequele it ſhall appeare.

As

As for *Manna*, that yt was a diuerse substance from either of the other two, ye will easilie graunt me. That these other two be different in substance also, yt ys partlie proued allreadie, for that the one of the same ys the God head of Chryst, the proof wherof ys, that he moued the Iewes to beleue in yt. The other ys his flesh, whiche he gaue for the worlde.

Chryst moued the Iewes to beleue in hys Godhead, and to eat the flesh of his manhead

And here note that speaking of the bread of his Godhead he moueth the Iewes more then once to beleue in him. But speaking of this other bread he neuer moued the Iewes to beleue in yt, but allwais to eate yt. Ther he saied: *Ego sum panis vitæ.* I am the bread of life. Here (as yt were disseuering his flesh, as being one of the substaciall partes of his person, from the wholl) he saieth, *Panis &c. The bread whiche I will geue ys my flesh*, whiche ys a different Substance from the substance of the Godhead of Chryst although bothe theise Substances in Chryst, be but one person.

As touching the difference of time in the geuing of these two breades: The first ys geuen presentlie, and therfore Chryst saied: *Panis enim Dei est, qui de cœlo descendit, & dat vitam mundo.* For the breade of God ys he, which cometh down from heauen, and geueth life vnto the worlde. Wher he allwais speaketh of the present time, saing: that he cometh and geueth life to the worlde.

Nowe speaking of the thirde breade, he speaketh of the time not present, but of the time to come, saing: *The bread which I will geue.* So that as ther ys two plain differēces of time, that ys the time present, and the time to come: So be the two breades, two different Substances, the one being expressed as the cheifer parte to be beleued on, the other as the inferiour parte, by the name of flesh to be eaten on.

This I dare auouche to be the verie natiue sense, and the true vnderstanding of this scripture, as ye maie perceaue the verie scripture yt self enforceth vs to take this sense, accordinge to the letter.

Neuer the lesse that ye maie perceaue, that I will not arrogate to my self soche authoritie to expownde this scripture, as the Aduersaries haue doen, who haue so impudentlie vpon their owne head and authoritie taught, that Chryst here spake no one woorde of his bodie and bloode in the Sacramēt, but onelie of his woorde and our beleif in the same: for the confirmacion of that, which yt hath pleased god to be vttered by me, and the confutaciō of that, that Saran hath moued the Aduersaries to saie against the trueth, I wil as hertofore ys doen, consulte with certain of the elders of Chrystes Parliament house, and learn of them yf in that same house, ther ys acknowledged, and receaued any soche differences of breades in the sixte chapiter of Sainct Iohn, as I haue declared or no, whiche differences when they shall be by them auouched, I will vse their testimonie and authoritie to expownde the rest of the chapiter, that toucheth my matter cheiflie intended, and not mine owne. Whose authoritie (Reader) yf thowe wilt not by thy affection so farre abase, that thowe wilte counteruaill the same with a bare saing of a light Newling, and preferre him before so manie graue Auncientes, I doubte not but thowe shalte se matter enough, to drawe thee to the auncient, and verie trueth, professed and receaued manie hundreth years in the Churche of Chryste.

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THE THIRDE CHAPITER PROVETH BY THE doctours that the sixte of sainct Iohn speaketh as wel of the bread Chrystes flesh in the Sacrament, as of the bread his Godhead.

AND first let vs see the distinction of breades, As for the breade whiche oure Sauiour Chryst multiplied and the breade *Manna*, which be manifestlie distincted in all mens knowledges, and of the whiche ther ys no Controuersie, I shall not nede to speake any more.

Of the other two breades, wher oure Sauiour Chryst began to enter disputacion of them, and in the beginning of the same saied: *Ego sum panis vitæ*: Ther Chrysostom in expownding the same text, saieth: *Iam in mysteriorum traditionem deuĕturus est, et primùm de diuinitate sua sic disputat: Ego sum panis vitæ. Neque enim de corpore, hoc dictum est, de quo circa finem inquit, Panis quem ego dabo, caro mea est: Sed adhuc de diuinitate. Etenim ille propter Deum Verbũ panis est, quemadmodum hic panis, propter aduenientem ei Spiritũ, panis cælestis efficitur*. Nowe will he (meening Chryste) come to the setting furth of the mysteries, and first of his Godhead, B he saieth thus: *I am the bread of life*. For this was not spoken of hys bodie of the which aboute the end he saieth: *The bread which I will geue, ys my flesh*: But as yet of his Godhead. For as that ys bread for God the Sonne: So ys thie breade made heauenlie bread, for the Spirit coming to yt. Thus moche Chrysostom Ys not this a cler testimonie? Do ye not see here, a plain distinctiõ of breads? This (saieth he) *I am the bread of life*, ys spoken of the Godhead, and cõtinueth disputacion of yt, till he come to this text: *The bread that I wil geue ys my flesh*. And this (saieth he) ys spoken of his bodie. And dothe not nowe the sixt of S. Iohn speake of the bodie of Chryste in the Sacrament?

Ioan. 6. Chrysost. homil. 44. in Ioan.

Chrystes Godhead and manehead distincted as two breades.

Note further that he saieth, as the Godhead ys bread for God the Sonne (*meening that the Godhead in Chryst ys God the Sõne*) So (*saieth he*) this bread (*meening the flesh of Chryst*) ys made the heauenlie breade for the spirit coming to yt.

But I will not trooble thee (Reader) with manie woords in so plain a matter. I will raither produce some other one of the other side of Chrystes Parliament house, to see yf their testimonie be agreable, and whether they be C taught of one Spirit, one true exposition of Chrystes Gospell.

S. Augusten expownding the same text (that Chrysostõ saieth Chryst spake of his bodie) writeth thus: *Determinat consequenter Dominus quomodò se panẽ dicat, non tantùm secundùm diuinitatẽ, quæ pascit omnia, sed etiã secũdùm humanã naturã, quæ est assumpta à Verbo Dei, cum subdit: Et panis quẽ ego dabo caro mea est*. Owr Lord (saieth S. Augustine) determineth consequentlie how he calleth him self bread, not onelie after his Godhead, whiche fedeth all thinges, but also after his humane nature, which ys assumpted of the Sonne of God, whẽ he saied afterward: *And the breade whiche I will geue ys my flesh, &c.* Doth not here S. Augustin agreablie with Chrysostome, teach a plain difference of the bread of the Godhead of Chryst, and the bread of his Mãhead? doth not he saie that Chryst in this text. *The bread which I will geue, ys my flesh*, dothe speake of his humane nature? Consider then (Reader) the authoritie and auncientie of these two great and famouse Fathers of Chrystes Churche, and accept their iudgementes before these newfangled Inuentours, in the exposition of the scriptures.

And now that ye haue heard these two of the higher house agreablie reporting how the Church in their times vnderstood the sixt chap. of S. Ihon D of the Sacramẽt: We will also heare some of the lower house, ãd some of thẽ not of the later daies, but of the aunciẽts of that sorte being well toward a thousand years agone. Of the whiche we will first heare *Theophilacte* the fo-

lower of *Chryſoſtome* in manie thinges, whether he folowe him in this alſo or no. Thus he writeth vpon the ſame text.

Theophilact. in 6. Ioan.

Manifeſtè autem nobis hoc loco, de communione corporis dicit. Nam panis (inquit) quem ego dabo, caro mea eſt, quam ego dabo pro mundi vita. Porro poteſtatem ſuam indicans, quòd non vt ſeruus, & minor patre crucifigendus, ſed voluntariè, inquit, Ego dabo carnem meam pro mundi vita. Manifeſtlie doth Chryſt ſpeake vnto vs of the myſticall communion of hys bodie. *For the bread* (ſaieth he) *whiche I will geue yowe, ys my flesh, which I will geue for the life of the worlde.* And ſhewing his power, that he ſhould be crucified not as a ſeruaunt, and leſſe then the Father, but willinglie he ſaieth: *I will geue my flesh for the life of the worlde.*

Note here that *Theophilacte* doth not onelie folowe, and agree with Chryſoſtome: but alſo he ſemeth to ſignifie, that yt was a clere matter, a plain matter, a matter receaued of all men of Chryſtes Churche in his time withoute controuerſie, when he ſaeth, that Chryſt in that text ſpake manifeſtly of the communion of his bodie.

A merueilouſe matter, that that Chryſt did ſpeake ſo manifeſtlie, and of theſe Fathers was cõceaued ſo clerly: ſhoulde nowe a daies be taken of theſe peruerters of Gods ſcripturs ſo obſcurelie By this ye maie ſee that in the cler light they are blinde, and can not ſee. For blinde maliciouſe ignorance hath vtterlie blinded them. Therfore an other daie, except in time they repente, they ſhall ſaie, and lamentablie confeſſe, as in the booke of wiſdom ys ſaied in the perſons of ſoch: *Sap. 5.* *Errauimus à via veritatis, et iuſtitiæ lumẽ nõ illuxit nobis, &c. We haue erred from the waie of trueth, and the light of righteouſnes hath not shined to vs, and the Sunne of vnderſtanding roſe not vppe vpon vs. We haue wearied our ſelues in the waie of wickedneſſe, and deſtruction. Tediouſe waies haue we goen, but as for the waie of the Lorde we haue not knowen.* Whiche maner of lamentacion God auerte from them, and geue them grace in time to repent, that the Sunne of vnderſtanding maie riſe vpon theme.

To procead, and therby to trie whether ſoch as haue writen of late years, I mene, whiche were within theſe three hundreth years or ther aboute (whiche haue ben ſo vilie eſteemed of theſe ſingular phantaſied men of our time) did diſſent from theſe elders in the expoſition of this ſcripture: And whether the Church theſe two or three hundreth years laſt paſt, did otherwiſe vnderſtand the ſcriptures then the fathers did, by the hearing of ſome one we ſhall perceaue.

And to ſpeake here what I thinke, verilie I thinke the ſubtle and craftie conueighance of the Aduerſaries, and this Proclamer alſo, was and ys to contemne and deſpiſe theſe late authours, firſt, bicauſe they wer (as they ſaie) not eloquent, and therfore *Eraſmus* moche inueigheth againſt Lyra. Then theſe are not auncient, and therfor not to be alleaged. Laſt they open thẽſelues a litle more, and ſaie theſe authours are not, to be alleaged, but reiected bicauſe their doctrine ys not ſownd, but corrupted. And they haue corrupted (ſaie they) and peruerted, and deſtroied Gods woord with the inuentiõs of mẽ. And by this were al the learned writers, which were within theſe fiue or ſeuen hũdreth years defaced and reiected as *S. Tho. Aquinas*, *S. Bonauentura*, *Petrus Lombardus*, *Dionyſius Carthuſianus*, *Hugo Cardinalis*, Holcot, and N. Lyra, with a great nõbre mo of that age, which are not eſteemed, nor accepted as of authoritie, nor none that haue writen within the compaſſe of theſe thouſand years can be allowed by ſome of the Aduerſaries. And why was this? Bicauſe they wrote ſo plainlie, that they coulde not be wreſted. As for other Fathers, that were before a thouſand years, though manye

Fathers in olde time ſpake of the myſteries couertlie.

of

A of them did writte verie plain, as occasion did serue, when they did write to christen men. Yet oftentimes when they did preache to the people, or write to soche as were weake in faith, as in those daies the Churche was mingled with those that had not receaued the faithe, then bicause *Perfectorũ est solidus cibus*, strong meat ys for them that be perfecte, and *Paruulis in Christo lac dandum*. To ionglinges in Christe milke ys to be geuen: therfore they oftentimes (as yt was necessarie, that the mysteries of our faithe, shoulde not be vttered to them that coulde not beare them) did speake of the same couertlie and closelie, and therfore they were fain oftentimes to knitte vppe ther talke of the Sacrament, with this or like saieng: *Norunt fideles*, the faithful do knowe. And by like occasion did in manie places write obscurelie in this matter, and did not so manifestlie and plainly vtter yt, bicause ther was no occasion geuen them by heresie in that matter, but all were of one minde in yt, hauing most godlie peace and quietnes in the same:

B And therfore the Aduersarie more delighted with obscure places, which he thinketh better to drawe to his sence, then the plain places, whiche will not suffer them selues to be drawen, hath laboured to reiecte soche as did write, since the Churche was well settled and staied, and might therfore write plainly, what their faith taught them in this mysterie. But cheiflie all them that did write since the time of *Berengarius*, whiche vpon occasion of heresie were enforced to write plainly in this matter. But God be praysed the eldest and auncientest Fathers, haue yet in diuerse places written so moche in plain maner, that yt ys able to conuince and ouerthrowe the heresies of the Aduersaries, as partelie ye haue heard allreadie.

Heretikes, how they alleage the fathers.

And yet for all the pretensed auncientie they sought, refusing these learned men, that were within a thousand years, yet one of them wolde alleage an other, as *Bullinger* alleaged *Zuinglius* in his exposition vpon sainct Paules epistles, whiche, *Zuinglius* was so holie and so auncient a father, that he was slain in a sedicion raised by him and his disciples, against the magistrates of hys contrie. And this ys as good a chaung, as the heretiks made in the begin-

Like to lik, Zuinglius slain in a re bellio bego by himself.

C ning of this wicked time of heresie, when they putte the holy sainct and Martyr *Policarpus*, that was sainct Iohn the Euangelistes disciple, oute of the kalender, and putt in the heretike Thomas Hutten, that was bournt for heresie.

Polycarp. put out of the Kalẽder

Nowe notwithstanding the craftie iniquitie in reiecting these good catholique authours, I will vse plain simplicitie in the accepting of them, that the trueth which they professe being auncient though the authours be of late daies, and the consonancie of these with the most auncient authours in teaching and vttering the same trueth, maie be perceaued.

For yf these of late yeares agree with them of the olde time in the trueth, and teache the same trueth that the other do, what shoulde lette vs to heare them, and accepte them? Yf none shoulde be receaued but soche as were a thousand years since, and soche also as be of this our time, shal be refused, the preachers must ceasse. For of what more authoritie or credite ys he of, that teacheth in the pulpet by speaking, then he that teacheth by open writing? Yf ye will not beleue me writing, ye will not beleue me preaching. Yf ye wil beleue me preaching, for that I speake the trueth by the scriptures, and auncient fathers: Beleue me also writing the trueth by the scriptures and auncient fathers. And yf these alowed writers of these later daies teach the trueth by the scripturs, and auncient fathers, the must they neds be receaued. And ther for trulie yt ys necessarie that they be alleaged, to the tent the trueth maie

Thautoritie of late writers approued by good reasons.

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be perceaued to be one throughout all, and that they being ioined with the aunciétes, yt maie be ſeé that the ſame trueth is taught now, that was taught a thouſand yeares agō before? And therfor haue I determined not to geue place to this refuſall of Heretiques, but to alleage the Authours of theſe later yeares, that the cōſonancie and vnitie of the trueth maie be perceaued in all ages, and that ther ys no other trueth taught now, thē was taught in the Primitiue Church, and the time of the Apoſtles, yea, no other trueth, then was taught by oure Sauiour Chryſt himſelf, and by his holie Spirit, the Authour of all trueth. Wherby the foule railinges, and ſlaunders, which be moſt comō lie in the mouthes of the enemies maie be taken awaie, and they of their vntrueth and malice woorthilie confownded. Thus moche I thought good to ſaie, for that in this book I minde to vſe the teſtimonies of theſe late writers for thentent aboue ſpecified.

And nowe therfore to *Theophilacte* the Grecian, I ſhall ioin the learned doctour *Nicolaus de Lyra* a latin Authour who writing vpon the ſixt of S. Iohn cometh to this text: *Et panis, quem ego dabo, caro mea eſt.* And the bread, whiche I will geue ys my fleſh: and expowndeth yt thus: *Poſtquam egit de pane ſpirituali, qui eſt Verbum, hic conſequenter agit de pane ſpirituali, qui eſt Sacramentum.* After he hath don (ſaieth this Authour, of Chryſt) with the ſpirituall bread, which ys the woorde: here conſequentlie he treacted of the ſpirituall breade, whiche ys the Sacrament. What dothe this authour diſſent from the Fathers? dothe he not ſignifie that Chryſte before the ſentence ſo often alleaged, did ſpeake of the ſpirituall bread hys Godhead, which he calleth the woord? And doth he not now ſaie, that in yt that foloweth Chryſt ſpeaketh of the Sacrament?

Nico. Lira in. 6. Ioan.

Theſe be ſufficient to declare the true vnderſtāding of our Sauiour Chryſtes proceſſe, and ordre in the ſixte of S. Iohn. And for that ye perceaue the ſame, aſwell after the minde of Chryſte, the verie texte ſo leading vs to vnderſtand yt, as alſo after the minde of diuerſe learned authours, I will nowe procead to ſee the vnderſtāding of diuerſe textes of the reſt of this chapiter, that treacte of the bleſſed Sacrament.

THE FOVRTH CHAPITER BEGINNETH A further proof of the former matter by S. Cyprian and Euthymius.

THis diſtinction of theſe two breades laſt before mencioned perceaued, and being withall remēbred, that at this text (*The bread, which I ſhall geue, ys my fleſh, whiche I will geue for the life of the world*) Chryſt began to ſpeake of the Sacrament, and continueth the diſputation therof to the ende of the chapiter: to proue the ſame more manifeſtlie to the Reader, and withall to make yt clere, that that proceſſe ys not of a figuratiue fleſh, but of Chryſtes verie propre fleſh and bodie I will beginne at the ſame text, and ſo deſcending to the laſt by a nombre of the moſt auncient Fathers of Chryſtes Parliament houſe, open both the one and the other, I truſt, to the full contentacion of the godlie Reader.

The firſte that ſhall ſhewe hys minde of this matter ſhall be the holie Martyr Cyprian, who ſaieth thus: *Panis vitæ Chriſtus eſt, & panis hic omnium non eſt, ſed noſter eſt. Et quomodo dicimus, Pater noſter, qui intelligentium, & credentium pater eſt: ſic & panē noſtrū vocamus, quia Chriſtus noſter, qui eius corpus ſūmimus, panis eſt. Hunc autem panē dari nobis quotidie poſtulamus, ne qui in Chriſto ſumus, & Euchariſtiam quotidie ad cibū ſalutis accipimus, intercedente grauiore aliquo delicto, dum abſtenti, & nō cōmunicantes, a cœleſti pane prohibeamur, a Chriſti corpore ſeparemur, ipſo predicante, & monente:*

A *monente: Ego ſum panis vitæ, qui de cælo deſcendi. Si quis ederit de hoc pane viuet in æternum. Panis autẽ quem ego dedero, caro mea eſt, pro ſeculi vita.* The bread of life ys Chryſt, and this breade ys not the breade of all men, but yt ys ours. And as we do ſaie, *Oure Father*, becauſe he ys the father of all that do beleue and vnderſtande: Euen ſo alſo, *oure bread, call we, whiche touche his bodie*, bicauſe owre Chryſte ys bread. This breade we dailie deſire to be geuen vs, leaſt we, which be in Chryſt, and take the Sacrament dailie to oure meate of health, ſome greuouſe offence coming betwene, while we being excõmunicated, and not receauing be forbidden from the heauenlie bread, maie be ſeparated from the bodie of Chryſte, he himſelf openly ſaing and teaching: *I am the bread of life, whiche deſcended from heauen. Whoſoeuer ſhal eate of this bread ſhall liue for euer. The bread, which I will geue, ys my flesh for the life of the worlde.* Thus moch S. Cypriã

In this ſentence, I doubte not but ye perceaue, that this holy Martyr applieth the ſentences of the ſixt of S. Iohn to the Sacramẽt of Chryſtes bodie and blood. According to whiche vnderſtanding he calleth Chryſt *our bread*, whom he ſo calleth, not onelie bicauſe of his Godhead, but alſo bicauſe he
B feadeth vs in the Sacrament with his bodie. For (ſaieth he) we *being in Chryſte, do receaue the Sacrament dailie to the meate of health.* But yf by ſinne we forbeare to receaue the heauenlie bread, we be ſeparated from the bodie of Chryſte. Wherby we maie perceaue that not onelie the ſixt of S. Iohn ys to be vnderſtanded of the Sacrament, But alſo when S. Cyprian calleth the Sacrament *the meat of health, the heauenly bread, and the bodie*: we are taught that in the Sacramẽt ys the verie preſence of that bodie, to the which proprelie theſe goodlie titles maie be wourthilie applied. Whiche bodie can be none other but the bodie of Chryſt God an man.

S. Cyprian aplieth the ſixt of .S. Iohn to the Sacrament

But foraſmoch as the faith of this famouſe Father and holie Martyr Cyprian in this poinct hath ben notablie and manifeſtlie declared in ſentences before alleaged in the firſt booke, and more heraften ſhall be ſpoken, I will not nowe trooble the reader, with any longer declaracion of the ſame, but will ioin with *Cyprian* one of the other ſide of Chryſtes Parliament houſe, euen *Euthymius* a grecian, whoſe ſentence, Reader yt ſhall not repent thee to
C hear, yf thowe deſire to knowe the trueth. Vpon the text of S. Iohn before treacted of he maketh this expoſition.

Euthymius in 6. Ioan.

Duobus modis dicitur Chriſtus eſſe panis, ſecundùm diuinitatem ſcilicet, & humanitatem. Poſtquam ergo docuit de modo qui ſecundùm diuinitatem eſt, nunc etiam docet de modo, qui eſt ſecundùm humanitatem. Non autem dixit, quem do, ſed quem dabo. Datuus namque erat in vltima cœna, quando ſumptum panem, actis gratijs fregit, deditque Diſcipulis, & ait, Accipite, & comedite: Hoc eſt corpus meum. Chryſte ys ſaied to be bread two waies: that ys, after his Godhead, and after his manhead. Therfore when he had taught the maner whiche ys after his Godhead: Nowe dothe he alſo teache the maner whiche ys after hys manhead. For he did not ſaie, *which I do geue*, but *which I will geue*. For he wolde geue yt in the laſt Supper, when thankes being geuen, he brake the bread which he had taken, and gaue yt to the diſciples and ſaied: Take, eate, this ys my bodie.

What can the Aduerſaries ſaie againſt ſo manifeſt, and ſo plain a ſentence? Do not their chekes waxe red for ſhame? Ys not blind ignorance, or deue
D liſh malice to be laied vnto theſe men, that either do not know the learning of ſo manie great clerkes, or ells, yf they knowe, do ſo maliciouslie, ſo deueliſhlie preferre their owne arrogant phantaſies and opinons, and preſume to ſaie the contrarie to that, ſo manie, in ſoch ſundrie ages, declaring alſo therby the whol cõſẽt of the church through al ages in the ſame do affirme ād teache

 whiche

whiche ys, that Chryſt did treact of, and promiſſe in ſixt of Iohn, the Sacrament of his bodie and bloode.

Now (gentle Reader) wilt thow beleue them in their matters, when they be deprehended in ſoche notable falſhead, as all the Church doth reprehende them for. And yet their falſhead ſhall more appeare by other mo herafter. Wherby yt ſhall moſt clerely be perceaued, that they haue attempted againſt all trueth, to wreſt the ſixt chapiter of ſaincte Iohn, from the Sacrament. And ſo ſhalt thowe ſe howe farre they haue ſwarued, and doo ſwarue from the treuth.

THE FIFTH CHAPITER PROCEADETH VPON *the ſame text, by ſaincte Auguſtin and Chryſoſtome.*

THat ye maie ſee more of the vnderſtãding of this text, an other coople ſhall be produced to ſhewe yow howe this place of Ihõ ys vnderſtanded. The firſt of them ſhall be famouſe Auguſtine, who ſaieth thus: *Auguſt. de cultura agri Dominici.* *Menſa ſponſi tui panem habet integrum, & poculum ſanctũ, quem panẽ, etſi fractũ, comminutumque vidimus, integrè tamen cum ipſo ſuo Patre manet in cælis. De quo pane dicit: Panis quem ego dabo, caro mea eſt pro mundi vita.* The table of thy ſpouſe hath perfect or pure bread, and an holie cuppe. Whiche bread although we haue ſeen broken, and bruyſed on the croſſe: yet yt abydeth with that his Father wholl in heauen. Of the whiche bread he ſaieth: *The bread that I will geue ys my flesh, whiche I will geue for the life of the worlde.*

S. Auguſtine ſpeaking here to the ſpouſe of Chryſte, ſaieth, that the table of her Spouſe or huſbande hath a perfect bread, The bread on the table of Chryſte, what ys yt but the Sacrament? Of this bread whiche ys the Sacrament in the table of Chryſte, the ſame Chryſte (ſaieth S. Auguſtine) ſaieth: *The bread whiche I will geue ys my flesh.* By which woordes yt ys ineuitablie manifeſt that that ſentence of S. Iohn ys ſpoken of the Sacrament.

But nowe whether yt be ſpoken of the Sacramẽt, as of a bare ſigne, which ſigne (as the Aduerſaries alleage) as other ſignes likewiſe, dothe but take the name of the thing, that yt ys the ſigne of, or no, let vs ſearche by ſaincte Auguſtine here. Yt ys euident that ſaincte Auguſtine here teacheth, that yt ys ſpoken of the verie thing whiche ys ſignified, and not of the bare ſigne. For S. Auguſtine ſpeaking of the bread, and that of one bread, dothe declare yt to be, and to haue ben in three ſundrie places, that ys, on the table, on the croſſe, and in heauen with his Father. The Sacrament, that ys, the externe ſigne, was neither on the croſſe, neither ys in heauen. Wherfore yt ys the verie bodie of Chryſte which was vpon the croſſe, and ys with the Father in heauen, that ys nowe on the table of Chryſte. For note the ſaing well, and ye ſhall finde, that he ſpeaketh but of one bread. For when he had ſpoken of yt, as being on the table, he ſpeaketh again of the ſame by the relatiue, ſaing: which bread although we haue ſeen broken on the croſſe.

All one bodie that was broken on the Croſſe, ys with the Father in heauen, and on the altar.

A relatiue (as the grammarian knoweth) maketh reherſall of a thing ſpokẽ of before. Then when he ſaied, *whiche*, he ſpeaketh of the bread on the table. So that by S. Auguſtine, *that ſame bread, that ys on the table, ys yt whiche was broken on the croſſe. And that that was broken on the croſſe, ys yt, that ys wholle ſitting in heauen with the Father.* Wherbie yt ys conſequent, that yt ys the ſame, and verie bodie of Chryſte that ys on the table, that was vpon the croſſe, and ys at the right hande of God the Father. As ſaincte Auguſtine in fewe woordes

hath

A hath pithilie touched that, that we here seke, namelie that this place of the sixt chapiter of saincte Iohn speaketh of the Sacrament, and yet not of the Sacrament as of a bare signe, but of the verie bodie of Chryste, and of the same bodie by the name of bread spake the sentence, *The Bread whiche I will geue, ys my flesh*: So I breiflie haue touched and noted the same to yowe, hasting to heare the sainges, and expositions of Chrysostome vpon the same text.

Chrysostome, after he had in his learned maner declared in his 44 homelie, that Chryste spake this texte of S. Iohn, which we treact of nowe, of his bodie, when he cometh to the same in his owne place, after he had reprehéded the Iewes for their incredulitie, and slacknes in the beleif of Chrystes woordes, saieth that they therfore tooke no profitte of them. *Illi tunc temporis nihil ex ijs dictis, nos illius beneficij vtilitatem cepimus. Quare necessariò dicendum quàm admiranda misteria, & cur data sint, & quæ eorum vtilitas*. They at that time tooke nothing by those woordes, we haue taken the profitt of the benefitte, wherfore necessarilie yt ys to be saied, howe wonderfull the misteries be, B and wherfore they be geuen, and what ys the profitt of them. These woordes Chrysostome speaketh vpon the woordes of Chryste, *The bread which I will geue, ys my flesh*. In the whiche woordes forsomuche as Chryste saied he wolde geue his flesh, Chrysostom saieth, they be wonderfull mysteries, And therfore he wolde searche the cause why he gaue them, and what profitt cometh to vs by them. *Chrysost. hom. 45. in Ioan.*

And immediatelie as a cause whie Chryste gaue vnto vs this misterie, the bread whiche ys his flesh: the saied Chrysostom adioineth this sentence of saincte Paule: *Vnum corpus sumus & membra ex carne & ossibus eius*. We are one bodie and membres of his flesh and of his bones. And that he wolde not be mistaken, but that these woordes be spoken of the receipt of that bread that Chryste gaue, whiche ys his flesh, he more plainlie vttereth his mening, expownding the former woordes thus: *Vt autē non solùm per dilectionē, sed reipsa in illam carnem conuertamur, per cibum id efficitur, quem nobis largitus est*. That we shoulde not onelie by loue, but in verie dede be turned into that C flesh, that ys brought to passe by the meate whiche he hath graunted vs. Thus Chrysostome.

Chrystes flesh turneth vs into yt.

And what meate did he graunte vs? euen that, that he frelie promised to geue vs, a bread whiche ys his flesh, whiche flesh being oure heauenly and spirituall meat contrary to the ordre of carnall foode, whiche receaued ys turned into vs, and not we into yt, turneth vs into the flesh of Chryste, as yt was saied to saincte Augustine: *Nec tu me mutabis in te, sicut cibum carnis tuæ, sed tu mutaberis in me*. Neither shalt thowe chaunge me into thee as the meate of thy flesh: but thowe shalt be chaunged into me. And this ys one cause why Chryste gaue vs this wonderfull misterie as Chrysostome right godlie termeth yt.

The same flesh and blood that Chryst tooke of ourna ture, he geueth vs again.

He addeth also an other cause of the geuing of this great mistery vnto vs, whiche ys this: *Cùm enim suum in nos amorem indicare vellet, per corpus suum se nobis commiscuit, & in vnum nobiscum redegit, vt corpus cum capite vniretur*. When he wolde shewe furth his loue towardes vs, *by his bodie he mingled him self with* D *vs*, and brought him self into one with vs, that the bodie might be vnited with the head. Thus muche Chrysost. Marke his woordes, that *Chryste By his bodie hath* mingled himself with vs. whiche bodie ys not a phantasticall bodie, but his verie reall bodie, as the same Chrysostome after goodlie examples godlie setting furth the matter, speaketh in the person of Chryste.

Vester ego frater esse volui, & communicaui carnem propter vos & sanguinem, & per quæ vobis coiunctus sum, ea rursus vobis exhibui. I wolde be yowr brother, and for yowr sakes I tooke flesh and bloode with yowe, and *by what thinges I was conioined to yowe, those thinges again I haue geuen vnto yowe.*

Weigh this golden sentence with me (gentle Reader) I beseche thee, weigh yt well, and see whether we receaue but a peice of bread in the holie Sacrament or not. Yt ys most certen, that Chryste tooke not a phantasticall bodie. as the *Maniches* here tofore saied, but a verie true bodie, of verie flesh and verie bloode, and was in all thinges fownde a verie mā, saue onelie that he lacked sinne, and hauinge soche flesh, and soche bloode, he must nedes be ioined to vs as one of our nature and kinde, a verie man as we be. Yf thē he gaue vnto vs those thinges, by the whiche he was conioined to vs, he was conioined to vs by verie substanciall fleshe and bloode, wherfore he gaue vnto vs his verie substanciall flesh and bloode. Yf he gaue (as the aduersarie saieth) vnto vs his flesh but onelie in a sign, then he gaue not his verie flesh in dede: But he was not conioined to vs by flesh and bloode in a signe onelie. Wherfore he giueth vs not his flesh and bloode in a sign onelie.

A plain place of Chrysost for the Proclamer

And again (as some other do saie) he geueth vs his flesh and bloode, that ys the benefitte, the merite and grace of his flesh and bloode, and not his verie reall flesh and bloode. I denie not but he geueth vs the merite of his passion, suffred in his flesh, and shedinge of his most preciouse bloode, but that ys not imparted and geuē to vs onelie in the Sacrament of his blessed bodie and bloode: but also in other sacramentes. As in Baptisme we haue remissiō of sinnes, both originall and actuall, from the whiche we be washed in his bloode: *Lauit nos à peccatis nostris in sanguine suo.* He hath washed vs from oure sinnes in his blood. So haue we also in the sacramēt of penaunce, wher also we haue remission of sinnes by the merite of Chrystes passion, And breif lie all the sacramentes haue their efficacie, power and strenght of the merites of Chrystes passion. So that to haue the meritie of Chrystes passion ys not the propre benefitt that cometh to vs by the receipt of this Sacrament of the bodie and bloode of Chryste, but ys a benefitt geuen to vs in the ministracion and due receiuing of all other sacramentes. But the propre benefit of this sacrament, ys to receaue the verie bodie of Chryste, as a singular pledge and token of his loue, who voucheth saif for the vnmeasurable loue that he beareth to vs, not onelie to be with vs by his sign or token: but (as vehement and perpetuall loue requireth) to be with vs by his verie presence, and that we receauing him shoulde be turned into his flesh wherby (as S. Hilarie saieth) we are naturallie in him, as he ys naturallie in vs, being mēbres of his bodie, of his flesh and of his bones, yea ād into that flesh, whiche (as *Cyrill* saieth) ys *viuifica*, that ys, geuing life or making to liue euerlastinglie, according to his owne promisse: *Qui manducat me, viuet propter me,* he that eateth me shall liue by means of me.

Apocal. 1 Receipt of Chrystes merites not propre to one but cōmon to all sacramēts

These be the benefittes propre vnto this Sacrament (as Chrysostome hath rehersed) who also proceading declareth the great and wonderfull excellencie of this Sacrament, and a nombre of other benefittes ensewing to vs by the receipt of the same. Whose processe although yt be somwhat long: yet for that yt declareth moste manifestlie the trueth of Chrystes presence in the Sacrament, and most godlie commending the same, teacheth vs not onelie to reuerence yt in our heartes, and also by mouthe reuerentlie to speake of yt (whiche bothe two haue moche decaied in these daies) but also moueth spirituall delectacion in the heart of the true chrystian, I trust ys

shall

A shall not be tedious to the Reader in readinge, And therfore shall I more gladlie take paines in the writing.

When Chrysostom had spoken moche of the flesh of Chryste, of whiche some parte ye haue nowe hearde, He cometh to speake of his bloode, of the which ye shall nowe heare. Thus he writeth: *Hic sanguis facit, vt imago in nobis regia floreat. Hic sanguis pulchritudinem, atque nobilitatem animæ, quam semper irrigat & nutrit, langueſcere non ſinit. Sanguis enim à cibo non ſit repentè, ſed prius aliud quiddam. Hic quàm primùm irrigat animam, eamque vi quadam magna imbuit. Hic myſticus ſanguis Dæmones procul pellit, Angelos & Angelorum Dominum ad nos allicit. Dæmones enim cùm Dominicum ſanguinem in nobis vident, in fugam vertuntur, Angeli autè procurrunt. Hic ſanguis effuſus vniuerſum abluit orbem terrarum, de quo multa Paulus ad Hebræos proſecutus eſt. Hic ſanguis abdita, & ſancta ſanctorum purgabat. Quòd ſi eius figura tantam habuit vim in templo Hebræorum, in medio Aegypto luminibus aſperſus, longè magis veritas. Hic ſanguis aureum altare ſignificauit. Sine hoc Princeps ſacerdotum in penetralia ingredi non audebat. Hic ſanguis ſacerdotes faciebat. Hic ſanguis in* B *figura peccata purgabat, in qua ſi tantam habuit vim, ſi umbram ita mors horruit, quantoperè quæſo, ipſam formidabit veritatem? Hic animarum noſtrarum ſalus eſt, hoc lauatur, hoc ornatur, hoc incenditur. Hic igne clariorem noſtram mentem reddit, & auro ſplendidiorem. Huius ſanguinis effuſio cœlum peruium fecit. Admiranda ſanè Eccleſiæ myſteria, admirabile ſacrarium. Ex Paradiſo fons ſcaturiit, à quo ſenſibiles ſtuuij emanarent. A meſa hac prodiit, fons, qui fluuios ſpirituales diffundit.* This blood maketh that the kinges image dothe floriſh in vs. This bloode dothe neuer ſuffer the beautie and nobilitie of the ſoule, whiche it dothe allwais water, and nouriſhe, to fade or waxe fainte. Bloode ys not made of meate furth with, but firſt yt ys ſome other thing. This bloode at the firſt dothe water the ſoule, and indewe yt with a certain great ſtrenght. This bloode driueth Deuells a farre of, and alureth vnto vs Angells, and the Lorde of Angells. When the Deuells ſee the blood of our Lorde in vs, they are turned to fleight, but the Angells runne furth to vs. This bloode hing ſhedde, did waſhe all the wholl worlde, of the whiche Paule hath made a great proceſſe to the Hebrues. This bloode did pourge the ſecrete places, and the moſt holie place of all. Yf then the fi- C gure of yt had ſo great power in the temple of the Hebrues, and in Aegipte, being ſprinkeled vppon the vpper poſtes of the dores, moche more the veritie. This bloode did ſignifie the golden Altar. Withoute this bloode the cheif preiſt durſt not go into the inwarde ſecrete places. This bloode made the preiſtes. This bloode in the figure pourged ſinnes, in the whiche if yt had ſo great might and power, yf deathe ſo feared the ſhadow, how moche, I praie thee, wil yt feare the veritie it ſelf. This blood ys the health of our ſoules. With this bloode our ſoule ys waſhed, with yt ſhe ys decked, with yt ſhe ys kindled. This bloode maketh our minde clerer then the fire, more ſhining then golde. The effuſion of this bloode made heauen open. *Trulie the myſteries of the Churche are wonderfull, the holie treaſour houſe ys wonderfull.* From Paradiſe a ſpring did runne, from thence ſenſible waters did flowe: from this table commeth oute a ſpring whiche diffundeth and powreth oute ſpirituall floudes. Hecher to Chryſoſtom.

Chriſoſt. ibid.

The great excellencie of the blood of Chryſt in the Sacrament.

The miſteries of the Churche be wonderfull.

In the whiche proceſſe ye maie perceaue how moche this holie man eſteemed the bleſſed Sacrament. Euen ſo moche did he eſteeme yt, ſo moche D did he regard yt, ſo moche he reuerenced it, that after ſo moche praiſe and magnifieng of it, as a man beholding the vnſpeakable highneſſe of it, he brake oute and ſaied: *Admiranda Eccleſiæ myſteria*, wonderfull be the miſteries of the Churche.

Obiection

But perchaunce the aduersarie will gladlie here seke a starting hole, as commonlie he dothe, when he is charged with the inuitable trueth, and will saie that all these great praises be not of the blood of Chryste, whiche we saie ys in the Sacrament: but of the blood of Chryste that was shed vpō the crosse.

Answere. Bloode of Chryst on the crosse and in the Sacrament all one.

To the whiche I aunswer, that trueth yt ys, that all this praise ys of the blood of Chryst whiche was shed vpon the Crosse. For I vnderstand the blood of Chryste in the Sacrament, to be the same, and none other, that did flowe oute of Chrystes side vpon the Crosse. For as in the Sacrament ys the veraie same bodie in substance, that was crucified vpon the Crosse: so ys ther the self same blood in substance that was shed vppon the Crosse. But in maner diuerse. Ther the bodie and blood of a man mortall: Here of Chryst immortall. Ther passible: here impassible: Ther visible: here inuisible Ther sensiblie perceaued: Here faithfullie beleued. Neuertheleſſe I saie that Chrysostom spake all these praises of the blood of Chryste in the Sacrament, the praise of which ys the praise of the other, for that they be all one.

To proue that he spake of the Sacrament

But that my bare saing shall not be sufficient authoritie to answere the vntrew saing of the Aduersarie, and that I seke raither to satisfie then to contende: Chrysostom him self shal sufficiently aunswer this, by his authoritie. And that both by that, that ys alleaged of him allreadie, and also by that, that followeth the same. Call therfore to remembrance the sentence of Chrysostō immediately preceading this long saing nowe last alleaged, and let them be ioined together, and then by the dependance of the one to the other, ye shall perceaue whether all this praise was directed. The sentence going before, was this: *I wolde be bryng brother, and for your sakes I tooke flesh and bloode vnto me, And by what thinges I was coniuined to come, those same again haue I exhibited.* And then entreth into this long praise, wherby when he speaking of the geuing to vs of his flesh and blood (of the whiche also he made a long disputacion before, and of the whiche the wholl homelie treacted) ioined this saing to it: whereof shoulde he speake, but of that blood in this sentence, that he spake of before in the other, and in the wholl homelie?

And also when he had so greatlie and highly magnified the bloode of Chryst: Yet he declareth wherto he looked when he exclamed and saied: *Admiranda Ecclesie mysteria.* The misteries of the Church are wonderfull, and then proceading declareth him self manifestlie to speake of the Sacrament, by a similitude saing: *From Paradise runneth a spring, from the which floweth sensible riuers: from this table goeth out a wellspring, whiche diffundeth spirituall riuers.* all whiche woordes do clerely showe, that all this his processe, tendeth to the blood of Chryste, as being in the Sacrament.

Partakers of the blood of Chryst dwell with Angells,

And although this aboue saied do the sufficientlie proue this to be spoken of the Sacrament: yet this that foloweth doth more proue yt, and maketh it so clere, that yt can not be gainst said. *Vt enim bono seruos suos emit, & bonus: ita nos sanguine suo Christus. Qui huius sanguinis sui participes, cum Angelis, & Archangelis, & supernis virtutibus commorantur, ipsum regem sibum Christi indui, spiritualibus armis munit. Sed nihil dixi, ipsum indui suum regem. Sed sicut purum est, & admirabile, ita si pure accesserit, ad salutem accedit, sin praua conscientia, ad poenam & supplicium. Qui enim manducat, & bibit indigne SANGVINEM Domini, iudicium sibi manducat & bibit.* As a man (saieth Chrysostom) dothe both buie his seruauntes, and deck them: euen so dothe Chryst vs with his bloode. They that be partakers of this bloode, they dwell with Angells and Archaungells, and

with

A with the powers aboue, being cloathed with the kinglie garment of Chryſte, are defended with ſpirituall armour. But I haue ſaied nothing. They haue putte on the King himſelf. But as yt ys a great thing, and a wonderfull: euē ſo if thowe come to it purelie, thowe haueſt comed to health or ſaluacion: But if with an euell conſcience, thowe haueſt commed to pain and puniſhment. *For he that eateth, and drinked the blood of our Lorde vnworthelie, eateth and drinketh his owne damnation.* Thus Chryſoſtom.

Note here, that he ſpeaketh of the Sacrament

What can the enemie nowe ſaie? hath not nowe Chryſoſtome opened him ſelf? and fullie, and plainly certified vs, that all this his communicacion was of the bleſſed Sacrament? Dothe not his allegacion of ſaincte Paule invinciblie proue yt? yf ſainct Paule in the place alleaged ſpake of the Sacrament, then Chryſoſtom that alleaged him ſpake of the Sacrament. and vndoubtedlie he did ſo.

Wherfore (chryſtian Reader) obſerve here and note that Chryſoſtom dothe not onely vnderſtand the text of ſaincte Iohn of the Sacrament: But alſo that therwith, both by plain opening of the woordes of S. Paule by

B moſte goodlie and high praiſe, he teacheth vs that in the ſame Sacrament ys the verie preſence of *Chryſtes bodie and bloode*. And in his ſo doinge teacheth alſo all good chryſtian men highlie to eſteme, and greatlie to reuerence and magnifie this wonderfull miſterie of Chryſtes bleſſed bodie and bloode, cōſidering, and by faithe perceauing verie Chryſte God and man ther to be preſent. And not ſo lightlie, ſo irreuerentlie, ſo vndeuoutlie to vſe it, as heretofore, euen before the time of hereſie, yt was vſed or raither abuſed: For the whiche abuſe, I aſſure yowe, I earneſtlie beleue, that as in yt we did ſore offende: So by it God hath ſore plagued vs. Let vs therfor be admoniſhed, and learn to amend our ſelues.

God plageth vs for abuſe of the Sacrament

And the like I wolde wiſh the Aduerſarie to do, that wher he in this wicked time hath forſaken his faith, and with defiled mouthe hath railed in blaſpheming this moſt holie Sacrament, and hath called the faitfull Chryſtians, Idolaters, and robbers of God, robbing him of his honour, and geuing yt to a peice of bread, he wolde nowe learn that he hath gon aſtraie. and that

C not the Catholique Chryſtians, but he and ſoche like haue ben Idolaters, and robbers of God his honour, not honouring him wher he was preſent, but with all vile means diſhonouring him, whiche he and they maie repent.

Honourable titles, and great effectes of the Sacrament proue the preſence of Chryſt therin.

Wolde this famouſe and noble clerke holie Chryſoſtom haue ſo extolled and magnified this Sacrament, ſo oftentimes calling it *blood*, and atributing to yt goddes power *in fearing and driuing awaie of Deuells, in waſhing our ſowles, in geuing remiſſion of ſinnes, in putting death to flight, in being our health*, and *ſaluacion*, with a nombre of ſoche effectes, as ye haue heard, yf it were but wine? Can a cuppe of wine woorke ſoche wonderfull workes and effectes? ys yt of ſoch force and ſtrenght? if yt ſo be, the chamberlain of king *Darius* that tooke vpon him to proue, that *forte eſt vinum*, wine ys ſtrong, wold not haue omitted ſo great praiſes of yt in his oracion, for it wolde haue made moche for his pourpoſe. But ſurelie this ys ſpoken by Chryſoſtome of the verie blood of Chryſte, whiche in dede hath this great might and power, or ells this

D great Father wold neuer ſo haue magnified yt,

And nowe thow that waſt once in Chryſtes faith, and haueſt runne aſtraie, return again, and magnifie this diuine Sacrament with Chryſoſtom, and all other faithfull in Chryſte. Return, I ſaie, while the time ſerueth thee, and while yt ys daie, for *Venit nox, quando nemo poteſt operari*. The night will come,

come, when no man can woorke. Therfore I do aduertise thee with saincte Paule, *Cum metu et tremore salutē tuam operare*, with feare and trembling woork thy saluacion. Return, and saie with the Prophet *Dauid*: *Erraui sicut ouis que perit, quære seruum tuum Domine*. I haue erred like the shepe that hath perished: seke thy seruannt o Lorde.

Philip. 2. Psal. 118.

And nowe although I haue a litle digressed frō the right line of the proofe of the sixt chapiter of saincte Iohn, to be vnderstanded of the Sacrament: Yet I haue not digressed from charitie, nether from the principall pourpose of this booke, whiche ys to laboure to reduce them, that haue erred, to the trueth, and to confirme and comforth them that be in yt.

THE SIXT CHAPITER PROCEADETH IN THE opening of the vnderstāding of the same texte of saincte Iohn by Beda and Cyrillus.

Beda in 6. Ioan.

THe trueth of this matter ys soch, that ytys testifiedād auouched by manie no fathers, of the which we will heare first *Beda*, and *Cirille*. *Beda* expowndeth the forsaid text of S. Iohn thus. *Hunc pānē Dominus dedit, quādo mysteriū corporis et sāguinis suis Discipulis tradidit et quādo semetipsum Deo patri obtulit in ara crucis. Quòd verò dicit, pro mū di vita, nō debemus intelligere pro elemētis, sed pro hominibus qui mūdi nomine designāt.* This bread (saieth Beda) our lord gaue, when he deliuered the misterie of his bodie and blood to his disciples, and when he offered him self on the Altar of the Crosse to God the Father. And wher he saieth: *for the life of the worlde*, we maie not vnderstād it for the Elemētes, but for mē, whiche by the name of the worlde are signified. Thus haue yē Bedes expositiō, whiche al thoug yt be breif and shorte yet it ys plain and clere. As he text saeth that Chryst wolde geue twice a bread that shoulde be his flesh: So Bede declareth two sundrie maners, and times for the geuing of the same. First, wher Chryste saied, *the bread which I shall geue*, that (*saied Bede*) our Lorde gaue, whē he deliuered vnto his Disciples the misterie of his bodie ād blood. The secōd, wher Chryst saied, *which I shall geue for the life of the world*, that bread (*saieth Bede*) did our Lord geue whē he offred himself to God the Father on the altar of the Crosse.

Chrystes bodie vpon the crosse cal led bread.

I nede not here to note that Bede expowndeth this text of the Sacramēt, wher the woordes are so plain. But this I note that he calleth the flesh of Chryste offred vppon the Crosse, bread, as well as the same flesh deliuered to the disciples in the last supper. Wherby it appeareth, that wher the Aduersarie, when he findeth the Sacrament called bread, dothe take occasion to maintein his errour, and saie that it ys but bread, yt ys no good argument. Neither doth it any more conclude, that the Sacrament ys but breade, bycause it ys called bread, then that Chrystes bodie on the crosse ys but bread bicause it ys called bread. Chryste calleth himself being whollie God and man (as Cirill saieth) bread. And therfor bothe the godhead and the manhead of Chryste maie be called bread, and be of Chryste him self in the sixt of S. Iohn so called. But yet therfore yt ys no good consequent that the bodie of Chryste shoulde be but materiall breade. So likewise ys yt no good consequent, that the manhead of Chryste shoulde be but materiall bread. Yf then these two in the person of Chryste be called breade, and yet be not materiall breade, why shoulde not they being in the Sacrament be called bread, and yet be no materiall breade? But raither this ys to be saied, accor ding to the sainge of Chryste in this place of S. Iohn, and also Bede expoun-

ding

A ding the same, that as the flesh of Chryste vpon the crosse ys called bread, ād yet ys verie flesh: So ys the blessed flesh of Chryst in the Sacrament called bread, and yet ys yt verie flesh, Chryste so saing, that the breade whiche he wolde geue was his flesh. Thys his geuing, as ye haue heard Bede expownd, was vnto his disciples, vnto whom he gaue his flesh called breade.

As ye haue hitherto heard diuerse, whiche be of good authoritie, ād high estimacion in Chrystes Church, which all haue expownded this text of S. Iohn, to be spoken of Chrystes bodie in the Sacrament, not as in signe, but by reall presence: So God ayding, ye shall heare some other liuely and agreable expounding the same. Therfor now shal Cyrill also, a Father of the Greke Churche, geue his testimonie. This man like himself, learnedly and godly expownding the sixt chapiter of S. Iohn saieth thus: *Antiquus ille panis figura, imago, vmbraque solummodò fuit nec quicquam præter quam quòd corruptibile nutrimentum, ad modicum tempus exibebat. Ego verò sum ille panis viuus, ac viuificans in æternum. Et panis quem ego dabo, caro mea est, quam ego dabo pro mundi vita. Vides vt paulatim magis magisque se aperiat, & explicet mirificum hoc mysterium: Dixit se panem viuum, et viuificantem, qui se mandducantes faceret corruptionis expertes, & donaret immortalitate. Nunc dicit panem illum tamē suam esse, quam daturus erat pro mundi vita, & per quam nos illam participantes viuificaturus. Siquidem verbi viuificans natura illi ineffabili illo vnionis modo coniuncta, viuificantem eandem effecit, & propterea participantes viuificat ista caro, ejcit ab eis mortem, & interitum penitus expellit.* That olde bread was onelie a figure, an image, a shadowe, neither did yt geue vnto the corruptible bodie any thinge els, but a corruptible nutrimēte for a litle time. But I (*saieth Christ*) am that liuing and quickning bread for euer. And the bread that I will geue ys my flesh, which I wil geue for the life of the worlde. Thow seiest, how by litle ād litle, he more ād more openeth himself, ād doth declare this wōderful mysterie. He hath saied that he ys the liuing, and quickning bread, whiche shoulde make the partakers of yt without corruption, and geue thē immortalitie. Now he saieth *his flesh ys that bread, which he wolde geue for the life of the woorld. And by the which he wolde geue life to vs that do receaue the same.* For truly that quickning nature of the Sonne of God conioined to that flesh, by C that vnspeakable maner of vnion, hath made that flesh quickning, *and therfore doth this flesh quicken the partakers of yt.* For yt doth cast oute death from them, and vtterly expelleth destruction.

Cyrill. in 6. Ioan.

Chrystes flesh in the Sacrament geueth life to the receaners.

I thinke yt not obscure to yow to perceaue that Cyrill in this saing dothe both expownde this sentence of Chryst so often allready spoken of, of the flesh of Chryste in the Sacrament: And also that he doth here, as he doth all most euery wher in this chapiter, teache the verie presence of Chryst in the same. For after he had alleaged the saieng of Chryste, note that he doth aduertise vs, how Chryste doth open him self, *and dothe plainlie set furth this wonder full mysterie.* For wher before he saied that he himself was the bread, Now he doth more open himself, and saie *that hys flesh ys breade.* And that he speaketh of the flesh of Chryste in the Sacrament he declareth by that, that he saieth, that yt geueth life to them that be partakers of yt. For the propre partakinge of Chrystes flesh ys in the receauing of this holie Sacrament.

This being plainlie declared by Cyril who draweth by the line of cōcord with the rest of the aunciēt fathers, as ye do perceaue, yt maie be knowē that D on both sides of the Parliament house, God hath euer remained with one receaued truthe of this Sacrament.

THE

THE SEVENTH CHAPITER ENDETH THE exposition of this text by Theophilacte, and Lyra.

FOrasmoche as there remaineth more matter to prosequute in the expounding of the rest of this sixt chapiter of saincte Iohn, for the proof of the veritie of Chrystes reall presence in the blessed Sacrament: I shall adde onelie two mo wittnesses to geue ther testimonie of this text nowe in hande, and so ending the exposition therof, proceade in my matter and pourpose entended by like exposition of other mo textes in the same chapiter.

Theophilact. in sextum Ioan.

The first of these shal be *Theophilactus*, who expownding this texte geueth a plain testimonie of the trueth. *Attende* (saieth he) *quòd panis, qui à nobis in mysteriis manducatur, non est tantùm figuratus quædam corporis Domini, sed ipsa caro Domini. Non enim dixit: Panis quem ego dabo, figura est carnis meæ, sed caro mea est. Transformatur enim arcanis verbis panis ille per mysticam benedictionem, & accessionem sancti Spiritus in carnem Domini. Et ne quem conturbet, quòd credendus sit panis caro, etenim in carne ambulante Domino, & ex pane alimoniã subministrante, panis ille qui mãducabatur in corpus eius mutabatur, & similis fiebat sanctæ eius carni, & in augmentum & sustentationem conferebat, iuxta humanum morem. Igitur & nunc panis in carnẽ Domini mutatur. Et quomodò (inquit) non appareat nobis caro, sed panis? Vt non abhorreamus ab eius esu. Nam si quidem caro apparuisset, insuauiter affecti fuissemus erga communionem. Nunc autem condescẽdẽte domino nostræ infirmitati, talis apparet nobis mysticus cibus, qualibus aliquando usi sumus.* Take hede, that the bread whiche ys eaten of vs in the mysteries, ys not onelie a certain figuring of the bodie of our Lord, but the verie flesh of our Lord. For he did not saie: The bread which I wil geue, *ys a figure of my flesh* but, *yt ys my flesh*. For the bread ys *transfourmed*, by the secret woords of the mysticall benediction, and coming of the holie Goste, *into the flesh of our Lord*. And let yt not trooble any mã that the bread ys to be beleued flesh. For our Lord walking in the flesh, and receauing foode of bread, that bread which was eatẽ, was chaunged into his bodie, and was made like to his holie flesh and yt went to the augmentaciõ, and sustẽtaciõ of hũ according to the maner of man. *Therfore also now the bread ys chaũged into the flesh of our Lord* And how (saieth he) doth yt not appeare flesh, but bread? that we should not abhorre frõ eating of yt. For yf yt had appeared flesh we should not haue ben well affected towards the Cõmunion. But now our Lorde condescending to our infirmitie the mysticall meat appeareth soche to vs, as we haue ben otherwise accustomed vnto. Thus *Theophilacte*.

Chrystes verie flesh in the Sacrament, not the figure.

How the bread ys turned into flesh, and why flesh ys not seen in the Sacrament.

By whom yt ys moste manifest, that this texte of S. Iohn yet in hand ys vnderstanded of the blessed Sacrament. And further he most plainly auoucheth the reall presence of Chrystes bodie in the Sacrament, when he saieth, that the bread by the work of the holy goste *ys transfourmed into the flesh of Chryste*, wherby ye are not onelie taught withoute all obscuritie and darkenesse of speache that the verie flesh of Chryste, ys verilie and reallie present in the Sacramẽt: But ye are also taught the maner how the flesh ys made present that ys by transubstanciation. which although he vtter by an other woorde, yet in effecte yt ys all one. For wher as he saieth yt ys transformed, and euery creature hath two formes, an outward forme, and an inwarde, and he affirmeth, and declareth that the outward forme remaineth, when he saieth: yt appeareth bread, whiche also our senses iudge and perceaue, then yt must nedes be, that this transformacion must be of the inwarde forme. whiche inuarde forme (as learned men do knowe) for somoch as *forma*, *natura*, *essentia*, and *substantia* be all one, ys the nature and substance of the thing: which

Transubstanciaciõ auouched.

Forme nature, essẽce substance all one.

A whiche forme, nature, or ſubſtance being chaunged, that chaunge maie aſwell be called tranſubſtanciacion for the chaunge of ſubſtance, as tranſformacion for the chaunge of forme, forme and ſubſtance being all one verie thing.

Bread in the Sacra. chaunged into flesh, aplain ſaig for the Proclamer.

And that he ment of the chaunge of the verie ſubſtance of the bread into the fleſh of Chryſt, he declareth by that he ſaieth: that as when our Sauiour walked here vpon the earth, and being a naturall man, did for his natural ſuſtentacion eate bread, which bread was chaunged into the ſubſtance of hys fleſh, and was ſo chaunged that yt was made like to hisholie fleſh, as *Theophilactes* woordes be: *Euē ſo now (ſaieth he) the bread ys chaunged into his flesh.* By which ſimilitude he moſt plainlie teacheth, that as the ſubſtance of the bread which Chryſte did eate, by natural diſpoſitiō was ſubſtāciallie chaūged, into the ſubſtance of Chryſtes fleſh: So ys now the ſubſtance of bread by the operaciō of the holie Goſt chaunged into the ſubſtāce of Chryſtes fleſh. And to proue this he vſeth the woordes of ſcripture noting to vs that Chryſt did not ſaie:

B *The bread which I will geue ys a figure of my flesh: but my flesh.* Yf then yt be not the figure of Chryſtes fleſh, and yet ys fleſh, yt muſt nedes be hys verie naturall and ſubſtanciall fleſh.

Oecolampadius falſifieth Theophilacte.

Neither ys this to be ouerpaſſed, and left vnnoted to the reader, that thys authour by a plain negatiue, denieth the falſe affirmatiue of the Aduerſarie. For wher the Aduerſarie ſaieth yt ys but a figure, This authour ſaieth, yt ys not onely a figure: And yet this woorde (*onely*) did *Oecolāpadius* put to of hys owne, in the trāſlating. For the greke hath not that woorde, as the learned in that tounge haue noted. And wher the Aduerſarie ſaieth by the negatiue, yt ys not fleſh: This authour boldlie vſing the woorde and trueth of his maſter Chryſt ſaieth the affirmatiue, that yt ys fleſh. And thus (reader) thowe maiſt perceaue the great impudencie and ſhameleſſnes of theſe Profeſſours of hereſie, that what the holie writers, and auncient authours do expreſſedly affirme, that do they denie; and that, that the auncient Fathers doo manifeſtlie denie, that doo they affirme, what now ys to be iudged of theſe I leaue to thee Reader.

Nico. Lyra in 6. Ioā

C The other whoſe teſtimonie ſhall finiſh the expoſitiō of this text, ſhall be *Lyra*, one of the other ſide of Chryſts Parliamēt houſe, who albeit in time he be not aunciēt, yet in treuth he ys auncient, in the which he cōcordeth and agreeth euen with the moſt aunciēt, as yt ſhal appeare. Vpon this ſame text of S Iohn ſo often repeated, without all maner of high ſpeache, he writeth thus plainlie: *Sciendum quod in ſacramento Euchariſtiæ continetur ipſum Verbum incarnatum. Et ideo oſtendens qualitatē huius ſacramenti, quatuor tangit: Primum eſt illud, quod eſt ibi ſacramentū tantum, ſcilicet ſpecies panis, cùm dicit: Et panis, &c. Secundum eſt, author huius ſacramenti, qui eſt ipſe Chriſtus ſummus ſacerdos. Sacerdos autē, qui eſt miniſter huius ſacramenti tantūmodo profert verba, non in propria perſona, ſed in perſona Chriſti. In aliis autem ſacramentis vtitur miniſter verbis ſuis, vel verbis Eccleſiæ, quibus exprimitur actus quem facit, vt in Baptiſmo, cum dicitur: Ego baptiſo te, &c. Sed in Sacramento refert ſolùm verba Chriſti, cùm dicit: Qui pridie quàm pateretur &c. et ſequūtur poſtea verba Chriſti cō ſecratione efficientia, & hoc notatur cùm dicitur: Ego dabo, &c. Tertium eſt, res ſignificata, & cōtenta, ſcilicet verum Chriſti corpus, cùm dicitur: Caro mea eſt. Quartū eſt, res ſignata, ſed non contenta, ſcilicet corpus Chriſti myſticum, quod coniungitur capiti per charitatem.* D *Hoc autem ſacramentum dicitur ſacramentum amoris.* Thus moche *Lyra.* who although he ſpeaketh plainlie (as ys ſaied) yet fullie and trulie, ſo fullie and trulie, that he hath whollie ſet furth that faith that the whol Churche dothe profeſſe, ād ſo plainlie as here ys no obſcure maner of ſpeach for the Aduerſa-

to lurke vnder, and by a wicked gloſe to drawe to his ſenſe and pourpoſe. E

Yt ys to be knowen (ſaieth *Lyra*) that in the Sacrament of thankes geuing, ys cõteined the verie Sõne of God incarnate. And therfor ſhewing the qualitie of the Sacrament, he toucheth foure thinges: The firſt, that ther ys one thing, whiche ys a Sacrament onelie, and that ys the forme of bread, whẽ he ſaieth: *And the bread, &c.* The ſeconde ys the Authour of this Sacrament, which ys Chryſte himſelf the high preiſt. The preiſt whiche ys the myniſtre of this Sacrament, doth onelie ſpeake the woordes, not in his owne perſon, but in the perſon of Chryſte. In other ſacramentes the myniſtre doth vſe his owne woordes, or the woordes of the Churche, by the which the acte that he dothe ys expreſſed, as yt doth appeare in Baptiſme, wher yt ys ſaied: I Baptiſe thee. But in the Sacrament he doth onelie reherſe the wordes of Chryſte, when he ſaieth. Who before the daie he ſuffred, &c. And after folowe the woordes of Chryſte working the conſecracion. And this ys noted when yt ys ſaied: *whiche I shall geue to yowe.* The thirde ys the thing ſignified, and conteined, that ys the verie bodie of Chryſt, noted when yt ys ſaied: *yt ys my flesh.* F The fourth ys the thing ſignified, ād not cõteined, ād that ys the myſtical bodie of Chryſte, the which ys conioined to the head by charitie. For this Sacrament ys called the Sacrament of loue.

This ys the expoſition of Lyra. In the whiche that he doth vnderſtand this text of the Sacramẽt yt ys more manifeſt then I nede to note yt to yow, That he alſo in the ſame Sacrament teacheth to be the verie reall preſence of Chryſtes bodie. For in the firſt entrie he affirmeth *that the verie Sonne of God incarnate ys in the Sacrament.* Whiche in the thirde note he groundeth vpon this woord of Chryſte (*yt ys my flesh*) whiche fleſh of Chryſte (*ſaieth he*) ys the thing ſignified, and conteined. Yt ys ſignified by the Sacrament, that ys, a ſigne of an holy thing, whiche ys the formes of bread, and wine, And ys conteined being reallie preſent, as the verie ſubſtance vnder the ſame formes. In theſe two partes this Authour diſſenteth not from other, that haue ben hitherto alleaged. For they all teach one doctrin. One thing in dede he teacheth here whiche the other alleaged for the expoſition of this texte haue not taught, G which ys that he noteth in this texte, that Chryſte dothe accompte himſelf the Authour and geuer of this Sacrament. Which in my iudgement he doth verie well take of theſe woordes of Chryſte, *which I will geue &c.* By whiche woordes Chryſte ſignifieth vnto vs, that he himſelf ys the doer, the woorker, and the geuer of this Sacrament which thing this authour more at large opening ſaieth: *Chryſte ys the authour of this Sacrament, For he ys the heigh preiſt.* The preiſt that ys the miniſter doth but onely ſpeake the woordes, and vſe hys miniſterie.

Verie Sõne of God incarnate in the Sacra.

By the which woordes the vain ſaing of vain mẽ, which do deceaue the ſimple, and haue not paſſed to Blaſpheme this holie myſterie, and ſhamefullie to ſlaunder the Church of Chryſte, are made openlie to be knowen in their owne ſorte as they be. For wher to drawe the ſimple from Chryſtes holie ſacrament, and bringe the ſame moſt excellent myſterie in contempte to be derided of boies and Girlles, they wolde ſaie: doeſt thow beleue that God ys in the Sacrament? why? then the preiſt doth make him. And beleueſt thow that the preiſt can make God? What? God made all the worlde, and he ys made H of none. With theſe and ſoche like the ſimple aſtoined and not ſeing what to aunſwer, ys led awaie as the oxe to the ſlaughter.

Preiſts make God, Cauill of the Aduerſaries opened

THE

A

THE EIGHT CHAPITER DECLARETH BY whose authoritie and power the Sacrament ys consecrate and Chrystes bodie made present.

Preist maketh God, the doctrine of the Deuell.

BVt that ye maie perceaue, that to saie the preist maketh God, ys the doctrine of the Deuel and hys disciples, who haue inuented soche lies, and slaunders to dishonour God, and his holy Sacrament, and to snare and entrappe the simple in heresie, and so finallie to cast thē headlong into perpetuall dānacion: I shall open, and declare vnto yow, what ys the verie true doctrine of Chrysts Churche in this matter.

The doctrine of Chrystes Church was declared vnto vs by the authour last alleaged in the chapiter before. Who saieth that Chryst ys the high preist and that he ys the authour and woorker of this Sacrament. This was the doctrine taught nowe in the latter daies, whiche vndoubtedlie was also taught in the auncient Churche, as yt shall appeare to yowe by the Fathers whiche shall be alleaged, which liued in diuerse ages.

Damasce. de orth. fid. lib. 4 ca. 14

B Damascen an holie father and of good antiquitie, as touching this matter saieth thus: *Quemadmodum omnia quæ fecit Deus, Spiritu sancto cooperante fecit: sic & nunc Spiritus sancti operatione hæc supra naturam operatur, quæ non potest cognoscere, nisi sola fides. Quomodo fiet istud, dixit sancta virgo, quoniam virum non cognosco? Respondit Gabriel Archangelus: Spiritus sanctus superueniet in te, & virtus Altissimi obumbrabit tibi. Itaque si & nunc interrogas: Quomodò panis fit corpus Christi, vinum & aqua sanguis Christi: Respondeo & ego tibi, Spiritus sanctus obumbrat, & hæc supra sermonem & intelligentiam operatur. Panis autem & vinum Transsumuntur.* As all thinges that God hath made, he hath made them by the holie Goste woorking with him: Euen so nowe he woorketh these thinges aboue nature, by the operacion of the holy Goste. Whiche thinges no man can knowe but onely faith: Howe shall this thing be doen (*saieth the holy virgen*) seing I knowe not a man? The Archangell Gabriell aunswered: The holie Goste shall come vpon thee, and the power of the moste highest shall ouershadow thee. Therfore yf thowe also aske nowe, *howe the bread ys made the bodie of Chryste, and the wine and water hys bloode*, I also aunswer thee. *The holie Goste ouershadoweth, and woorketh these thinges aboue speache and vnderstanding. The breade and the wine be transsumed.* Thus moche Damascen, who did write a booke of the faithe of the Church, in the which writing this saieng, that yowe haue now heard, he dothe sufficientlie geue yow knowledge what was taught to the faithfull people of hys time.

Howe the bread ys made the bodie of Chryst.

C

In the whiche saieng also ye perceaue how reuerentlie he frameth himself toward the worke of God in this blessed and wonderful mysterie. And certifieth vs, that yf ye aske him howe the bread and wine, be made the bodie and blood of Chryste: he will aunswer *that the holie Goste aboue speache and vnderstanding woorketh these thinges.* In the whiche woordes we are not onelie admonished by his example to speake reuerentlie of the mysteries of Chrystes Church, but we are also taught that yt ys not man, that woorketh this wonderfull worke, or to vse the maner of speache that the Deuell teacheth his disciples, yt ys not the preist that maketh God, but yt ys the holie Goste, who aboue that, that man can speake or conceaue woorketh this wonder-

A plain place for the presence and trā substanciation.

D full worke.

And though this be the principall thing, that in this authour ys at thys present to be sought: yet note also by the waie for the presence of Chryste in the Sacrament, that he bothe teacheth that the bread and wine be made the bodie and blood of Chryste, and also the mean howe that by the worke

of the holy Goſt ys brought to paſſe. *For the bread and wine be tranſſumed* (ſaieth he) that ys, turned, tranſmuted, chaunged, tranſelementated (as the fathers ſaie) and as the Church nowe ſaieth, tranſubſtanciated, which ys as moche to ſaie, as the ſubſtance of bread and wine, ys turned into the ſubſtance of the bodie and blood of Chryſte.

Chryſoſt. homel. 2. in 2. Tim.

Chryſoſtom (who liued long before Damaſcen, writeth alſo of this matter thus: *Volo quiddam adijcere planè mirabile, & nolite mirari neque turbemini. Quid verò eſt iſtud? Sacra ipſa oblatio, ſiue illam Petrus, ſiue illam Paulus, ſiue cuiuſuis meriti ſacerdos offerat, eadem eſt, quam dedit Chriſtus ipſe Diſcipulis, quamque ſacerdotes modò conficiunt. Nihil habet iſta, quàm illa minus. Cur id? quia non hanc ſanctificant homines, ſed Chriſtus, qui antè illam ſacrauerat. Quemadmodum enim verba, quæ locutus eſt Chriſtus, eadem ſunt, quæ ſacerdotes nunc quoque pronunciant: ita & oblatio.* I will adde herevnto a certain thing plainlie wonderful, and meruail ye not, neither be troubled. And what ys that? *The holie oblacion, whether Peter, or Baule, or a preiſt of ane maner of life doo offer yt, yt ys euen the ſame that Chryſte gaue vnto hys diſciples, and that the preiſtes doo nowe conſecrate:* This hath nothing leſſe then that, why ſo? Bicauſe men doo not ſanctifie thys, but Chryſte, who did conſecrate that other before. *Euen as the woordes that Chryſte ſpake, are the ſame whiche the preiſtes doo nowe pronounce: So alſo ys the oblacion.* Thus moche Chryſoſtom. Whom ye haue heard not onelie teaching that Chryſt dothe ſanctifie the table nowe, who did hallowe the table in the laſt Super: but alſo with a plain negatiue denieng that men doo ſanctifie yt.

Sacrifice of the Maſſe what preiſt ſoeuer offre yt, yt al one with that, whiche Chriſt did

Whiche Chryſoſtom alſo in an other place ſpeaketh more plainly to thys matter. The woordes ther maie be an expoſition of theſe woords here, and be after the phraſe of ſpeache that ys vſed nowe a daies. And therfore I thinke yt expedient, to aſſcribe them. *Nunc ille præſtò eſt Chriſtus, qui illam amauit menſam, ipſe iſtam quoque conſecrat: Non enim homo eſt, qui propoſita de conſecratione menſæ Domini corpus facit & ſanguinem, ſed ille qui pro nobis crucifixus eſt Chriſtus. Sacerdotis ore verba proferuntur, ſed Dei virtute conſecrantur & gratia. Hoc eſt, ait, corpus meum, hoc verbo propoſita conſecrantur.*

Chryſoſt. homil. 30. de produ.

Not man but Chryſt hiſelf doth conſecrate.

The ſame Chryſte ys nowe preſent, whiche did beautifie that table, *he alſo dothe conſecrate this*. For yt ys not man which with the conſecracion maketh the thinges of the table, that be ſett furth, the *bodie and blood of our Lorde*, but he that was crucified for vs, euen Chryſte. The woordes are ſpoken by the mouthe of the preiſt, but they be conſecrated by the power of God and grace. *This ys* (ſaieth he) *my bodie, with this woorde the thinges ſett furth are conſecrated.* Thus Chryſoſtome.

Do ye not ſee the doctrine of the Church yet euery wher like? Do ye not heare Chryſoſtō by directe woordes, aunſwer theſe ſlaunderouſe heretikes, ſaing that yt ys not man that doth make the bodie of our Lord, and blood, but he that was crucified for vs, euen Chryſte. Of whoſe woordes alſo, as before of Damaſcē, learn not onelie who doth conſecrate, but alſo what ys doē and conſecrated. Thys ys doen (ſaieth Chryſoſtome) that *Chryſte maketh the bread and wine, which be the thinges ſett furth, to be his bodie and blood.* Here ys no mēcion of any figure or ſigne, but plain ſpeache they be made hys bodie and blood, which thing all catholike fathers doo teache.

A plain place for the Procl.

And that as well of the Latin Church, as of the Greke Church, we maie ſee the trueth with full conſent and agreement teſtified, S. Ambroſe ſhall alſo be brought furth as a wittneſſe in thys matter. Who treacting of the bleſſinges of the Patriarkes, and emong them of the bleſſing of Aſer and of the myſterie of the ſame, for Aſer by interpretacion ys riches, ſaieth thus:

Quis

A *Quis igitur diues, niſi vbi altitudo diutiarum eſt ſapientiæ & ſcientiæ? Hic ergo diues eſt, theſaurus huius pinguis panis, quem qui manducauerit, eſurire non poterit. Hunc panem dedit Apoſtolis vt diuiderent populo credentium. Hodieque dat nobis eum, quem ipſe quotidie ſacerdos conſecrat ſuis verbis. Hic ergo panis factus eſt eſca ſanctorum.* Who ys then riche, but he in whom ys the great deapth of of wiſdom and knowledge? This riche man then ys the treaſure of this fatte bread, which who ſhall eate, he can not hungar. This bread he gaue to his Apoſtles, that they ſhoulde diuide yt to the beleuing people. And nowe he geueth the ſame to vs, *whiche he being the preiſt, dothe dailie with his owne woordes conſecrate.* This bread then ys made the meat of the holie. In theſe woordes ſaincte Ambroſe ſaieth that the preiſt doth conſecrate, but what preiſt ys yt? the preiſt in whome ys the deapt of the riches of wiſdom, and knowledge, of whom ſaincte Paule ſpeaketh to the *Colloſsians*, whiche ys Chryſte. For ther ys none that can conſecrate, with his owne woordes but Chryſte. And with his woordes the conſecracion ys doen, as ſaincte Ambroſe ſaieth in an other place: *Hoc igitur* B *aſtruamus, quomodò poteſt, qui panis eſt, corpus eſſe Chriſti? Conſecratione. Conſecratio igitur quibus verbis eſt, et cuius ſermonibus? Domini Ieſu. Nam reliqua omnia, quæ dicũtur, laus Deo defertur, oratione petitur pro populo, pro regibus, pro cæteris. Vbi venitur vt cõficiatur venerabile Sacramẽtũ, ibi non ſuis ſermonibus vtitur ſacerdos, ſed vtitur ſermonibus Chriſti. Ergo ſermo Chriſti hoc conficit Sacramentum.* Let vs then teache this. How cã that, that ys bread be the bodie of Chryſte? *By conſecracio* By what, ãd whoſe woordes ys the conſecracion? Of our Lord Ieſus. For all the other things that be ſaied laude ys geuẽ to God, peticiõ ys made in praier for the people, for kinges and other. Whẽ the time ys comed that the honorable Sacrament ſhall be made, then the preiſt vſeth not his owne woordes, but the woordes of Chryſte. *Therfor Yt ys the woorde of Chriſte that maketh this Sacrament.*

Amb de Bened. Patriarch. c. 9

Chriſt doth dailie conſecrat with his owne woordes.

Li. 4. de Sacra. cap. 4.

Cõſecraciõ how yt ys doen:

Thus moche S. Ambroſe whoſe woords are ſo plain that I nede not by notes vnto yow declare the ſame, ãd his teſtimonie ſo cõſonaunt and agreable with the Fathers before alleaged for this matter her hãdled, that ye maie euidẽtlie perceaue howe one trueth and the ſelf ſame doctrine, hath bẽ cõſtant C ly taught in the diuerſe ages in the whiche theſe Fathers liued.

A plain place of S. Amb. for maſter Iuell.

And to aſcend a litle higher and nearer to the Apoſtles time, we will, for the full declaracion of this treuth and doctrine allready auouched, heare the teſtimonie of *Euſebius Emiſſenus* an auncient Father in Chryſtes church, who ſaieth thus: *Inuiſibilis ſacerdos viſibiles creaturas, in ſubſtantiam corporis & ſanguinis, verbo ſuo, ſecreta poteſtate conuertit.* The inuiſible preiſt, with his woord, by a ſecret power, turneth the viſible creatures into the ſubſtance of his bodie and bloode. Thus *Euſebius*. Whome heare yowe here to make the bodie of Chryſte? dothe not the inuiſible preiſt, which ys our Sauiour Ieſus Chryſte, and not the preiſt, who ys but the miniſtre? as the Auerſaries malicioullie blaſpheme.

Euſebius Emiſ. in ho mil. paſch. Chriſt doth conſecrate his own bodie by turning the ſubſtance of bread &c.

But leaning to thee (gentle reader) to weigh and conſider, what maner of people they are, that haue feigned ſoche abhominable vntrueths, as to ſaie to deceaue with all, that the preiſt made God, and to iudge what credite aught to be geuen to ſoche, as with lies, ſlaunders, and blaſhemies go aboute D to maintein their deteſtable hereſies, I will ioin one more of like auncientie to this *Euſebius*, and then, I truſt, this maie ſatiſfie thee in this matter. And this ſhall be *Cyprian* that holie martir, who ſpeaking of cuell receauers, ſaieth thus: *Melius erat illis mola aſinaria collo alligata mergi in pelagus, quàm illota conſcientia de manu Domini accipere, qui vſque hodie hoc*

Cypr. decæna Dom.

veraciſſimũ & ſanctiſſimũ corpus ſuũ creat, & ſanctificat, et benedicit, & pie ſumentibus diuidit. Yt were better for thẽ, a milſtone tied to their neckes to be drowned in the ſea, then with an vnwaſhed conſciẽce to take the morſell at the hãde of our Lorde, who vntill this daie, *doth create, and ſanctifie, and bleſſe, and to the godlie receauers diuide, this his moſt true and moſt holie bodie.* Thus Cipr.

Chriſt doth create ſanctifie, and bleſſe his own bodie a plain ſaig of S. Cyp.

Do ye not ſee, and learn by this holy martir, who doth make the bodie of Chryſt in the Sacrament? *Oure Lord* (ſaieth he) *dothe euen till this time create, ſanctifie, and bleſſe this his moſt holie bodie.*

Note alſo againſt theſe ſigne makers, and figure feigners, that he ſaieth not, he createth a bodie: But his bodie, *Corpus ſuum.* and not an imaginatiue bodie: but *veraciſſimũ, & ſanctiſſimũ corpus ſuũ*, his moſt true, ãd moſt holie bodie. And he did not onelie ſo do in his laſt ſupper (as the Petrobruſiãs ſaied) *ſed vſq; hodie creat.* vntil this daie he dothe create, ſanctifie and bleſſe this his moſt true and moſt holie bodie. Wherbie ys taught that Chryſte and none other dothe cõtinuallie create in that holie miniſtraciõ, ãd make his bodie.

Nowe ye haue heard, frõ the latter daies vntill the time of this holie martir Cipriã and *Euſebius* before alleaged, who were nere to the primitiue church, what hath bẽ taught as cõcerning this matter, in diuerſe ages, and that aſwell in the Greke Church, as in the Latin Churche. whiche ys, that Chryſte himſelf doth woorke this wonderfull worke of conſecracion, to make preſent in this bleſſed ſacrament his verie bodie and bloode, and not the preiſt, who (as Chryſoſtom hath taught) ſpeaketh the woordes, *but the power and grace of God dothe conſecrate the thinges.*

Supra. li. 1. cap. 31.

Wherfore (Reader) take hede of this wicked ſorte of people, who (as ye maie perceaue) haue not onelie, for the ſetting furthe of their wicked hereſies wickedlie ſlaundered the wholle Churche, and the holie miniſterie of the ſame. But alſo moſt impudẽtlie haue ſpoken the contrarie of that, that the famouſe learned holie Fathers haue taught. What trueth maie be thought to be in thẽ in other matters, by this ye maie coniecture. But nowe leauing this matter as ſufficientlie declared and proued againſt them: I will reſume my entended pourpoſe to expownde the ſixt of ſaincte Iohn, wherof ye haue heard one texte, and the teſtimonie of diuerſe Fathers auouching the ſame to be vnderſtanded of the bleſſed Sacrament, and of the reall preſence of Chryſtes bodie in the ſame. Nowe will I proceade to other textes in the ſame chapiter touching this matter.

THE NINTH CHAPITER EXPOVNDETH THE *next text that foloweth in ſainct Iohn.*

Ioan. 6.

THe next text folowing in the ſixt chapiter of ſaincte Iohn ys this: *Litigabant ergo Iudæi adinuicem dicentes: Quomodò poteſt hic nobis carnem ſuam dare ad manducandum?* The Iewes ſtroue emong them ſelues, ſainge: How can this felowe geue vs his fleſh to eate? The Iewes vnto whom (as ſaincte Paule ſaieth) *vſque in hodiernum diem, cùm legitur Moyſes, velamen poſitum eſt ſuper cor eorum.* Vntill this daie, when Moyſes ys red, the veill ys putt vpon their heartes, their vnderſtandinges being carnall, and couered with ſo groſſe a veill, that they coulde not perceaue the ſpirituall talke of Chryſte, they ſtroue together, and aſked howe he coulde geue them his fleſh to eate. They lacked the right principle of the vnderſtanding of his matter, whiche ys faith: For *Niſi crediderit is, non intelligetis.* Vnleſſe ye beleue, ye ſhall not vnder-

2. Cor. 3.

Eſay 7.

ſtand

A They did not vnderſtand yt, bicauſe they did not beleue yt. No more ſhall they vnderſtande, vntill they turne vnto God by true beleif, as ſaincte Paule ſaieth *Cùm autem conuerſi fuerint ad Dominum, auferetur velamẽ de corde eorũ*. Neuer theleſſe when they turne to our Lord, the veile ſhall be taken awaie frõ their hearte. And then ſhall they not vſe this woordeof incredulitie, and doubtfullneſſe, whiche neuer paſſith from man, but in the wante of faithe, as ſaieth Chryſoſtom vpon this texte: *Quando ſubit quæſtio, quomodò aliquid fiat, ſimul ſubit & incredulitas. Itaque & Nicodemus perturbatus eſt inquiens, Quomodo poteſt homo in vẽtrẽ matris ſuæ iteratò introire et renaſci? Itidẽ & hi nunc: Quomodo poteſt hic nobis dare carnẽ ſuã ad manducandũ? Nam ſi hic inquiris, cur non idem in quinque panum miraculo dixiſti, quomodò eos in tantum auxit? Quia tunc tantùm ſaturari curabant, inquies, non conſiderare miraculum. Sed res ipſa tunc docuit. Ergo ex eo & hæc credere oportuit ei facilia factu eſſe.* When the queſtion, *how*, cometh, ther cometh alſo incredulitie. Euẽ ſo Nichodemus was troubled ſaing: How can a man enter into his mothers wombe again, Euen ſo theſe nowe, how B can this man geue vs his fleſh to eate, For yf thowe enquireſt this, why doeſt thowe not ſaie the like in the miracle of the fiue loaues, howe he encreaſed thẽ to ſo great a quantitie? Bycauſe then (*ye will ſaie*) they did onelie care to be filled with meat, not to conſider the miracle, but then the thing yt ſelf taught them, that the bread was multiplied. Therfore by that then yt behoued to haue beleued theſe thinges to haue ben eaſie to him to doo. Thus moche Chryſoſtom.

Chryſ. homil. 45. in Ioan.

In dede (as this authour ſaieth) the Iewes hauing experiẽce of Chryſtes power by that miracle wrought in bread for their bodilie ſuſtenaũce, might verie well haue beleued, that by the like power he might woorke this miracle alſo in bread, to turne the ſubſtãce therof into the ſubſtãce of his bodie, in a maner cõueniẽt to be receaued for their ſpirituall ſuſtenaũce. but *Animalis homõ percipit ea quæ ſunt Dei.* The naturall or carnall man dothe not perceaue the thinges of God. No more do our Pſeudochryſtians, who be woorſe thẽ the Iewes, for that they once beleued, and yet nowe be led awaie by diuerſe and ſtraũge doctrines, the cõtrarie wherof ſainct Paule coũſeileth thẽ in his C epiſtle to the Hebrues. And for that they wolde not remain and continue in that faith, wherunto God had once called them, he ſuffreth them to be as groſſe and carnall in vnderſtanding, as the Iewes, and to vſe the like queſtion that the Iewes did, and ſaie, *Howe can the bodie of Chryſte be in the Sacrament, vnder ſo litle a peice of bread? And howe can we receaue the bodie of Chryſte in at our mouthes? And howe can Chryſte be in the Sacrament, that ys at the right hande of the Father? And howe can the bodie of Chryſte, being but one, be at once in ſo manie Altars?* All whiche queſtions do plainlie declare a lacke of faith to and of Gods workes and power, that he ys able to do and doth theſe thinges. For vnto all theſe queſtiõs the aunſwer ys: that they be doẽ by the power, and miraculouſe worke of God. Yf ye do proceade to aſke, wher finde yowe that God did ſaie, that he wolde woorke ſoche a miraculouſe worke by his diuine power? Ye heard yt euen nowe, that Chryſte ſaied: *The bread whiche I will geue ys my fleſh*, not a phantaſticall fleſh, not a Mathematicall, or a figuratiue fleſh (as Theophilacte expowndeth that texte) *but that ſame fleſh, that I will (ſaieth Chryſt) geue for the life of the worlde*, I will D geue yowe that ſame fleſh to eate, that I will geue to be crucified vpon the croſſe, for the redemption of the worlde, and none other but euen the verie ſame.

1. Cor. 2.

False Chryſtiãs worſe then Iewes with their queſtioning howe.

The miraculouſe worke of the Sacrament promiſſed by Chryſt.

Soche as beleued God, emonge the children of Iſrael, that they ſhoulde

poſſe

E possesse the land of Canaan, when God had saied they shoude so do, and not withstãding the mightinesse of the people that did inhabit that land, whiche by the iudgemẽt of mẽ were so mightie, that it was vnpossible for the childre of Israel to vanquish them, as by their owne arme, yet did not mistrust, but that God, that had saied yt, was able and wolde perfourme yt, these I saie, enioied that land according to their belcif, and their faith was not frustrated of her expectacion. But soche as had heard the saing of God, and considered how great a matter yt was, and howe farre exceading the power of the Israelites to compasse, and vpon this consideracion measured the power of God, according to the measure of man, and so hauing a litle faith, and moche doubte, began to question: howe can we debel this people so great, mightie, and strong? and wolde not by an assured faithe leaue the maner of the doinge and compasing of yt to God, assuredlie beleuing that no woorde of his shall fall to the grownde vnfulfilled, soche I saie, neuer came to vanquish the people, but vanished awaie in their vnbeleif, and procured Gods displeasure vpon them, and died in the wildernesse.

F *Gods power ys not to be measured by mans reason.*

Wherfore seinge Chryst hath saied, that he wolde geue vs that same flesh, whiche he wolde gue for the life of the worlde, let vs not measure his power by ours, to thinke that bicause we can not do yt, nor comprehende yt, or bicause yt misliketh our naturall reason, therfor he can not do yt. But rublie let vs vnderstad yt by faith, and not aske howe cã he geue vs his flesh to eate? but by faith cõfesse yt: *Quia omnia possibilia sunt credẽti, & quæ sunt impossibilia apud homines, possibilia sunt apud Deũ. Quia nõ est impossibile apud Deũ omne verbũ.* All thinges are possible to the beleuer. And soche thinges as are vnpossible with mẽ, are possible with God. For with God nothing ys vnpossible. And so leauing to be a curiouse searchers of gods wõderfull works, praise God ãd saie. *Tu es Deus, qui facis mirabilia.* Thowe art God that woourkest meruailouse thinges. But for so moche as this texte declareth the incredulitie of the Iewes, onelie in this misterie, and teacheth not the faith of a chrysten man necessarilie to be had aboute the same, Therfore I haue decreed breiflie to ouerpasse yt, and by occasion therof som what to saie to the Aduersaries.

Marc. 9. Luc. 18. Ibid. 1.

G

THE TENTH CHAPITER PROVING AGAINST *the Aduersaries, that the bodie of Chryste maie be and yt in mo places then one at once.*

OCcasion being here geuen by the doubtfull *how* of the Iewes asking, *Howe can this man geue vs this flesh to eate?* to make mencion also of the doubtfull *howe* of faitheleſſe Chrystians, asking, *howe Chryst, who ys at the right hand of the Father, can be in the Sacrament: And howe the bodie of Chryst being one, can be at one time on manie Altars:* I haue thought good here a litle to staie, by faith theologicall to answere, not the faith, but the doctrine Philosophicall, both of the Proclamer, and also of his Complices. For this ys a membre of his proclamacion: *whether the bodie of Chryst ys, or maie be in a thousand places or mo at one time.* Whiche albeit in sense yt be coincident to the other before mencioned: yet in vtterance yt sheweth a more doubtfull countenance. For asking *whether Chrystes bodie can be in a thousand places at once*, he doth both by the woorde, *thousand*, moche declare his incredulitie to the misteries of God, and by the same persuadeth to his hearers an impossibilitie,

H D

And

A And for that this maner of questioninge ys a questiō on incredulitie, as the Iewes was, and spring bothe oute of vnbeleif, I haue thought good to ioin them to gether, and after the handling of the one, to handle the other.

And to them bothe to saie: As the Iewe remaining with in the cōpasse of his carnall vnderstāding, coulde not atteign to the vnderstāding of this matter, which was by faith, and yet possible, So these mē measuring Chryste and his power by naturall knowledge, which ys but grosse dregges and suddes, to the pure knowledge of faithe, they come in doubte, and aske a questiō as of a thinge vnpossible, when yet yt ys very possible.

Obiection with answer.

But perchaunce ye will saie to me, yf it be a thinge so verie possible, howe dothe yt appeare to this mā and his likes vnpossible? I answere that yt appeareth to them vnpossible, bicause they leauing the knowledge of faith, are returned to the onelie knowledge naturall, and therby will they measure Chrystes doinges in this matter. And for so moche as this appeareth vnpossible to that knowledge, therfor they also saie that yt ys vnpossible. For allthough, bycause they wolde seme to builde vpon faith, they do

Faith iudgeth yt possible, that reason iudgeth impossible.

B sometime alleage the article of our faith, that Chryst ascended into heauen an sitteth at the right hand of God to Father, yet the grounde of their disputacion, the force of their praclamacion, yea the shottanker of their refuge in this matter ys naturall reason, euen plain naturall philosophie. That thowe maist see this (gentle Reader) I will for example make one of their arguments, *that Chrystes bodie can not be in the Sacrament.* Thus they reason. *He ascended into heauē, and sitteth at the right hand of God the Father.* Ergo he ys not in the Sacrament.

Yf the true chrystian saie, yt ys no good consequence. For though yt be true that Chryst beat the right hād of the Father: yet yt improueth not the presence of Chryst in the Sacramēt. For the catholique faith cōfesseth both that Chryst ys presēt with his Father in heauē, according to the article of the faithe, and also presēt in the Sacramēt according to his worde, whē he saied: *This ys my bodie. This ys my bloode. This do ye in remēbrance of me.* So that his presence in heauen, denieth not his presence in the Sacrament, but he ys present in

C bothe, in maner conuenient to bothe.

Against this they replie and saie: Euery naturall bodie can be but in one place: Chryst hath a naturall bodie: Ergo yt can be but in one place. But yt ys in heauē as in a place. Ergo yt ys ther and in no other place, Marke ye nowe, howe they flie to naturall phisolophie as to their great strenght, to maintein their faithe? ys yt not a sure peice of faith that ys builded vpon naturall philosophie, and naturall reason, and not vpon the scriptures, the auncient fathers, or the vniuersall receaued faith?

Sacramentaries cheif growndes be naturall reasons.

Perchaūce yt maie be saied, that I reason thus of my self to deface the validitie of their matter: Well, to auoide this ymaginaciō, I will bring in the verie argument of *Oecolampadius*, the great fownder, and prince of this schoole in our time, and the master of this Proclamer in this matter. Thus he reasoneth: *Si dicas, panis continet corpus, vide quid sequitur. ergo panis locus erit, & vnum corpus erit in multis locis, & multa corpora in vno loco, & corpus in corpore etc.* Yf thow saiest, the bread cōteineth the bodie, looke what foloweth, thē the bread shall

Oecolamp. De verbis cœnæ Domini.

D be a place, ād one bodie shall be in many places, ād manie bodies in one place, and one bodie in an other. Thus *Oecolampadius*. Doo I nowe feign this maner of reasoning? Dothe not *Oecolampadius* resorte to naturall phisolophie, to prooue his heresie, and impugne the faith catholique? Although in dede the argumēt proceadeth directlie against *Luther*, who taught the bread in the Sacrament

crament to remain with the bodie of Chryste (soche ys the agrement of the Father, ād the Sōne, of the master ād the scholer, of *Luther, ād Oecolāpadius*, ād so of one of thē with an other) yet yt ys also against the catholique faith, for yt impugneth the presēce of Chryste in the Sacrament. But howe as ys saied, by naturall reason. And shall I saie why they proue this their doctrin by natural reason? In dede bicause yt ys so farre vnknowen to the scriptures that I dare saie, they neuer were, nor shall be able to bring fra the ane one scripture to proue yt, and so moche to diminish the omnipotencie or almightie power of God.

Desimilād myst. cap. 9

But to aunswere *Oecolampadius* for his naturall reason, I thinke the saing of sainct Ambrose to be a good answere. *Quid hic quæris naturæ ordinē in Christi corpore, cum præter naturam ipse Dominus Iesus partus ex virgine?* What seke'st thowe (saieth sainct Ambrose) the ordre of nature in Chrystes bodie here, seing the self same our Lord Iesus besides nature was born of a virgen. And to add to sainct Ambrose saieg, not onelie his birthe was besides nature, but many other, his actes: as his great learning ād wisdome declared in his disputacio with the doctours in the teple, whē he was but twelue yeares of age, his walking vpon the sea, his voluntarie death in geuing vppe his blessed sowle at his owne pleasure, withoute force or violēce, as yt were, to thrust yt oute and to cause yt to departe: His resurrection and his ascension withall be as moche against the ordre of nature, as his blessed bodie to be in diuerse places, and as good argumentes maie the Aduersarie finde in natural philosophie against them as against this. Whiche if he do or maie doo, shall we therfore denie Chrystes walking on the sea, his death, his resurrection, and his ascension as theie do his presence in the Sacrament. Then shall we make a mingled faith, as the Turkes do. For as they kepe parte of Moyses lawe, parte of Mahometes inuention: So we must haue a faith partelie grownded vpon the scriptures, partelie on naturall reason. But so, that whē we will scripture shall rule naturall reason, and when we list naturall reason shall commaunde and withstand both faith and scripture. This ys a madsetled faith. Wherfore thus moche to conclude with sainct Ambrose, *let vs not seke the ordre of nature in Chrystes bodie*, but let vs seke the ordre of faithe, and cleaue to that.

Naturall order had no place in many of Chrystes doinges,

Mahomets patched religion and the Sacramentaries moch like.

But this proclamer wolde haue some one scripture doctour, or Councell, that shoulde declare that *Chrystes bodie ys or maie be in a thousand places or mo at one time.*

In dede to aūswer trulie, I must cōfesse I finde neither scripture, nor doctour nor Councell teaching this matter in soche maner. For ther ys not one of these that speaketh so fondlie, ād so vntreuerentlie, to prescribe the omnipotencie of God a certen limitacion, and a stinted nūbre ād that with soche a diffidencie vttered, as this Proclamer saieth, *in a thousand places or mo*: signifieng therby an impossibilitie, that yt ys vnpossible for Chryste *to be in a thousand places at one time*, so in dede I finde not. But I finde thē with reuerence and faith, withoute prescription of nombre of places (for that they leaue to Gods wil) saieng and teaching, that the bodie of Chryste ys in diuerse, or in manie places. And this (gentle reader) for thy satisfaction shall I, by the testimonie of diuerse and manie of the most auncient Fathers, laie before thee.

And here I confesse, that this matter, by learned Fathers hath ben so well laboured, that I can not bring in moche more, then they haue before me gathered togeather. but that their confession of this treuth, and their faith therin maie not be vnknowen to thee, I will not sticke hither

to

A to assscribe, that I find collected in other, raither then thowe shouldest be defrauded of so moche good knowledge, and this fonde membre of this Proclamers proclamacion not fullie aunswered.

And first, to declare and proue this matter by the scripture, I saie that our sauiour Chryste taking the bread, and blessing yt, made yt his bodie sainge: *Hoc est corpus meum*, This ys my bodie. Whiche being doen, his bodie was at that time present in diuerse places, as in his owne handes, in the handes also of euery of his Apostles. *Mat.26. Mare.14. Luc.22.*

That at that time he did beare or holde him self in his owne handes, sainct Augustin ys a notable wittnesse, speaking of king Dauid and applieng yt to Chryste, saing: *Et ferebatur manibus suis. Hoc verò fratres, quomodò possit fieri in homine quis intelligat? Quis enim portatur in manibus suis? Manibus aliorum potest portari homo, manibus suis nemo portatur. Quomodò intelligatur in ipso Dauid secundùm literam non inuenimus, In Christo autem inuenimus. Ferebatur enim Christus in manibus suis, quando commendans ipsum corpus, ait: Hoc est corpus meum.* And he was borne in his owne handes. But bretheren howe this maie be doen B in man, who can vnderstand? Who ys borne or caried in his owne handes? A man maie be caried in the handes of other men, in his owne handes no man ys borne. Howe yt maie be vnderstanded in Dauid himself accordinge to the letter, we finde not: But that yt maie be vnderstanded in Chryste we finde. *For Chryst was borne in his owne handes when he geuing furth the self same bodie, saied: This ys my bodie.* *August. in Psalm. 33.* *Chryst in his supper bare himself in his own handes.*

Ye haue here heard sainct Augustin affirming that Chryste caried him self in his owne handes. Then this must nedes folowe, that the self same bodie that did bear or carie, and the self same bodie that was born or caried, being but the verie one bodie of Chryste, was then at one time in diuerse places. And the same one bodie of Chryste being geuen furth to eche of his Apostles, and they sitting in diuerse places, argueth that the same one bodie of Chryste, was at one time in twelue sundrie places at the least. And as yt was then in so manie: So maie yt be nowe in fewer or mo, according C to the omnipotēt pleasure of him that ys Lorde of nature, and naturall ordre and ys subiecte to neither of them, but ruleth and altereth them as to his wisdome semeth conuenient for the setting furth of his honour, and glorie.

This was so well knowen, and so firmelie beleued of Saincte Basill that holie Father, that hereunto agreablie he praieth in his Masse thus: *Respice Domine Iesu Christe, Deus noster, de sancto habitaculo tuo, & veni ad sanctificandum nos, qui sursum Patri consides, & hic nobiscum inuisibiliter coes. Dignare manu tua forti dare nobis sanctum, & intaminatum corpus tuum, & pretiosum sanguinem, & per nos peccatores populo tuo.* Looke o Lorde Iesu Chryst our God, from thy holie tabernacle, and come to sanctifie vs. Which sittest aboue with thie Father, and arte with vs here inuisiblie, *vouchesafe with thie mightie hand to geue vnto vs thy holie and vndefiled bodie, and preciouse bloode, and by vs sinners to thy people.* *Basil. in sua Liturgia. Plain places for the Proclamer.*

Chrysostome in his masse hath almost the same woordes, that he praieth *Respice Domine Iesu Christe Deus noster de sancto habitaculo tuo, & de sede gloriæ regni tui, & veni ad sanctificandum nos qui sursum cum Patre sedes, & deorsum nobis inuisibi-* D *liter assistis, Dignare tua potenti manu tribuere nobis immaculatum corpus tuum, & pretiosum sanguinem, & per nos omni populo.* O Lord Iesu Chryste our God, looke from thy holie tabernacle, and from the seat of the glorie of thy kingdom, and come to sanctifie vs, whiche sittest aboue with the Father, and standest by vs beneath inuisiblie, *vouchsaif with thy mightie hande to geue vnto vs thy vndefiled bodie, and preciouse bloode and by vs to all thy people.* *Chrys. in sua Liturg.*

Theſe two holie Fathers, what ſoeuer naturall reaſon or ordre wolde, not withſtanding they praied according to the ordre of faithe, and therunto according they confeſſed, and acknowledged Chryſte both to be aboue with the Father, and alſo preſent with vs in the Sacrament. E

Although Chryſoſtom dothe ſo plainlie with Baſill teſtifie the preſence of Chryſte both with the Father in heauen, and with vs here in earth: yet more plainlie he dothe wittneſſe the ſame in an other place, ſpeaking of the ſacrifice of Chryſtes bodie offred in the Churche, and ſaieth: *Hoc autem ſacrificium exemplar eſt illius. Idipſum ſemper offerimus, nec nunc quidem alium agnum, craſtina alium, ſed ſemper eundem ipſum. Proinde vnum eſt hoc ſacrificium hac ratione. Alioquin quoniam in multis locis offertur, multi Chriſti ſunt. Nequaquam: Sed vnus vbique eſt Chriſtus, & hic plenus exiſtens, & illic plenus, vnum corpus. Sicut enim qui vbique offertur vnum corpus eſt, & non multa corpora: ita etiam & vnum ſacrificium.* This ſacrifice ys an exemplar of that, that Chryſte offred: *Euen the ſelf ſame do we allwaies offer.* Neither do we nowe offer one lambe, and to morowe an other, but allwais euen the ſelf ſame. *Therfore ys this one ſacrifice, by this reaſon.* Otherwiſe for that F yt ys offred in manie places, ther be manie Chryſtes. Not ſo. But ther ys one Chryſte euery wher, bothe here being full and ther full, euen one bodie. *And as he, that ys euery wher offred, ys one bodie, and not manie bodies: Euen ſo alſo ys the ſacrifice one.*

Chryſoſt in 10. ad He. hom. 17.

The ſacrifice offred in manie places ys but one Chryſt.

Weigh well this teſtimonie of Chryſoſtom, gentle Reader, and firſt this that he ſaieth: *That the ſacrifice of Chriſtes bodie ys but one. For otherwiſe bycauſe yt ys offred in manie places, ther ſhoulde be manie Chriſtes.* In whiche woordes howe plainlie dothe he ſaie that Chryſte ys offered in manie places? and yet not manie Chryſtes, but one Chryſte. This Father teacheth not like a naturall Philoſopher, but like a diuine Philoſopher, a louer of the wiſdom of Chryſtes faith, according to the whiche, and contrarie to Philoſophie, he confeſſeth Chryſtes bodie to be in manie places at once, and that with reuerence, and not with doubtfull admiracion, and exclamacion (*as this Proclamer doth*) *to be in a thouſand places at once.* Althouh in his reuerent woordes ther ys as moche implied, as the woordes folowing do well declare. Whiche alſo G good reader note. For he ſaieth: *vbique offertur, he ys euery wher offred*, and that ys more then in a thouſand places. And although this mans hereſie hath fretted, and eaten in manie places, moche like a deadlie cankre: yet I beleue Chryſte ys not ſo forſaken, but he ys yet offred in mo then a thouſand places, and ſhall be, except our ſinnes ſhall deſerue that he be taken awaie from vs. As for that that he ſaieth, that Chryſte ys our ſacrifice, and therfore preſent, I will leaue yt withoute note, to be conſidered in a place more conuenient.

As before ye haue heard S. Baſill and Chryſoſtom vttering almoſt all one and the ſame woordes of this matter: So ſhall ye heare Saincte Ambroſe ſpeaking almoſt the ſame woordes that Chryſoſtome did. So be theſe good Fathers linked together in one trueth, that they oftentimes ſpeake all one, and the ſame woordes in one and the ſame matter. Thus writeth

Ambr. in 10. Heb.

ſaincte Ambroſe: *Proinde vnum eſt hoc ſacrificium. Alioquin hac ratione, quoniam multis in locis offertur, multi Chriſti ſunt. Nequaquam: Sed vnus vbique eſt Chriſtus, & hic plenus exiſtens, & illic plenus, vnum corpus. Sicut enim qui vbique offertur, vnum corpus eſt, & non multa corpora: ita etiam & vnum ſacrificium.* Therfore this ſacrifice ys one. or ells by this reaſon, for that yt ys offred in manie places, ther be manie Chryſtes. Not ſo but euerie wher one Chryſt, both here being full and ther full, euen one bodie. *For euen as he that ys offred euerie wher ys one bodie, and not manie bodies: Euen ſo alſo ys the ſacrifice one.*

Chryſt offred euerie wher ys but one bodie, and one ſacrifice.

I will

A I will not trouble yow with noting ſainct Ambroſe woordes, but what ys geuen yow to note vpon Chryſoſtom, note the ſame euen here likewiſe, and I will haſt me to heare an other place of S. Ambroſe wher he ſaieth thus: *Vidimus Principem ſacerdotum ad nos venientem. Vidimus & audiuimus offerentem pro nobis ſanguinem ſuum. Sequamur vt poſſumus ſacerdotes, vt offeramus pro populo ſacrificium, etſi infirmi merito, honorabiles tamen ſacrificio, quia etſi nunc Chriſtus non videtur offerre, tamen ipſe offertur in terris, quãdo Chriſti corpus offertur.* We haue ſeen the high preiſt coming to vs. We haue ſeen and heard him offring for vs his bloode. Let vs prieſtes, as we maie, folowe, that we maie offre ſacrifice for the people, although by merite we are weake: yet are we by the ſacrifice honorable. For although Chryſte ys not nowe ſeen to offrer: *Yet ys he offred in earth, when the bodie of Chryſte ys offered.* *Amb. in Pſalm. 38.*

Leuing all other thinges that maie be here noted, this ys not to be ouerpaſſed, that ſaincte Ambroſe ſaieth, *that Chriſte ys offred in earthe.* But when ys he offred? When his bodie ys offred. Wherbie yt ys manifeſt, that as we maie confeſſe Chryſte verilie to be in glorie: So maie we alſo confeſſe that B he ys verilie in earth, for ſomoche as he ys ther offred in ſacrifice. And ſo being verilie both in heauen and earth, that ys true, that we trauaill here to proue. *Chryſt ys offred in earth, whē his bodie ys offred.*

But that, that ys yet remaining to be ſaied in this matter, will not ſuffer me to tarie to note, and ſaie, what might be noted and ſaied here: For beſides other thinges we haue yet to heare the goodly teſtimonie of S. Bernarde, who ſo plainlie teacheth this matter, and ſo godly, that yt were pitie the reader ſhoulde be defrauded of the reading of ſo notable a ſentence.

Thus he writeth: *Sed vnde hoc nobis piiſſime Domine, vt nos vermiculi reptantes ſuper faciem terræ, vos inquam, qui puluis & cinis ſumus te præſentem habere mereamur pre manibus, præ oculis, qui totus & integer ſedes ad dextram Patris, qui etiam vnius horæ momento, ab ortu ſolis vſque ad occaſum, ab Aquilone vſque ad Auſtrum præſtò es omnibus, vnus in multis, idem in diuerſis locis, vnde hoc, inquam? Certè non ex debito, neque ex merito noſtro: ſed ex voluntate tua, & dulcedinis tuæ beneplacito.* But howe happeneth this vnto vs, O moſt mercifull Lorde: that we litle woormes creping C vpon the face of the earthe, *maie haue thee preſent, before our handes, before our eyes, whiche all and whoſle ſittest at the right hand of the Father.* Which alſo in the minute of an howre, from the Eaſt to the Weſt, from the North to the South arte preſent to all. *Thowe being one, arte in manie, and being the ſelf ſame arte in diuerſe places,* from whence cometh this I ſaie? Trulie not of anie duetie, neither of our deſert, but of thy will, and the pleaſure of thy gentleneſſe. Thus ſaincte Bernard. *Bernard. ſermone de cœna Dom.* *Chryſt being one ys at one time in manie places.*

See ye not howe this holie Bernard not with woordes of ſkoffes and doubtfullneſſe, but with godlie ſimplicitie, and reuerence confeſſing the veritie of Chriſtes preſence, both at the right hand of God the Father, and alſo in the Sacrament before our handes, before our eyes, and therof nothing doubting, woundereth at the great goodneſſe and mercie of our Sauiour Chryſte, howe he doth vouchſait ſo muche to do for vs poour litle woormes creping vpon the earth. Suche was the ſimplicitie of faith, the humbleneſſe D of minde in good Fathers, that beleuing the thing, they did agniſe the great benefitt of God, wher this Proclamer puffed vppe with pride, reiecteth the ſimplicitie of faith, and contemneth the benefitt of God.

But contemning him that contempneth God, let vs heare more of this good Father, that honoured our Lord God. In the ſame ſermon he hath alſo this ſaieng, ſpeakinge to the Churche, whiche ys the Spouſe of Chryſt to ſtire

Bernard. ſerm. eod.

her alſo to agniſe this great benefitte of God, ſaing thus: *Gratulare ſponſa, gaude incomparabiliter. Præſidentem habes, & rectorem ſponſum in præſentis exilij militia. Pignus habes, arrham tenes, quibus fœliciter maris ſponſo in patria, glorioſa & amabilis ſponſa. In terra ſponſum habes in ſacramento: in cœlis habitura es ſine velamento, & hic & ibi veritas: ſed hic palliata, ibi manifeſtata.* Gene thankes, O ſpouſe, reioice incomparablie. In the warrefare of this preſent banniſhment, thowe haueſt thy husband preſident, and ruler, thowe haueſt the pledge, thowe haueſt thy earneſt money, by the whiche thowe maiſt as a gloriouſe and beloued Spouſe be vnited and ioined to thy Spouſe in heauen with felicitie. In earth thowe haueſt thy Spouſe in the Sacrament: In heauen thowe ſhalt haue him withoute anie couert. *Bothe here, and ther ys the veritie.* But here couered, ther openly ſhewed.

Chryſt both in heauen and earth in veritie.

This ys a goodlie ſentence, and woorthie well to be noted, but this for our pourpoſe ſpecialle, that the Churche hath her Spouſe Chryſt in earth in the Sacrament, whiche in heauen ſhe ſhall haue in open viſion. Here verilie Chryſt, and ther verilie Chryſt, all the difference ys, that here he ys vnder couerture, ther manifeſtlie ſeen.

Chryſoſt. li. 3. de ſacer.

To conclude, that the aduerſarie ſhall not reiecte ſainct Bernard for his plain ſainge: yt ſhall be confirmed by the like ſaing of Chryſtom, who ſaieth thus: *O miraculum, O Dei benignitatem, qui cum Patre ſurſum ſedet, in illo ipſo temporis articulo omnium manibus pertractatur, ac ſe ipſe tradit volentibus ipſum accipere ac complecti.* O miracle, O the gentle godneſſe of God, *he that ſitteth aboue with God the Father, euen in that ſame poincte of time ys handeled with the handes of all*, and he deliuereth him ſelf to them that will receaue him, and embrace him. Thus moche Chryſoſtome.

Chryſt ſitting aboue ys alſo in the handes of men.

Beholde nowe (good reader) howe Chryſoſtom agreablie to the ſpeache of ſainct Bernard, acknowlegeth the great goodneſſe of God, that Chryſt whiche ſitteth at the right hand of the Father ys in that time, *meening the time of miniſtracion*, in the handes of men. In that he ſaieth, he ys in the handes of men, yt argueth a reall preſence, for the ſpirituall preſence can not be in handes, but in heart.

Chryſtes being in the Sacr. ys miraculouſe contrarie to the rules of. philoſophie.

To the proofe of this alſo yt maketh inuinciblie, that Chryſoſtome exclameth with reuerent wonder ſaing: *O miracle.* In this that he acknowlegeth yt a miracle, he dothe acknowlege more then the bread to be a figure of Chryſtes bodie. For that ys no miracle to be wondered at. But he doth acknowledge the miracle to be, that Chryſte that ſitteth aboue with the Father, ſhoulde alſo be in the Sacrament in the handes of men. This ys the miracle. For this ys both aboue nature, and againſt nature, and doen by the onelie power of God, and therfore ys a miracle.

Thus then yt ys manifeſt by the humble lowlie, and faithfull confeſſion of the faith of theſe holy fathers, that Chryſtes bodie miraculouſlie ys both in heauen, and in earth in the Sacrament, and ſo in manie places at one time notwithſtandinge the contemptuouſe exclamacion of this Proclamer, limiting the power of God by an impoſsiblitie, as yt appeareth to his vnbeleuing vnderſtanding, that the bodie of Chryſt ſhoulde be in a *thouſand places.* Which his exclamacion was his beſt argument to bring the people from their fathe. Bnt yf he will acknowledge the miracle with Chryſoſtom, he ſhall perceaue howe fooliſh his argument ys.

THE

THE ELEVENTH CHAPITER PROVETH THAT *as two bodies maie be in one place: so the bodie of Chryſt being one maie be in diuerſe places.*

AS the Aduerſaries to ouerthrow the worke of faith haue vſed naturall philoſophie: So to maintein their naturall philoſophie, they haue vtterlie denied the verie Goſpell, the grownd of faithe. For wher the good catholique learned men of charitable pitie laboured to bring them, from this their wicked errour, perſuading thē not to cleaue to naturall reaſon, as therwith to meaſure, and ſtreicten that, which ys the bodie of the Sonne of God, exalted to be in vnitie of perſon with the Godhead, as they wolde doo our bodies which be but naturall, and earthlie bodies onelie, infinite degrees vnder the condicion of that bleſſed bodie of Chryſte: but to conſider, that as the bodie of Chryſt, though yt be a naturall bodie, might be with an other bodie in one place at one
B time, whiche ys againſt naturall Philoſophie and reaſon: So the ſame being but one bodie, might be in diuerſe places at one time, notwithſtanding natu rall reaſon and Philoſophie.

To proue two bodies to be in one place at one time, the Goſpell of ſaincte Iohn was alleged, wher we read: *Venit Ieſus ianuis clauſis, & ſtetit in medio eorum & dixit: Pax vobis.* Ieſus came the doors being ſhett, and ſtood in the middeſt of them and ſaied: *Peace be with yowe.* This beinge teſtified of ſaincte Iohn, for the miraculouſe coming in of Chryſte to his Apoſtles, proueth that he ſo coming in, paſſed through doore or wall as his pleaſure was to do, and ſo doinge, ther was, contrarie to *Oecolampadius* ſaing, *Corpus in corpore, & duo corpora ſimul.* One bodie in an other, and two bodies together one place. *Ioan.20.*

Cranmer in his aunſwer againſt Winch.

I remembre, that this ſcripture was obiected by maſter Smith againſt Cranmer: and for aunſwere therunto thus ſaith Cranmer: *But peraduenture Maſter Smith will aske me this queſtion: Howe coulde Chryſte come into the houſe, the*
C *doore beinge ſhett, except he came through the doore? To your wiſe queſtion, maſter Smith, I will aunſwer by an other queſtion. Coulde not Chryſte come aswell into the houſe, when the doore was ſhette, as the Apoſtles coulde go oute of priſon, the doore being ſhett? Coulde not God wourke this thing except the Apoſtles muſt go through the doore, and occupie the ſame place that the doore did?* In this aunſwere by Cranmer made by queſtions, as ther be two queſtions, ſo ther be two partes. But by the aunſwering of the firſt, the aunſwering to the ſecond ſhall be the eaſier. *Act.5.*

The firſt queſtiō aſketh: yf Chryſt coulde not come as well into the houſe the doores being ſhett, as the Apoſtles coulde go oute of priſon the doore being ſhett: whiche queſtion I praie thee, Reader, well to weigh. Which yf thow doo thowe ſhalt perceaue that to auoid this argument, and to deceaue the reader, he here vttereth a manifeſt and ſhamefull vntruthe, and abuſeth the Scripture for the maintenaunce of his hereſie to wickedlie. For he, to make the readers beleue that the coming in of Chryſte into the houſe, and the goinge of the Apoſtles out of priſon, was of one maner, ſaieth that
D the goinge oute of the Apoſtles, and the coming in of Chryſte were bothe the doores being ſhett. Which ys verie falſe, and directlie againſt the truth of the ſcripture. For as concerning the going oute of the Apoſtles out of priſon, Looke the actes of the Apoſtles, and ye ſhall finde, that they went not oute the doors being ſhett, as this man vntrulie reporteth, but the doores being open. Whiche thing the holie Goſte lefte not vndeclared. For

Cranmer falſifieth the ſcripture to maintien his hereſie.

thus ſhall ye reade ther: *The cheif preiſt roſe vppe, and all they that were with him, which ys the ſecte of the Saduces, and were full of indignacion, and laied handes on the Apoſtles, and putt them in the common priſon. But the Angell of our Lord by night opened the priſon doors and brought them furth, and ſaied. Go and ſtande, and ſpeake in the temple to the people all the woordes of life, When they heard that, they entred earlie in the morning and taught. But the cheif preiſt came, and they that were with him, and called a councell together, and all the elders of the children of Iſraell, and ſent men to the priſon to fetch them, when the miniſters came, and fownde them not in priſon they returned, and tolde, ſaing: The priſon trulie we founde ſhette, with all diligence, and the kepers ſtanding without, before the doores, but when we had opened, we fownd no man within.*

In this ſcripture firſt note, that when the Apoſtles were committed to priſon, the Angell of God came by night and opened the doores of the priſon and not onelie opened the doores, but alſo brought the Apoſtles oute. Then ys yt falſe that this man ſaieth, that the Apoſtles went oute of the priſon the doores being ſhett. Trueth yt ys that the doores were made faſt again after their departure. For the meſſengers, that came in the morning to fetche the Apoſtles reported that they fownd the doores ſhet with all diligence, and the kepers ſtanding before the doore. And herin wolde the holie Goſte the miracle to be noted, that the Angell opened the priſon doores, and ſhett them again, and brought furth the Apoſtles, and the kepers ſtanding at the doore perceaued not. But yet he wolde not this miracle of their going oute to be like the miracle of Chryſtes Cominge in. For as touching the Apoſtles, the holie Goſte plainly reporteth howe they went oute by the helpe of the Angell opening the doores: But in Chryſtes coming in ther ys no meanes declared howe he came in, but yt ys abſolutely ſpoken, *Venit Ieſus ianuis clauſis*, Ieſus came, the doores being ſhette, ſignifieng that he came in more miraculouſlie by the power of his Godhead, not requiring the aide of the opening of any dore.

Chryſt entred in to his Apoſt. the doores being shett.

But that ye maie perceaue that I do expownd and vnderſtand this facte and miracle of Chryſte as the holie fathers doo, and that ye maie the better credite the matter, ye ſhall heare howe they vnderſtand this place of ſaincte Iohan.

Chryſoſt. homil. de Ioan. Bapt.

Chryſoſtom to proue the Mother of Chryſte a virgen both before and after his birth, alleageth this place, and ſaieth thus: *Sancta Maria, beata Maria, mater et virgo. Virgo fuit ante partum, virgo poſt partum. Ego hoc miror, quomodò de virgine virgo natus ſit, & poſt nationem virginis mater virgo ſit. Vultis ſcire quomodò de virgine natus ſit, & poſt natiuitatem mater ipſa ſit virgo? Clauſa erant oſtia, & ingreſſus eſt Ieſus. Nulli dubiũ quin clauſa ſint oſtia: qui intrauit per oſtia clauſa, non erat phantaſma, non erat ſpiritus, verè corpus erat. Quid enim dicit? Reſpicite & videte, quia ſpiritus carnem, & oſſa non habet, ſicut me videtis habere. Habebat carnes, habebat oſſa, & clauſa erant oſtia. Quomodò clauſis oſtijs intrauerunt oſſa, & caro? Clauſa ſunt oſtia, & intrat, quem intrantem non vidimus. Vnde intrauit? omnia clauſa ſunt, locus non eſt per quem intret, & tamen intus eſt qui intrauit. Neſcis quomodò factum ſit, & das omnipotentiæ Dei: Da potentiæ Dei, quia de virgine natus ſit.* The holie Marie, the bleſſed Marie, mother and virgen, ſhe was a virgen before birth, a virgen after birth. I merueil at this, howe of a virgen, a virgen ſhoulde be born, and after the birth of a virgen, the mother ſhoulde be a virgen. Will ye knowe how he was born of a virgen, and after the birth, howe ſhe was both mother and virgen? *The doores were shett and Ieſus entred in. No man doubteth but that the doores were shette,* He that entred by the ſhett doors was no phantaſie, he was no ſpirit, he was verilie a bodie. For what ſaied he? Looke and ſee that a ſpirit hath no fleſh and bones,

as ye

A as ye ſee me haue. *He had fleſh, he had bones, and the doores were ſhette, Howe did fleſh and bones enter the doore being ſhette? The doores be ſhette, and he goeth in, whome we ſawe not going in. How did he go in? all thinges are cloſſe, ther ys no place, by the which he might go in, and yet he ys within, that went in, and yt doth not appeare howe he went in.* Thowe knoweſt not, and doeſt referre yt to the omnipotencie of God. Geue this alſo to the omnipotencie of God, that he was born of a virgen.

Sainćte Hierom vſeth the ſame argumēt, to the ſame pourpoſe and ſaieth: *Reſpondeant mihi, quomodò Ieſus ingreſſus eſt clauſis oſtijs, cùm palpandas manus, & latus conſiderandum, & oſſa carnemque monſtrauerit, ne veritas corporis phantaſma putaretur: Et ego reſpondebo quomodò ſancta Maria ſit mater & virgo, virgo poſt partum, mater antequàm nupta.* Let them aunſwer me (ſaith ſainćte Hierom) howe Ieſus entred in the doores being ſhette, when, leſte his bodie ſhoulde be thought a phantaſie, he ſhewed both fleſh and bones, and his handes to be felt, and his ſide to be conſidered: And I will aunſwer them, howe the holie Marie, maie be bothe a mother, and a virgen. A virgen before birth, a mother before ſhe was knowen of man. *Hieron. in Apologia, cont. Iouin.*

B In bothe theſe Autours, we maie perceaue not onelie by their woordes, but alſo by the argument whiche they make, that the doores remained ſtill ſhette, both at the entring in of Chryſte in to the houſe, and after that he was entred in, wherbie they proue that the clauſures of the virginitie in the virgen Marie, remained cloſſe, both before the birth in the birth, and after the birth of Chryſte. Nowe yf the doores did open at the going in of Chryſte to his Apoſtles (*as ſome haue wickedlie taught raither ſeking to ſhadow the miraculouſe worke of Chryſte, and to falſifie the ſcriptures, then they wolde forſake their erroure, or haue yt conuinced*) then coulde yt not proue that the clauſures of the virginitie of the mother of Chryſte, notwithſtanding his birth, remained allwais cloſed whiche (as ye maie perceaue) they intended to proue.

Yt maie be that the Aduerſarie being preſſed with the authoritie of theſe graue and learned fathers, will graunt that Chryſte went in to this Apoſtles the doores being ſhett, But yet he went not (*he will ſaie*) through the C doore, nor no other body, ſo as there ſhoulde be two bodies in one place at one time. That he went in the doores being ſhett he will graunte: But howe he went in, he can not tell.

To make this matter plain to the Aduerſarie and thee, Reader, we will heare Chryſoſtom in an other place, geuing ſome cauſe, how he might ſo go in. *Dignū autem dubitatione eſt, quomodò corpus incorruptibile formam clauorum acceperit, & mortali manu tangi potuerit. Sed hoc te non perturbet, hoc enim permiſſionis fuit. Corpus enim tam tenue & leue vt clauſis ianuis ingrederetur, omni craſſitudine carebat, ſed vt reſurrectio crederetur, talem ſe exhibuit. Et vt ipſum crucifixum fuiſſe, & neminem alium pro eo reſurrexiſſe intelligas, propterea cum ſignis crucis reſurrexit.* Yt yt woorthie of doubte, howe the incorruptible bodie did take the forme of the nailes, and coulde be touched with mortall hand. But let not this trooble thee, For this was doen of permiſſion. *For that bodie, being ſo ſubtile and light, that yt might entre in, the doores being ſhett, was void of all groſſneſſe.* But that the reſurrectiō might be beleued, he ſhewed him ſelf ſoche a one, and that thowe mighteſt vnderſtād, D that yt waseuē he that was crucified, and no mā ells did riſe for him, therfore he roſe with the figures and tokens of the croſſe. Thus moche Chryſoſtome. *Chryſoſt. homil. 86. in Ioan.*

Chryſtes bodie was ſo void of groſſneſſe that yt might enter the doores being ſhett.

The cauſe whiche ys geuen here to helpe vppe the weakneſſe of oure faith the ſooner to beleue that Chryſte paſſed through the doore, ys, that he had after his reſurrection, a pure, clear, and ſubtile bodie, void of all corruption, and groſſneſſe, euen a ſpiritnall bodie, that might to oure own iudgement

and reaſon the eaſelier ſo do: and yet was yt a perfecte bodie of a man in ſubſtance, and lineamentes.

But that he came in to his Apoſtles through the doore, and howe, and by what means he ſo did, Chryſoſtom by expreſſe woordes in an other place declareth, ſpeaking in the perſon of Chryſte after this maner. *Non eſt meum meos ludificare phantaſmate, vanam imaginem viſus ſi timet, veritatem corporis manus & digitus exploret. Poteſt fortaßis aliqua oculos caligo decipere, palpatio corporalis verum corpus agnoſcat. Spiritus (inquit) carnem, & oſſa non habet, ſicut me videtis habere. Quòd oſtia clauſa penetraui, ſola eſt virtus diuini Spiritus, non ſola carnis ſubſtantia.* Yt ys not my propertie, myne to delude with a phantaſie. Yf the ſeight feare a vain image, let the hand and fingar trie oute the veritie of the bodie. Perchaunce ſome miſt maie deceaue the eyes, let the corporall feeling acknowledge a true bodie. A ſpirit (*ſaied he*) hath not fleſh and bones, as ye ſee me to haue. *That I entred through the doores, that were shett, yt ys onelie the powre of the diuine ſpirit not the onelie ſubſtance of the flesh.* Thus Chryſoſtom.

Chryſ. de reſurrect. ſermon. 9.

Chryſt entred trough the doores that were shett.

As this place geueth goodlie inſtruction to the reader: ſo doth yt fullie, and mighteilie ſtoppe the mouthes of thē that ſpeake wicked thinges againſt God, in denienge the miraculouſe workes of our Sauiour and maſter Chryſte. That Chryſt with his perfecte bodie entred in to his Apoſtles, Chryſoſtom proueth by Chryſtes owen ſaieng being in the middeſt of them, when he ſaied: A ſpirit hath not fleſh and bones, as ye ſee me haue. Howe this bodie, being a perfecte bodie of a man entred, he declareth when he ſaieth in the perſon of Chryſte, that yt entred through the doores. Yf ye will learn by what mean, he ſaieth, *yt was not by the ſubſtance of the flesh, but by the vertue or power of the Godhead,*

Howe Chriſtes bodie, entred through the doores shett.

Of this matter alſo ſainct Ambroſe ys a goodlie wittneſſe, who vpon the Goſpell of ſainct Luke ſaieth thus: *Habuit admirandi cauſam Thomas, cum videret, clauſis omnibus per inuia ſepta corporibus inoffenſa compage Chriſti corpus infertum, & ideo mirum quomodò ſe natura corporea per impenetrabile corpus infuderit, inuiſibili aditu, viſibili conſpectu, tangi facilis, difficilis æſtimari.* Thomas had a cauſe to merueill when he ſawe (all thinges being ſhet vppe and cloſed) the bodie of Chryſte by clauſures, without all waies for bodie to entre, the walls being vnbroken, to be entred in emong them. And therfore yt was wonder, howe the corporall nature paſſed through the impenetrable bodie, with an inuiſible coming, but with uiſible beholding, eaſie to be touched, hard to be iudged. Thus ſainct Ambroſe.

Amb. in Luc. li. 10. cap. 14.

Yf ye note this teſtimonie, yt varieth not from Chryſoſtom: For yt teſtifieth that oure Sauiour Chryſte came in to his Apoſtles, the doores being ſhett And that notwithſtanding he went through the clauſures of the houſe, they not being broken. And hereupon, ſaieth ſaincte Ambroſe ys the great wonder, how his naturall bodie coulde entre through an impenetrable bodie. Wherby bothe theſe Fathers declare the trueth of the doctrine of the Churche, that Chryſte thus entring, ther were two bodies in one place.

There be manie that beare verie plain teſtimonie in this matter. But we will heare but two mo onely- Whiche, *I ſuppoſe*, with theſe before alleaged, being all men of ſoche grauitie, holineſſe, authoritie, and learning, maie ſuffice, not onelie to counteruaill theſe fond bablers, void of like grauitie, holineſſe or learning: but alſo with them, that haue any ſparke of grace and wiſdom, take ſoch effecte, as to cauſe them flee theſe leude teachers, and to hiſſe them oute of all chryſtian companie, foraſmoch as they teache ſoche learninge, as none of the holy Fathers doo teache, but ſoch raither as ys

contrarie

A contrarie to them. But let vs heare saincte Augustine in this matter, thus he saieth: *Nec eos audiamus, qui negant tale corpus Domini resurrexisse, quale positum est in monumẽto. Nec nos moueat, quòd clausis ostijs subitò eum apparuisse Discipulis scriptũ est, vt propterea negemus illud fuisse corpus humanum, quia contra naturam huius corporis videmus illud per clausa ostia intrare, omnia enim possibilia sunt Deo. Si enim potuit ante passionem clarificare illud sicut splendorem Solis, quare non potuit & post passionem, ad quantam vellet subtilitatem in temporis momẽto redigere, vt per clausa ostia posset intrare?* Neither let vs geue eare to them, that denie the same bodie to haue risen, that was putte in the graue. Neither let yt moue vs, that yt ys written, that *sodenlie he appeared to his disciples, the doores being shett*, that therfore we shoulde denie yt to be a mans bodie, bycause we see yt against the nature of this bodie to *entre in through the shette doores*. For all thinges are posible to God. For yf he coulde before his pasion make yt as clear as the brightnesse of the Sunne, why might he not after his passion also in a moment of time, bring yt to asmoche a subtilitie as he wolde, that he might entre in through the shett doores?

Augusti. de agone Christi. cap. 24.

Christes bodie against the nature of a bodie entred through the shett doores

B Note here in saincte Augustine, that where the Aduersarie wolde not that the bodie of Chryste shoulde be in diuerse places for offending the lawe of naturall ordre, he saieth, that Chryst against the nature of this bodie, entred in through the shett doores, so that the bodie of Chryste maie not be bownde to the lawe or ordre of nature, for that he ys the lord of nature, not an onelie man, but a person that ys God and man, as Cirill saieth: *Clausis foribus repentè Dominus omnipotentia sua, natura rerum superata, ingressus ad Discipulos est. Nullus igitur querat, quomodò corpus Domini ianuis clausis penetrauit, cùm intelligat non de homine nudo, vt modò nos sumus, sed de omnipotente filio Dei, hæc ab Euangelista describi. Nam cùm Deus verus sit, rerum naturæ non subiacet, quod in cæteris quoque miraculis patuit.* The gates being shett our lorde through his omnipotencie, the nature of thinges beinge ouercomed, sodenly went in to his disciples. *Let no man therfore aske howe the bodie of our Lorde went through the gates beinge shett*, forasmoche as he maie vnderstand, these thinges to be described of the Euange-

Cyrill. in Ioan. li. 12. cap. 53.

Chryst ys not subiect to lawe of nature.

C list, not of a bare man, as we be nowe, but of the Allmightie Sonne of God. Who forasmoche as he ys verie God, ys not subiecte to the lawe of nature. Whiche thing did appeare in other his miracles also. Thus Cyrill.

Nowe ye haue heard a sufficient nombre of holy learned Fathers, auouching this great miracle of Chryste, not as some of the Aduersaries saie, that he came into his disciples after the doores were shett, after the maner of other men: neither as some other of them do saie, that he caused the doores or walls to open, and so came in: neither that an Angell did open the doores to him, as to the Apostles, that were in prison: but that he being verie God, gaue vnto that his manhead that singular subtilitie aboue all other, that yt was not subiect to nature (as Cirill saieth) but aboue nature, so farre, and in soche excellent degree, that yt might passe through those doores, the doores not broken (as saincte Ambrose saied.

In this matter, thus moch haue I laboured, both that the miraculouse worke of Chryst might not be obscured, nor shadowed by the malignitie of

D men, and also that yt might be perceaued, that in the workes of Chryste we maie not so looke to the ordre of nature, to naturall reason, or naturall philosophie, that for the mainteinaunce therof, we shall denie the worke of Chryste. Naturall philosophie, hath manie propositions, that will not stande with oure faith. For naturall philosophie teacheth that *mundus est perpetuus*, the worlde ys perpetuall or ouerlasting. Faith teacheth, that: *In principio creauit Deus* *Gen. 1.*

Psal.191. *Deus cælum & terram.* In the beginninge God created heauen and earth, and that therfore the worlde had a beginninge. And yt teacheth, also that yt shall haue an ende. For *cælum & terra transibunt*, heauen and earth shall passe awaie. Of the whiche both, the Prophete saieth: *In principio Domine terram creasti, et opera manuum tuarum sunt cæli: ipsi peribunt, tu autem permanes, &c.* Thowe in the beginning (*O Lorde*) dideſt laie the fundacion of the earthe, and the heauens are the workes of thy hand. They shall perish, but thowe doeſt abide. Of the whiche matter also sainct Peter maketh plain declaracion. Likewise naturall philosophie teacheth, *quod vnum corpus non potest esse simul & semel in diuersis locis*: that one bodie can not be at one time in diuerse places. But faith teacheth vs (as yt ys declared in the last chapiter) that Chrystes bodie ys and maie be in diuerse places. Naturall philosophie teacheth, that *duo corpora non possunt simul esse in vno & eodem loco*. Two bodies can not be together in one place. Yet the Scripture teacheth (as ye haue heard the holie learned Fathers vnderstand them) that Chrystes bodie entred in through the doore, and so ther were two bodies at one time in one place.

Nowe therfore forasmoch as these two, that ys, that the bodie of Chryste ys in diuerse places, and that the bodie of Chryste and the doore that he entred through were in one place, be the workes of God, let vs in the consideracion of them, forgett naturall philosophie, and remembre faith. That these appertein to faith yt ys proued by a nombre of the holie Fathers, and both these be acknowledged of them to be miraculouse workes of Chryste aboue nature. And as these workes were verilie doen by Chryste: So ys the other mencioned in the chapiter before doen by Chryste.

Wherfore (chrystian reader) weigh well what in these two chapiters ys saied, howe many holie and learned Fathers be alleaged, howe plainlie they testifie the matter, and haue regarde to them, staie thy self by them, and be not caried awaie with them that haue nothing to confirme their doctrine but naturall philosophie. For as touching the matter spoken of in this chapiter let the Aduersarie bring anie one sufficient Authour, that shall by expresse woordes teache the contrarie, and I will ioin with him.

THE TWELVETH CHAPITER AVNSWERETH *certain obiections that seme to impugne the catholique doctrine of this matter.*

Nothing so true but heresie maie impugne yt Deut.6.

THere ys nothing so true in all our holie faith, but some heresie maie be lownde to against saie yt, and argumētes deuised to impugne yt. Yt ys a most a certen trueth, that ther ys but one God the scripture saieng: *Deus noster Deus vnus est.* Owre God ys one God. Yet ther were that taught that ther were two Gods, as *Apelles*, and *Manicheus*. Who taught that ther was a good God, and an euell. And for the maintenaunce of this their heresie, had their argumētes whiche apparantlie confirmed their sainges.

Heresies against God, and euerie person in the trinitie

Yt ys a verie treuth that Chryst ys both God and man, and yet ther were that saied he was not God, as *Ebion* and *Cerynthus*, and ther were that saied he was no man, as *Eutyches*, and *Dioscorus*. Yt ys a certen trueth, that God the Sonne ys God coequall, and consubstanciall to the Father, yet *Arius* saied that he was a creature not equall to the Father in deitie, power or maiestie. Yt ys an infallible trueth that the holie Goste ys God, yet *Macedonius* taught

that he

A that he was a creature. Yt ys a certen trueth that Chryſte ſuffred death for vs: yet ther were that ſaied that yt was Symon *Cyrinenſis*, of whome ther ys mencion made in the Goſpell, that he bare Chryſtes croſſe.

Theſe and an innumerable ſorte mo haue all apparant argumentes, to make a cowntenance, that their doctrines be true, and do intermingle in dede ſome trueth with their falſhead as ſainct Auguſtine ſaieth: *Nulla porrò doctrina falſa, quæ non aliqua vera intermiſceat.* Ther ys no falſe doctrine, that dothe not intermingle ſome treuth, therbie the better to vtter their hereſie. *Auguſt ho. All falſe doctrine hath ſome treuth admixed.*

So of this matter of the preſence of Chryſte in heauen and in the Sacrament, apparant argumentes be made by other Aduerſaries to deceaue the people, which well weighed and examined, haue no force nor weight, to proue that they intended.

As for this Aduerſarie the Proclamer (as yt ys ſaied) made no argumente in his matter, for that he wolde haue the people receaue but his onelie bare proclamacion, wherfore to him the aunſwere ys ſoen made.

But his great maſter *Oecolampadius*, heapeth vppe in dede a great nombre
B of Scriptures by quotacion onely, which (he ſaieth) he ſhall not nede to alleage at large by cauſe yt ys an article of our faithe, that Chryſte ſitteth at the right hande of the Father. Of the which ſcriptures I will alleadge ſome, that the reader maie both knowe them, and alſo perceaue that they be not againſt the doctrine of Chryſtes Churche as touching the reall preſence of Chryſtes bodie and blood in the bleſſed Sacrament. *Scriptures alleaged againſt the preſence by Oecolamp.*

In ſaincte Iohn his goſpell we finde written thus: *Ieſus knowinge that this houre was comed, that he shoulde go oute of this worlde to the Father &c.* And in an other place thus: *A litle while (ſaieth Chryſte) and ye shall not ſee me, and a litle while and ye shall ſee me. For I go to the Father.* And in the ſame place: *I went furth from the Father, and came into the worlde, again I leaue the worlde, and go to the Father.* Again in an other place: *And nowe I am not in the worlde, and theſe be in the worlde and I come to thee.* And in the Actes of the Apoſtles: *This Ieſus that ys taken from yow into heauen shall ſo come as ye haue ſeen him going into heauen.* *Ioan.13.* *Ibid.16.* *Ibid.* *Act.1.*

C Theſe and all other like ſcriptures that teache vs of Chryſtes going to his Father, of his exaltacion aboue all poures, and ſoche other, we reuerence the we accept them, we beleue them, we embrace them. For they teache vs that, which we doo confeſſe, that Chryſte ys God, that he ys aſcended, that he ys in glorie, But when we confeſſe this, and beleue this, doth this take awaie this treuth, that Chryſte ys verilie preſent in the Sacrament? No in deed. For that ſtandeth ſtill as an vntouched truthe, neither impugning the other, neither impugned of the other. And therfore we confeſſe both to be true. For he that ſaied: *Vado ad Patrem, I go to the Father:* ſaied alſo. *Hoc eſt corpus meum. Hoc facite. This ys my bodie. This do ye.* Wherbie he bothe conſecrated his bodie (for as Chryſoſtome ſaieth, *Qui enim dixit Hoc eſt corpus meum, & rem ſimul cum verbo confecit.* He that ſaied, *This ys my bodie*, made the thing together with the woord) and alſo gaue authoritie to his preiſtes to do the like. Whiche thing *Luther* denieth not. *Phil.2.* *Article of the Aſcenſion impugneth not Chryſtes preſence in the Sacr.* *Chryſ.ome. 51.in Mat.*

Then foraſmoche as Chryſte willed that this myſterie ſhall be continued,
D frequented, and vſed vntill his comminge, in the whiche myſterie by his power, ys his bodie, we maie not thinke anie contrarietie or repugnaunce in his woordes, but beleue that as he ys the verie truthe: So ys yt all treu that he hath ſpoken. And as he ys allmightie: So ys he able to performe, and make good that he hath ſaied. And therfore aught we to

we to beleue both that he ys in heauē, and alſo in the Sacrament, foraſmoch E
as by his woorde, we learn his preſence in bothe.

Exāples of manie thinges doen by our Sauiour Chryſt aboue and contrarie to nature.

Yf this our Sauiour Chryſte, wher naturall knowledge ſaieth, *Omne graue apperit deorſum*, euerie heauie thinge ys inclined downward, coulde yet by his power make the earthlie bodie of Peter, whiche was a mere naturall bodie, and therfore heauie, contrarie to his nature to walke vpon the ſea, and when yt pleaſed him to leaue him to his nature to ſuffer him to ſinke, and beginne to drowne: can not he at his owne pleaſure make that bleſſed bodie of his, which ys ſo excellentlie conceaued and born, and therwith vnited to the Godhead in vnitie of perſon, that although yt be a naturall bodie, yet yt doth ſurmounte, and ys aboue all nature, and naturall bodies: can not he, I ſaie, at his pleaſure demiſe, lett downe, or abaſe that his bodie to the ſtate and condicion of a verie naturall bodie? and again at his pleaſure exalte and magnifie the ſame aboue the ſtate of a naturall bodie?

Matt. 4. He did faſt fortie daies and fortie nightes and eate no meat, whiche F
was aboue naturall ordre: In the ende of that faſt he was hungrie, and therin he ſubiected him ſelf to naturall ordre.

Ibid. 17. He was transfigured in the Mounte where, as yt pleaſed him, he ſhewed his power, and made his face to ſhine as bright as the Sunne, and his garmentes white as ſnowe, whiche was aboue the ſtate of a bare naturall man.

Ioan. 4. An other time he was wearie of his iourneie, whiche was agreable to the nature of man.

Ibid. 18. Ibid. 19. Mat. 27. The Iewes came to apprehend him, and with the voice of his mouthe he threw them all to the grownde: Again he abaſed him ſelf, and ſuffred him ſelf not onelie to be taken of them, whom he had ſo eaſilie ouerthrowē, but alſo to be buffited, and to be ſcourged, and finallie to be crucified. What ſhall I ſtand in the reherſall of theſe thinges, whiche be ſo plentifull in the Goſpell? Therfore to conclude I will ſaie with Cyrille, we maie not thinke of the bodie of Chryſte, as of the bodie of a bare naturall man: but we muſt thinke of that bodie, as of the bodie of the Sonne of God. G
Whiche for that yt ys ſo, yt paſſeth by infinitie degrees the ſtate and condicion of one of our bodies.

Wherfore methinke the Aduerſaries be to ſtreict, yea and cruell to the bodie of Chryſte, that wher, for cauſes aboue ſaied, yt ys ſo excellent a bodie, and yet for our ſakes he made himſelf obedient to death euen to the death of the croſſe, they will for all this excellencie, geue vnto yt no more prerogatiue, nor preuilege, then they will do to an other bodie, whiche ys an iniurie to that bleſſed bodie. I wiſh that the Aduerſaries ſhould not onelie after the counſell of Cyrille thinke that yt ys the bodie of the Sonne of God, and leaue yt as a naturall bodie ioined to the Godhead: but alſo conſider the ſingular prerogatiues that yt hathe by the ſame coniunction to the Godhead. And then ſhall they ſee howe that bodie maie, aboue the comon condicion of other bodies, through the power of the Godhead, be in ſundrie places.

Cyrill. in 6. Ioā ca. 14. Although yt be not apperteining to the bodie of a man to geue life: yet H
Cyrill ſaieth that the bodie of Chryſte, for that yt ys ioined to that whiche ys life, yt geueth life. Thus he ſpeaketh yt: *Quoniā Saluatoris caro Verbo Dei, quod naturaliter vita eſt, coniūcta, vinifica effecta eſt, quādo eā comedimus tunc vitā habemus in nobis, illi coniūcti, quæ vita effecta eſt.* Bicauſe the fleſh of our ſauiour ioined to the Sonne

A Sonne of God, whiche ys naturallie life, ys made able to geue life: when we eate that fleſh, then haue we life in vs, being ioined to that fleſh, whiche ys made life.

See this great prerogatiue that Cyrill geueth to the fleſhe of Chryſte, for that yt ys ioined to the Godhead. Yf yt haue prerogatiue to geue life to them that receaue yt: can not God geue a leſſe prerogatiue to yt to be in diuerſe places? *Obiection.*

Perchaunce yt maie be ſaied to me, that God can thus do: but we finde not that he doth yt.

To the former parte of this obiection I ſaie, that yf the Aduerſaries thought that God coulde do yt, then the Proclamer was to blame, to ſpeake of Chryſtes being in a thouſand places or mo, as therbie to ſignifie an impoſſibilitie. Again *Oecolampadius* wolde not laboure to bringe in ſo manie inconueniences vpon yt, yf yt appeared poſſible to him. *Anſwer.*

To the ſecond parte I ſaie, that yt ys ſufficientlie ſhewed allreadie, that
B Chryſt cauſed his bodie to be in diuerſe places at one time, and that the holie Fathers of Chryſtes Churche, yea and that a good nombre teach, ſome of them that he ys both in heauen with his Father, and alſo in earth in the Sacrament: ſome that he ys in manie places, as yt ys declared in the tenth chapiter.

And thus although the ſcriptures alleaged by *Oecolampadius* ſeem, yf a man will onelie lean to naturall philoſophie, to be againſt the faith, that the catholique Churche teacheth: yet when thoſe ſcriptures be compared to other ſcriptures, and the Fathers well weighed and vnderſtanded: and the omnipotencie of God conſidered, and the excellencie of the bodie of Chryſte remembred, yt ſhall be perceaued that the Scriptures be not againſt vs, neither we againſt them. For they ſaie that Chryſte ys in heauen and ſo ſaie we: and yet neuertheleſſe we ſaie that he ys in the Sacrament, and ſo ſaie they. Yf the Scriptures, that be alleaged, had ſaied that Chryſt ys in heauen onelie, and can be in no other place, then the Aduerſarie might haue triumphed. But ſaing that he ys in heauen, without anie excluſiues
C or exceptiues, ther ys no deniall implied in that his being, to a chryſtian man, but that he maie be beleued, to be alſo in the Sacrament. And this, I truſt, maie ſuffice to aunſwer all the Scriptures that be, or can be produced of the being of Chryſte in heauen, as therby to exclude and denie his preſence in the Sacrament.

Ther ys made an other obiection oute of ſaincte Auguſtine, who writeth thus: *Cauendum eſt, ne ita Diuinitatem aſtruamus hominis, vt veritatem auferamus corporis. Non eſt autem conſequens, vt quod in Deo eſt, ita ſit vbique vt Deus.* We muſt beware that we do not ſo affirme the deitie of man, that we take awaie the veritie of the bodie. For yt ys no conſequent, that that which ys in God, ſhoulde ſo be euery wher as God ys. Again in the ſame place. *Ieſus vbique per id quod Deus eſt: in cœlo autem per id quod homo.* Ieſus by that that he ys God, ys euery where: by that that he ys man, he ys in heauen. *Auguſt. ad Dardanum.*

For aunſwere to theſe places of Sainct Auguſtin firſt vnderſtand that
D one *Dardanus* wrote to Sainct Auguſtine to diſſolue this queſtion: whether Chryſtes manhead, for that yt was vnited to the Godheade in vnitie of perſon, was euerie whear as his Godhead ys. For aunſwere to whiche queſtion, emong other thinges S. Auguſtin wrote the propoſitions, which *Oecolampadius* alleageth againſt Chryſtes being in the Sacrament, and in heauen, for that by his iudgement, his bodie can not be in two places at one time. *S. Auguſtin his place to Dardan. declared.*

Wherfore firſte I wiſh yow to note, that S. Auguſtin in that epiſtle not ſpeaking of the Sacrament, the ſentences alleaged make not againſt the matter.

And although thys might ſuffice: yet for the better vnderſtanding of the matter, more ſhall be ſaied. Wherfore that a thing maie be at one time in manie places, vnderſtand that yt maie be twoo waies. The one ys by nature, the other by gifte. By nature to be in manie or all places at one time, yt apperteineth onelie to God, who by hys immenſitie ys euery where, ſo that ther ys no place in heauen, in hel, in earth, or in the waters, in the which God ys not. And therfore he ſaieth. *Ego cœlum & terram impleo.* I fill bothe heauen and earth. And again: *Cœlum mihi ſedes eſt, terra autem ſcabellum pedum meorum.* Heauen ys my ſeat, and the earth ys my foote ſtoole. After this ſorte, that ys, by nature, no creature can be in all places, but onelie God. Wherfore *Didymus* by this did well make his argument to proue the holie Goſte to be God, bicauſe of hys owne nature he ys euery wher, and ſo can no creature be.

One thing in manie places at one time two waies. Hiere. 23. Eſai. 66.

Didym. de Spiritu S.

The other waie that a thing maie be in manie places, not by nature, but by the gifte of God maie be in man. For nothing being vnpoſsible to God, yt ys then poſsible to him, to geue hys gifte to hys creature, that yt maie be in manie and diuerſe places at once, which maner of being ys in the Manhead of Chryſt, which manhead hath yt not of the own nature to be in manie places at one time, but by the gifte of the Godhead. And therfore the argument of *Oecolampadius* ys nothing woorth. And yt ſemeth to me he did not vnderſtand this difference of being in manie places at once, when he argued, that yf Chryſte coulde be in manie places at one time, by the like he might be in al places, ād ſo ſhould a creature become God, whiche ſomtime was no God, whiche ys a great abſurditie.

By this argumente yf yt were good, yt mighte be proued that Chryſtes fleſh ys not quickning or geuing life, bicauſe yt apperteineth to God alone to geue life. And ſo ſhoulde Chryſtes ſaieng be vntrue wher he ſaieth: *Qui manducat meam carnem & bibit meum ſanguinem, habet vitam æternam.* He that eateth my fleſh, and drinketh my bloode hath euerlaſting life. And Cyrille ſaieth, as ye haue heard, that the fleſh of Chryſte being made the fleſh of the Godhead, whiche ys life, ys made alſo able to geue life.

Ioan. 6. Cyril. in 6. Ioan. ca. 14

But this ys verie true that the fleſh of Chryſte ys able to geue life. Whiche thing ys aſwell onely perteining to God to do yt by nature, and of himſelf, as yt ys to be in manie or all places. And yet Chryſtes fleſh hauing this powre to geue life ys not for all that, when yt ys conſidered in yt ſelf, thought that yt ys God, for yt hath yt not of yt ſelf, but by the power of the Godhead, wherunto yt ys ioined in vnitie of Perſon. No more ys the bodie of Chryſte thought to be a God, bicauſe yt maie be in manie places at one time, bicauſe yt ys not ſo of the owne nature, but by the power of the Godhead.

And this difference yt to be obſerued in all thinges that be geuen of God to creatures, wherfore when Chryſt ſaied: *Nemo bonus, niſi vnus, Deus.* No man ys good but God alone. Yt ys not therfore to be thought that euerie creature that ys good, ys furth with alſo God, for then all the creatures of God be Gods, for they be all good, as the Scripture ſaeth: *Vidit Deus cuncta, quæ fecerat, & erant valdè bona.* God ſawe all thinges that he had made, and they were verie good: but yt ys to be conſidered that that, that ys good of yt ſelf ys God, and ſo ther ys none good but God alone. All creatures are good by participacion of the goodneſſe of God, and therfor though they be

God alone good by nature, creatures by participacion. Gen. 1.

good:

A good, yet be they no Gods. And by this ye maie perceaue that the Church dothe according to the aduertisement of saincte Augustine. For yt dothe not so deifie the manhead of Chryste, that yt thinketh yt of the owne nature able to be in manie places, for then shoulde yt take awaie the veritie of the flesh or bodie of Chryste. But as touching that nature in yt self yt ys acknowledged to be in one place in heauen, but as touching the power of the godhead whervnto yt ys annexed, with the consideracion of the ordinaunce of the Sacrament, in the whiche ys appointed also the presence of the same bodie, yt ys beleued, that the same one bodie ys in diuerse and manie places at one time.

Vnto all this for the perceauing of a more difference betwene the nature of the God head, and the nature of the manhead in Chryste, Note that the nature of the Godhead of yt self ys so in euery place, that yt hath nor possibilitie to be oute of anie place. The nature of the manhead of Chryste though by the power of the Godhead yt ys and B maie be in diuerse places at one time: yet yt hath allwaies a possibilitie to be but in one place alone, and maie so be and ys. By this also we maie see that ther ys moche difference betwene the Godhead, and manhead, wherby we maie euely, and clearlie perceaue, that though Chrystes bodie be in manie places, yet we cofesse yt not to be the Godheade, but acknowledge yt to be the flesh of the Sonne of God, and one of the natures of the person of Chryste, and therfore an excellent bodie, and woorthie moche honour and estimacion. And thus moche for aunswer and vnderstanding of saincte Austen in that epistle to *Dardanus*.

Godhead of Chryst hath not possibilitie but to be euerie wher, his Manhead hath possibilitie to be som wher.

And other obiection ther ys made oute of the same epistle, whiche doth rather declare the malicious ignorance of the Aduersaries, then make any thing against this trueth here defended. And if we shall here write yt, eue as *Oecolãpadius* did, then shall we also see his subtiltie and craft. Thus yt ys to be fownde in his booke: *Spacia locorũ tolle corporibus, & nusquã erunt. & quia nusquam erũt, nec erũt. Tolle ipsa corpora qualitatibus corporũ, non erit vbi sint, & ideo non alibi quã in cello corpore fatemur Christũ.* Take the spaces of places from bodies, and they C shall no whcare be. And bicause they shall no whear be, they shall not be. Take those bodies from the qualities of bodies, ther shall no place be fownde wher they maie be and therfore we cofesse Chryste in bodie to be no whear ells but in heauẽ. thus *Oecolãpadius*. Ye heare all this alleaged, as the whole wer of S. Augustine, but yt ys not. For *Oecolãpadius* hath wickedlie patched on a cõclusiõ, as though it were saincte Augustines owne woordes, but yt ys not. He hath craftilie peiced yt, to deceaue the simple. For these woordes (*And therfor we confesse Chryste in bodie to be no whear but in heauen*) be the woordes of *Oecolampadius* and not of Saincte Augustin. Soche ys the sincereritie of these men, that they can not maintein ther euell and falle matters, but with crafte and subtiltie.

Augustin. ad Dardã.

Oecolamp. falsifieth S. August. by a subtile addicion.

Nowe to aunswer saincte Augustines owne woordes, they be not spoke of the bodie of Chryste, but they be spoke of naturall bodies vpon the earth, whiche be subiect to earthlie qualities. Glorified bodies soch as Chrystes bodie ys, are deliuered from earthlie qualities. For they are neither hote, nor cold, wett nor drie, wherfore yt maketh nothing for the Aduersaries pourpose D to alleadge saincte Augustine in this place, more then to declare, that blinde malice wolde be saing somwhat, against the trueth, yt careth not what.

Iean. 6.

An other place ys produced owte of saincte Augustine and yt ys this: *Augustin. 30. Tract. in Ioan.*

Sursũ est Dominus, sed eius hic est veritas Domini. Corpus enim Domini in quo vt surrexit in

vno loco esse potest, veritas eius vbique diffusa est. Owre Lorde ys aboue, but hys E
veritie ys also here. The bodie of Chryste wherin he did rise maie be in one place, but his veritie ys diffused euerie wher. Thus farre saincte Augustine. That, that ys before saied doth fullie aunswere this. For we beleue that owre Lorde ys aboue with the Father, and withall we beleue that his Godhead ys euery wher. Yt ys not denied, but declared aboue also, that the bodie of Chryst in whiche he did rise, maie be in one place. So that we dissent not one title from saincte Augustin. *For though the bodie of Christe maie be in one place: yet ye ys not enforced that yt must of necessitie be in one place.* Nowe (gentle Reader) thowe haueste seen the trueth of this matter testified by wittnesses sufficient, thow haueste seen the obiections of the Aduersaries fullie dissolued. I wish thee nowe soche faith as Abraham had, wherbie he was iustified. Who hearing the promisse of God that his seed shoulde be as the starres of heauen, and Sandes of the Sea, *fainted not in faith nor yet considered hys owne bodie, whiche was nowe dead, euen when he was almost an hondreth yeares olde, neither yet that Sara was past childe bearing, he staggered not at that promisse of* F
God through vnbelief, but became strong in faith, and gaue God the praise, being fullie certified, that he whiche had promised was also able to make yt good: that thow likewise knowing by faith whiche thowe haueste learned of the Fathers, as they haue learned the same of the verie woorde of God, that Chrystes blessed bodie ys in the Sacrament, and also in heauen, consider not nowe the naturall ordre of thinges, as Abraham did not, neither of hys owne bodie neither of hys wiues, but become strong in faith, and faint not, neither stagger at the promisse of God through vnbelief. But consider and be fullie certified that Chryste, who hath spoken and saied: *This ys my bodie*, ys able to make yt good. And he that against the ordre of nature began ths life of man, for that he was born of a virgen, and against the same ordre without enforcement gaue vppe his owne soule, and died at his owne pleasure, and that crieng with a great voice, and likewise contrarie to the same nature rose from death the third daie, passing through the stone, for that hys monument was fast closed: and the eight daie after (as yt ys testified) passed through the doores into his disciples: and finallie ending hys a boade vpon earth besides nature ascended into heauen, that he appointing hys bodie to be here in the Sacrament, and in heauen also, ys so to be beleued, though naturall ordre repeine. For seing he hath so appointed, yt ys so in verie dede. G

Naturall ordre had no place in manie of Chrystes doinges.

THE THIRTENHT CHAPITER BEGINNETH THE *exposition of an other text in the sixt of S. Iohn.*

I Will nowe leaue this matter of Chrystes being in manie places as sufficientlie treacted of and proued, and return to the sixt chapiter of S. Iohn, and entre the exposition of the text that ensewing, whiche ys this: *Dixit ergo eis Iesus, Amen Amen dico vobis, nisi manducaueritis carnem filij hominis, & biberitis eius sanguinem, non habebitis vitam in vobis.* Iesus therfor saied vnto them: Verilie, Verilie I saie vn- *Ioan.6.* H
to yowe, except ye eate the flesh of the Sonne of man, and drinke hys blood ye shall haue no life in yowe.

Wheras the Iews through vnbelief, thought yt an vnpossible thing for Christ to geue his flesh to be eaten, Chryst here aunswering thē, declareth yt to be

possible

A possible, and necessarie to be doen, yea and so necessarie, that except we eate his flesh and drinke his bloode, we shal not haue life. For as man concerning his naturall life must haue two thinges necessarie to life; that ys, birth to beginne and entre life, and then foode to nouriſh and maintein the same, with out the whiche yt can not be continued: So as concerning the spirituall life man must haue accordinglie his birth and foode: birth to be born and entre into that life, whiche birth ys baptisme, whiche ys of soche necessitie, that as he speaketh heare of the necessitie of the foode, so speaketh he of the necessitie of this birthe saing to *Nicodemus: Amen, Amen dico tibi, nisi quis renatus fuerit ex aqua et Spiritu sancto non potest introire in regnū Dei.* Verilie, verilie, I saie vnto thee: Except a man be born again of water, and the holie Goſt he can not entre into the kingdom of God. Nowe when man by Baptisme ys born in to the spirituall life, and hath begon yt, he must nedes haue foode to sustein the same, or ells he shall not continewe life, whiche foode ys the bodie, and blood of Chryste, a foode by Chryste himself appointed, whiche yf we take not, we can not liue. And therfore he saieth: Except ye B eate the flesh of the Sonne of man, and drinke hys bloode, ye shall not haue life in yowe. *Ioan. 3.*

Hitherto the Aduersarie will agree with me, expownding all that ys saied in his sense of spirituall eating, and drinking of the flesh and blood of Chryste, with whō I will thus farre agree also, that soche as be of mature age, and haue atteigned to the yeares of discrecion, except they eate the flesh of Chryst, and drinke hys bloode spirituallie they shall not liue. For the corporall eating withoute the spirituall eating, ys not auailable. But both these together nouriſhe life in man, and make him lustie and stronge in God. But that this texte extendeth not the necessitie therin mencioned, to the corporall eating and drinking of Chrystes flesh and blood also, which thys Aduersarie affirmeth, that ys vntrue. He wolde haue no other receauing of Chryste, but the spirituall receauing: bicause he wolde haue no other presence but the spirituall presence, but that this texte speaketh also of the corporall eating and receauing of the reall and substanciall bodie of C Chryste in the Sacrament, the connexion and dependence of the Scriptures do proue. *Corporall eating with out the spiritual eating auaileth not.*

For the first sainge of Chryste, whiche we haue allready expownded, (*that the bread whiche he wolde geue, ys hys flesh, &c.* speaketh of Chrystes naturall flesh to be geuen in the Sacrament, as ys allready declared, and sufficientlie proued. And this texte speaketh of the same flesh, as the connexion well proueth. Wherfore Chryste here speaketh also of the corporall eatinge of hys flesh in the Sacrament. The necessitie of whiche eating ys soche, that yf we contemne that eating of yt, being (as ys saied) of mature age, and discrecion, we shall not haue life.

But that yt maie appeare, that the Church through oute all ages, hath euē thus vnderstanded this texte, as I do, I will conuerte me to the ordre that I haue prescribed to my self, to heare the great auncient men, and learned Fathers of both sides of Chrystes Parliament house, both of the greke D and of the latin Churche. And although yt might suffice, for the vnderstanding of all that ys here spoken of the Sacrament, for thatthey vnderstoode the first text of the same, to proue that therfore the rest whiche apperteineth to the same matter, must be euen so vnderstanded: Yet for the full satisfieng of the humble spirited reader, and the like confutacion of the arrogaunt, I will not refuse the paines to asscribe their

iudgementes, both of this text, and of the reſt that folowe.

Cyprian. ſerm. de oratione. Do.

The firſt of this companie that ſhall be brought furth to wittneſſe, ys ſainct Cyprian, who alleaging this ſame text doth declare howe he vnderſtandeth yt, ſaing thus: *Quando ergo dicit in æternum viuere, ſi quis ederit de eius pane: vt manifeſtum eſt, eos viuere, qui corpus eius attingunt, & Euchariſtiam iure communicationis accipiunt: ita contrà timendum eſt, & orandum ne dum quis abſtentus ſeparatur à corpore Chriſti, procul remaneat à ſalute, comminante illo & dicente: Niſi ederitis carnem filij hominis, & biberitis ſanguinem eius, non habebitis vitam in vobis. Et ideò panem noſtrum, id eſt, Chriſtum dari nobis quotidie petimus, vt qui in Chriſto manemus, & viuimus, à ſanctificatione, & corpore eius non recedamus.* Therfore when he ſaieth *him to liue for euer, whoſoeuer ſhall eate of his breade*: As yt ys manifeſt that they do liue, whiche do touche this bodie and according to the right of partaking do receaue the Sacrament: Euen ſo contrarie wiſe yt ys to be feared and praied for, leſt while any man being accurſed, ys ſeparated frō the bodie of Chryſt, he maie abide and remain farre from health, he threatninge, and ſainge: *Except ye eate the fleſh of the Sonne of man, and drinke his bloode, ye ſhall haue no life in yowe.* And therfore we dailie deſire our bread, *that ys to ſaie, Chryſte*, to be geuen to vs, that we whiche do abide and liue in Chryſte, maie not departe from his ſanctification and bodie. Thus moche S. Cyprian.

In which ſainge firſt he manifeſtlie ſheweth that this text ys to be vnderſtanded of the Sacrament. For by expreſſe woordes he ſaieth, that they haue life, whiche by right of partaking do receaue the Euchariſt, or Sacrament (as I terme yt) for that the engliſh toung hath none apter terme for yt. And all men vſe the woord (*Sacrament*) to that ſignification in comon ſpeache. And as we do oftentimes by this tearm (*the Sacrament*) vnderſtand both the Sacrament, and the thing ſignified by the Sacrament: So dothe ſainct Cyprian likewiſe in this place vnderſtand and meen both. For as when he had ſaied, that we ſhall haue life by partaking of the Sacrament. Euen ſo ſaieth he, yt ys to be feared, that when we be ſeparated from the bodie of Chryſte, that then we ſhall be farre frō health. Wherby yt ys plain that he ſpeaketh not onelie of the Sacrament, as of the ſacramentall ſignes: but he ſpeaketh raither of the Sacrament, as of the thinge ſignified and conteined in and vnder the ſacramentall ſignes, whiche by expreſſe woordes he calleth *the bodie of Chryſte.*

Cyprian. li. 3. Epiſt. 15

Euchariſt. called the holie bodie of our Lord by S. Cyprian.

But that ye maie the better creditte the matter, not for my ſaing, but for his, ye ſhall heare him expownde him ſelf, that by this woorde, *Euchariſtia*, he meneth the bodie of Chryſte, *Illi contra euangelij legē, veſtrā quoq; honorificā petitionem, ante actam pœnitentiam, ante exomologeſin grauiſſimi atque extremi delicti factam, ante manum ab Epiſcopo & Clero in pœnitentiam impoſitam, offerre pro illis, & Euchariſtiam dare, id eſt, ſanctum Domini corpus prophanare audent.* They againſt the lawe of the goſpell, and alſo your honorable peticiō, before the penaunce was doē, before the cōfeſſiō of the moſt greuouſe, and extreme fawte made, before the hand was put on by the Biſhoppe, and the cleargie vnto penannce, dare offer for them and geue the Sacrament, that ys, *to prophane the holie bodie of our Lorde.* Thus Ciprian. In theſe woordes he plainly interpreteth him ſelf, and ſheweth that he taketh this woorde. *Euchariſtia*, for the bodie of Chryſte, and therwithall teacheth the reall preſence of Chryſtes bodie to be in the Sacrament. for yf yt be not in the Sacrament, yt can not by receauinge of the Sacrament be prophaned.

This then being preceaued, that ſainct Ciprian vnderſtandeth this texte of the Sacrament, I will alſo call one of the greke churche, to geue vs knowledge

ledge howe he expowndeth the same, who shalbe Theophilacte, thus he
A writeth: *Iudæi cùm audiuiſſent de eſu carnis illius diſcredunt. Ideò & verbum incredulitatis dicunt, quomodò. Nam quando cogitationes incredulitatis ingrediuntur animam, ingreditur ſimul quomodò. Propterea ipſe volens oſtendere quòd non ſit impoſsibile, ſed etiam valde neceſſarium, & non poteſt haberi vita niſi eius carnem comedamus &c. Oportet igitur nos cùm audiuerimus: Niſi comederitis carnem filij hominis, non habebitis vitam: in ſumptionibus diuinorum myſteriorum indubitatam retinere fidem, & non quærere, quo pacto?* The Iewes, when they had hearde of the eatinge of Chryſtes fleſh, they do not beleue. And therfor they saie the woorde of vnbeleif *Howe*. For when the thoughtes of incredulitie do entre the ſoule, ther entreth withall *Howe*. Therfore he willing to shewe that yt was not imposſible, but euen very neceſſarie, and that other wiſe life can not be had, except we eate his fleſh &c. Therfore we muſt when we heare: *Except ye eate the flesh of the Sonne of man ye shall haue no life:* in the receauinge the *Diuine* miſteries retein an vndoubted faith and not aske, *Howe or bywhat mean*. Thus moche Theophilacte.

Theophilact. in. 6. Ioan.

Howe, the woorde of incredulitie.

Capite 7.

Marke that he wolde, when we heare this texte: *Except ye eate the flesh &c.*
B we ſhoulde haue an vndoubted faith. what vndoubted faith he meneth, he opened in his saing alleaged for the text before declared, wher he saied that the bread whiche Chryſt wolde geue, ys not a figure of his fleſh, but his verie fleſh. For *the bread* (saieth he) *yt transformed into the flesh of oure Lorde*. This ys that vndoubted faithe, whiche Theophilacte wolde that we ſhoulde haue, when we heare theſe woordes, *Except ye eate the fleſh &c.* to beleue that in the Sacrament, we muſt eate the fleſh of Chryſte, or ells we ſhall not haue life Neuertheleſſe this neceſsitie ys not ſoche, that all that doo not receaue the holie Sacrament actuallie, ſhall not haue life: but all that do not in acte or pourpoſe beinge of age agreable, or doo contemne the receipte of yt actuallie, they ſhall not haue life. But ſoche as be of mature age, and doe of good deuocion pourpoſe to receaue it, though they do not receaue yt actuallie, yet hauing a godlie faith, and not contemning the thing, they ſhall by Gods mercie haue life. As Baptiſme ys a ſacrament of great neceſsitie, yet al that haue obteined life (*I meen life euerlaſting*) were not baptiſed in water
C according to Chryſtes lawe, but ſome in bloode, and all in pourpoſe, none of them at the leaſt contemning the Sacramēt, and therfore being ſo newe born again they haue entred into the kingdom of God. But he that ys not born a newe, neither actuallie, nor in pourpoſe, he ſhall not entre into the kingdom of God.

Moche goodlie matter offreth yt ſelf here, and diuerſe other authours ther be of the auncient time, whoſe expoſitions be right plain in this matter. Wherby the diligent Reader maie perceaue that the Aduerſaries haue not dealt ſincerelie, whiche wolde go aboute to putte furth ſoche a falſe doctrine, and therwith ſo feircelie reproue other men for wreſting of the ſcriptures, when they them ſelues moſt ſhamefullie wreſt them, plaing the parte of an euell man, who will allwaies be accuſing other men, and charging them with fautes, bicauſe he will ſeeme to be in no faute, but incupable, when he ys moſt viciouſe, and moſt woorthie reprehenſion.

THE FOVRTENTH CHAPITER EXPOVNDETH the ſame texte by ſaincte Auguſtine, and Cyrill.

OF eche ſide of Chryſtes Parliament howſe, ye haue heard teſtimonie, howe yt was ther determined and enacted, that this text ſhould be vnderſtanded of Chryſtes verie bodie and bloode. We will yet proceade to heare ſome mo of the ſame houſe, of the which ſaincte Auguſtine ſhall be firſt. Who vpon the ſame texte ſaieth thus, ſpeaking to the Iewes: *Quomodò quidem detur, & quisnam modus ſit manducandi iſtum panem ignoratis. Veruntamen niſi manducaueritis carnem filij hominis, et biberitis eius ſanguinem, non habebitis vitam in vobis. Hæc non cadaueribus, ſed viuentibus loquebatur.* Howe yt ys geuen, and what ys the maner of the eating of this breade ye do not knowe. Neuertheleſſe except ye eate the fleſh of the Sonne of man, and drinke his bloode ye ſhall haue no life in yowe. This did he ſpeake not to dead Carkaſies, but to liuing men. Thus ſaincte Auguſtine.

Auguſt. tract. 26. in Ioan.

That the Iewes did not knowe the maner of the eating of Chryſtes fleſh in the Sacrament, ſaincte Auguſtine more plainlie, hadling this texte declareth. *Niſi quis manducauerit carnem meam, non habebit vitam æternam. Acceperunt illud ſtultè, carnaliter cogitauerunt, et cogitauerunt quòd præciſurus eſſet Dominus particulas quaſdam de corpore ſuo, et daturus illis.* Except a man eate my fleſh, he ſhall haue no life. They tooke it, ſaieth ſaincte Auguſtine, fooliſhlie, carnallie they thought yt, and they thought that our lorde wolde cutte certen peices from his bodie and geue them. This he.

Auguſtin. in Pſal. 98

Nowe the Iewes thus groſſelie vnderſtanding Chryſte had no pleaſure in Chryſtes doctrine: But yf they had vnderſtanded that he by his diuine and allmightie powre might and wolde geue his fleſh to be eaten verilie in the Sacrament, after an other maner, and not groſſelie, as in that ſorte or maner as he walked and liued vpon the earthe, then the woordes of Chryſte wolde haue ben to them liuelie and pleaſaunte, but they tooke them fooliſhlie (ſaieth ſaincte Auguſtine) and carnallie. So that he vnderſtandeth this ſaing of Chryſte, of the eating of the fleſh of Chryſt in the Sacrament, whiche ys one of the thinges, that we ſeke to proue, foraſmoche as yt hath ben contrarilie taught of the Aduerſaries.

Auguſt. de Doct. Chriſt. li. 3 cap. 16.

But they perchaunce will ſaie, that though ſaincte Auguſtine do vnderſtād this text of the Sacrament, yet he doth not therby teache the reall preſence of Chryſtes bodie in the Sacrament · but raither the contrarie. For alleaging this text in a certain place he ſaieth that yt ys a figuratiue ſpeache. *Si autem flagitium, aut facinus iubere, aut vtilitatem & beneficentiam videtur vetare, figurata locutio eſt. Niſi manducaueritis carnem filij hominis, & biberitis eius ſanguinem, non habebitis vitam in vobis, facinus, vel flagitium videtur iubere: figura ergo eſt, præcipiens paßioni Domini eſſe communicandum, & ſuauiter, atque vtiliter in memoria recondendū, quòd pro nobis caro eius crucifixa & vulnerata fuit.* Yf the ſcripture ſeme to commaū de anie euell dede or great offence, or to forbidde any profitte or well doing, yt ys a figuratiue ſpeache. *Except ye eate the flesh of the Sonne of man, and drinke his bloode, ye shall not haue life in yowe,* Yt ſemeth to commaunde an euell dede or offence, wherfore yt ys a figure, commaunding to communicate the paſſion of Chryſte, and ſwetelie, and profitablie to kepe in memorie, that Chryſtes fleſhe was crucified and wounded for vs.

This ys ſaincte Auguſtines ſaing, who (*as the Aduerſaries ſaie*) plainlie affirmeth that this ſaing of Chryſt: *Except ye eate the flesh &c.* ys a figuratiue ſpeache, whiche ſo being, then the fleſh of Chryſt (*ſaie they*) ys but figuratiuelie eaten in the Sacrament

Tis

A This argument haue the heretikes of our time borowed of *Berengarius* and his diſciples, as alſo they did thereſie yt ſelf, which of a good time laie all ruſtie and vnknowen, vntill the Deuell raiſed vppe theſe his furbyſhers, who haue newlie ſkoured this hereſie, and the argumentes therto apperteininge, and haue ſett them furth to deceaue the people withall. *Sacramentaries doctrine an old hereſie newe ſkoured.*

But as the argument was inuẽted and made by the heretikes of that time, ſo was yt aunſwered and ſolued by the good catholike Fahers at that ſame time. Whoſe aunſwers, and ſolucions be ſoche as they wipe awaie all the ſtrenght that was thought to be in that argument. Among the whiche we will onelie for this preſent bring furthe the aunſwer, whiche was made by *Guitmundus*. who liued in the yeare of our Lorde 1060. and ſolued this argumente thus: *Aït beatus Auguſtinus quòd Dominus videtur facinus, vel flagitium iubere, non quia facinus aut flagitium inheret, iubendo manducari carnem ſuam. Sed videtur (inquit) iubere: illis videlicet, qui putauerunt quòd hoc iubendo, neceſſariò etiam ſe iuberet occidi, & membratim conſcindi, atque ita demũ carnẽ eius crudã, vel coctã mãducari.* *Guitmũd. lib. 2.*

B *Proinde ergo figura eſt (inquit) in hac locutione. Hic iã adgaudet fortaſsis vmbraticus, hic iam obſtrepit. Noli præpoſterè vmbratice, noli præcipitãter gloriari. Cuius rei figura dicatur hic eſſe patiẽter & diligẽter aduerte. Figura ergo eſt (ait Auguſt.) præcipiens. Quid præcipiens? quid figurans? hoc enim figurat quod præcipit. Paſsioni Domini (inquit) cõmunicandũ, et ſuauiter atq; vtiliter in memoria recõdendũ, quòd pro nobis caro eius crucifixa, & vulnerata ſit. Deo gratias. Quicquid igitur illud eſt, quod Auguſtinus hic figurã appellat, (Nam quid figuram dicat, in his eius verbis agnoſci non difficile poteſt) non vtique corporis Domini, ſed crucifixionis eius, & vulnerationis, hoc eſt occiſionis, noſtræque communicationis cum ea, id eſt vt imitemur Chriſtum, & communicemus paſsioni eius compatiendo, manifeſtiſsimè figuram eſſe demonſtrat: Paulo quoque Apoſtolo concordante, qui ait, Quotieſcunque panem hunc manducabitis, & calicem Domini bibetis, mortem Domini annunciabitis donec veniat.* Saincte Auguſtine ſaieth, that owre Lorde ſeemeth to bidde an euel dede, or a great offence, not that he bidding his fleſh to be eaten, did bidde anie euell dede to be doen or great offence, but that he ſemed to bidde, that ys to ſaie, to them whiche thought that he bidding this, did neceſſarelie bidde his fleſh to be ſlain, and to be cutte one membre from an other, and ſo at *Obiectiõ of the Sacramentaries.*

C the laſt his fleſh either rawe or ſodden to be eaten. Therfore (ſaieth he) ther ys a figure in this ſaing. Here nowe peraduenture the ſhadowe man (*meening the heretike*) doth reioice, here nowe he maketh his noiſe. Reioice thow not, ſhadow teacher, oute of ordre, reioice not to haſtilie. Of what thing yt ys ſaied to be a figure patientlie and diligentlie take hede. Yt ys a figure (ſaieth ſaincte Auguſtine) commaundinge, what commaunding? or what figuring? (For yt doth figure that, that yt doth commaund) that we, ſaieth he, ſhoulde partake the paſsion of oure Lorde, and ſwetelie and profitablie kepe in memorie, that his fleſh was crucified and wounded for vs. God bethanked. What ſoeuer yt be then that ſaincte Auguſtine here calleth the figure (for what he doth call the figure in theſe his woordes yt ys not ſo harde to be knowen) *yt ys not the figure of the bodie of our Lorde, but of his crucifieng and wounding*, that ys, *of his death, and of owre communicating with the ſame*, that ys to ſaie, *that we ſhoulde folowe Chryſt, and communicate his* paſsion, ſuffring withe him, that doth he moſt manifeſtlie ſhewe to be a figure, Paule alſo the Apoſtle agreinge with him, who ſaieth, As often as ye ſhall eate this breade, and drin- *Aunſwer.* *Sacrament a figure not of Chryſtes bodie but of his death.*

D ke ths cuppe, ye ſhall ſhewe furthe the death of our Lorde vntil he come. Thus farre Guitmundus.

In this aunſwer (which although yt be long, yet I thought yt neceſſarie to bring yt not truncatelie, but whollie to ſatisfie the Reader) ye maie perceane

that

that this Authour manifestlie proueth that saincte Augustine saieth not that the flesh and blood of Chryste be figuratiuely in the Sacrament (whiche the Aduersarie cheiflie pretendeth and seketh) But saincte Augustine saieth, that this sainge of Chryste (*Except ye eate the flesh of the sonne of man &c.*) ys a figuratiue speache (For the eating and drinking of Chrystes flesh and blood in the Sacrament ys a figure of Chrystes passion and blood shedding for vs) and a signe for the continuance of the thinge in our memorie, and also for the mouing of vs to take our crosses, and to suffer with Chryste.

Whiche thinge yet this Authour both more plainlie, and breiflie dothe sett furth in that that foloweth, sainge: *Quòd si quæramus, quid hic figuram Augustinus dixerit, nihil hic vtique tam congruè videtur occurrere, quam id quod paulo superius Doctor idem iam dixerat, id est celebratio corporis, & sanguinis Domini. Quas ob res stultè, & insipientissimè Berengariani librum de Doctrina Christiana nobis obijciunt, cum cibus altaris Domini, nusquam ibi figura, nusquam ibi signum dicatur. Et quicquid illud sit, quod & signum ibi vel figura dicitur, non vtique figura corporis & sanguinis Domini, sed passionis Domini, & nostræ communicationis cum ea, certissimè demonstratur.* Yf we aske what saincte Augustine here calleth the figure, ther ys nothinge here that ys perceaued so agreable to occurre, as that whiche a litle before the same doctour had nowe saied, *that ys*, the celebracion of the bodie and blood de of our Lorde. For which cause the Berengarians foolislie, and most vnwiselie do obiecte the booke of the chrystian doctrine to vs, seing that the meate of the Altar of our Lorde in no place ther ys called a figure, in no place ther ys called a signe. And what soeuer ther ys called a figure or a signe yt ys most certenlie shewed, not to be a figure of the bodie and blood of our Lorde, but of the passion of our Lorde, and of our communicating with the same. Thus mochc Guitmundus.

Guitmūd. ibidem.

Berengariās foolishlie obiected S. Aug. So do the Sacramentaries now.

I nede not to note here to yowe anie thinge, wher euerie thinge ys so plain, neither after my rude maner to trauaill to saie any more for answering this argument, where the aunswere of this learned man ys so full, that yt hath fullie and perfectelie aunswered the Aduersaries, and that by the same saincte Augustine whom they obiected, and oute of the same booke, oute of the whiche the obiection was taken. Yet raither to confirme the sainge of this learned man, then to open and declare that the hath saied, and that the Aduersarie maie perceaue, that yt was not the minde of saincte Augustine, to make the Sacrament a bare figure voide of the reall presence of Chrystes bodie and bloode, I will assc̄ribe a sainge of the same saincte Augustine, whiche semeth to allude to this his sainge here. This yt ys.

Aug. cont. aduers. legis & Prop. ca. 9

Quamuis horribilius videatur humanam carnem manducare, quàm perimere, & humanum sanguinem potare, quàm fundere: nos tamen mediatorem Dei & hominū hominem Iesum Christum carnem suam nobis manducandam, bibendumque sanguinem dantem, fideli corde, & ore suscipimus. Although yt maie seeme to be more horrible to eate the flesh of man, then to kill a man, and to drinke the bloode of man, then to shedde yt: yet we for all that do receaue the mediator of God and men Iesus Chryste, *geuing vs his flesh to be eaten with a faithfull heart and mouth, and his bloode to be drunken.* Thus saincte Augustine.

Remembre nowe (gentle Reader) the rule of saincte Augustine before geuen for the vnderstanding of the scriptures, and conferre this his sainge, with that other, and ye shall perceaue, that the figuratiue speache, that he speaketh of ther, ys not soche as shoulde take awaie the presence of Chrystes bodie and bloode in the Sacrament, and leaue but a bare figure, a signe, or a token

A a token of that bodie and blood, as the Aduerſarie wolde haue yt. For wher he ſaieth ther, that Chryſt, *willing vs to eate his flesh, and drinke his bloode*, ſemeth to commaunde an euell dede to be doen, and therfore to be a figuratiue ſpeache: here he ſaieth, that though yt ſeme to be an horrible facte, to eate the fleſh of man and drinke his bloode: yet do we with faithfull heart, and mouth eate the fleſh and drinke the bloode of the mediatour of God and man, whiche ys the man Ieſus Chryſte.

Ye ſee that though yt ſeme to be an horrible facte ſo to do: yet ſaincte Auguſtine here maketh not the figuratiue ſpeache ſoche, as to take awaie the reall preſence of the bodie and bloode of Chryſte from the Sacrament: but that we ſhoulde receaue the bodie and blood of Chryſt, and that not onelie with a faithfull heart, whiche ſerueth for the ſpirituall receipt of Chryſtes bodie and blood, but alſo with a faithfull mouthe, whiche argueth a corporall receipt of the bodie of Chryſt, as the Proclamer knoweth right well. And therfor I dare ſaie, this ſaing of ſaincte Auguſtine pincheth him euen by the conſcience. I ſaie then with *Guitmundus*, let not the Aduerſarie triumphe to moche vpon his figuratiue ſpeache, as once I heard maſter Horn do in a ſermon by him made in the Vniuerſitie of Cambridge, wher after the maner of ſoche his likes, he abuſed the figuratiue ſpeache, and placed yt ther wher yt ſhoulde not be placed. For ſaincte Auguſtine did not ſo place this figuratiue ſpeache, as therby to diſplace the bodie and blood of Chryſte frō the Sacramente, whiche we muſt receaue with a faithfull hearte and mouthe: but he placed his figuratiue ſpeache, as *Guitmundus* noted to yow, that ys, in the ſwete and dououte remembrance of Chryſtes death and paſſion, and in the crucifieng, and mortifieng of our fleſh with all his luſt and concupiſcence. Yf then the Aduerſarie be deſierouſe to haue figures in the Sacrament, let him not diuiſe ſoche a figure as neither Chryſte nor his holie membres did acknowlege: but let him take ſoche and in ſoche place as by them be appointed, whiche bicauſe the Aduerſarie ſhall not lacke, let him vnderſtand that ther be manie.

Chryſtes bodie and blood in the Sacr. to be receaued both with heart and mouth

Maſter Horns figuracion.

C This holie Sacrament ys (as ys ſaied) a figure of Chryſtes death and paſſion: yt ys a figure teaching vs, that as Chryſte was crucified for our ſinnes, ſo ſhoulde we crucifie ſinne in our owne bodies. Yt ys a figure of the miſticall bodie of Chryſt, the Churche. The formes of bread and wine, be figures of Chryſtes bodie and blood verilie being vnder the ſame formes. Finallie bicauſe the woordes of Chryſte (*Except ye eate my flesh, and drinke my bloode*) in groſſe vnderſtanding after the ſownde of the letter, as the Iewes did take yt, do importe that we ſhoulde (*as S. Auguſtine ſaieth*) eate his fleſh rawe, ſodden, or roſted by lumpes and peices, as we do fleſh from the ſhambles, after whiche maner we do not, nor maie not eate yt, therfore yt ys a figuratiue ſpeache, that we muſt eate yt, euen the ſame fleſh, and the ſame bloode in ſubſtance, after a ſpirituall maner, that ys vnder the formes of the Sacrament inuiſiblie, and thus yt ys a figure alſo. And bicauſe one thing ys receaued not in his owne forme in ſenſible maner, but in the forme of an other thing, in this reſpecte yt ys figuratiuelie eaten.

The Sacrament ys a figure in diuerſe reſpectes, but not onelie a figure.

D Thus ye perceaue howe the ſainge of Chryſte ys a figuratiue ſpeache, and that by conference with S. Auguſtines own ſainge. Ye ſee alſo that the Sacrament ys a figure of manie thinges, and yet ſo as the reall preſence of Chryſtes bodie ys not taken awaie from the ſame, But ys ſo ther that we muſt (*as S. Auguſtine ſaieth*) receaue yt with owre mouth, whiche can not be but verilie, and reallie.

And

And nowe I leaue this obiection as fullie aunſwered, and turne me to the proceſſe of the matter, noting this to yowe for the ſame, that where yt ys declared, that S. Auguſtine ſaieth that the ſainge of Chryſte ys a figuratiue ſpeache, he vnderſtandeth this alleaged texte of the Sacrament, and of the verie reall preſence of the ſame fleſh and bloode, as the woordes of Chryſte do pourporte, ſpirituallie (as ys before ſaied) vnderſtanded.

Yt were not a litle to be meruailed, that ſo famouſe a man, ſo highlie learned, ſo conſtante in faithe, who, as ye haue alreadie hearde, and more ſhall, hath ſo plainlie, ſo manifeſtlie, withoute all obſcuritie, taught the verie reall preſence of Chryſtes bleſſed bodie and blood in the Sacrament, ſhoulde in this place forgette his faithe, forgette his learninge, leaue his conſtancie, and teache a contrarie doctrine, that Chryſte ſhould be there but as in a figure or ſigne. No, God be praiſed, as he ys a ſtrong piller of Chryſtes Churche: So he will ſtand conſtantlie and ſtronglie in the ſame, and will not be drawen into the companie of the malignaunte Churche, whiche God hateth: but remain in the catholique Churche, whiche God loueth.

S. Auguſtine thus being declared, for the better vnderſtanding of this ſcripture, I will heare one other, who ſhall open vnto vs howe he alſo vnderſtandeth the ſame. This ſhall be Cyrille, whoſe ſainge ys this: *Cyrill in. 15. Ioan.* *Non poterat enim aliter corruptibilis hæc natura corporis ad incorruptibilitatem & vitam traduci, niſi naturalis vitæ corpus ei coniungeretur. Non credis mihi hæc dicenti? Chriſto te obſecro fidē præbe dicenti: Amen amen (inquit) dico vobis, niſi manducaueritis carnem filij hominis, & biberitis ſanguinem eius, non habebitis vitam in vobis. Audis apertè clamantem non habituros nos vitam niſi ſanguinem eius biberimus, & carnem manducauerimus. In vobis ipſis dicit, id eſt, in corpore veſtro. vita autem iure ipſa vitæ caro intelligi poteſt.* The corruptible nature of this bodie, can not otherwiſe be brought to incorruptibilitie and life, excepte the bodie of naturall life ſhould be conioined to yt. Doeſt thowe not beleue me ſaing theſe thinges? I beſeche thee beleue Chryſt ſainge: *The receipt of Chryſtes bodie maketh oure bodies immortall.* *Verilie verilie I ſaie vnto yowe, excepte ye eate the fleſh of the Sonne of man, and drinke his bloode, ye ſhall haue no life in yowe.* Thowe heareſt him plainlie ſainge, that we ſhall not haue life except we drinke his bloode, and eate his fleſh. He ſaieth in your ſelues, that ys, in your bodie. That ſame fleſh of life by right maie be vnderſtanded life.

In this ſaieng Cyrill nedeth no expoſitour, who ſo plainlie teacheth, that this corruptible bodie coulde not atteign to incorruptibilitie and life, except the bodie of naturall life ſhoulde be conioined to yt. what ys the bodie of naturall life he teacheth afterwarde, when he ſaied: *the fleſh of Chryſte maie of right be called life, bicauſe yt ys the fleſh of life,* that ys, *of God*, who ys the verie life of his own nature, by whom all other thinges, in the which he hath putte a liuing ſoule, do liue. But he naturally liueth, that ys, of his owne nature, not by life powred into him, as by him yt ys powred into vs, but of him ſelf. Therfore Cyrill calleth the bodie of Chryſt, the bodie of naturall life, bicauſe yt ys the bodie of God, who ys naturall life. Nowe note that he ſaieth, that this bodie of naturall lif, whiche ys the bodie of Chryſte, muſt be ioined to our corruptible nature, whiche ioining ys not but by the corporall receipt of that bodie, and not by the ſpirituall receipt, whiche ioineth not the bodie of Chryſt to our corruptible nature. Therfore Cyrill proueth by this texte, that of very neceſſitie we muſt receaue the verie fleſh and bloode of Chryſte verilie, and reallie, as that yt maie be ioined to this our corruptible bodie, that yt by the other maie haue life and incorruptibilitie. Wherfor they that take awaie the one and leaue vs but the other, do vs wronge.

Chryſtes fleſh called life, as being the fleſh of God, who ys life.

Chryſtes bodie is ioined to vs by corporall receipt not by ſpirituall.

Heare

Heare therfor what the ſame Cyrill ſaieth in this ſame chapiter: *Non negamus nos recta fide charitateque ſyncera Chriſto ſpiritualiter coniungi, ſed nullam nobis coniunctionis rationem ſecundùm carnem cum illo eſſe, id profectò pernegamus, idque à diuinis ſcripturis, omnino alienum dicimus. Quis enim dubitauit etiam ſic Chriſtum vitem eſſe, nos verò palmites, qui vitam inde nobis acquirimus? Audi Paulum dicentem, quia omnes vnum corpus ſumus in Chriſto, quia etſi multi ſumus, vnum tamen ſumus in eo, omnes enim de vno pane participamus. An fortaſsis putat ignotam nobis myſticæ benedictionis virtutem, quæ cum in nobis fiat, nonne corporaliter quoque facit, communicatione carnis Chriſti, Chriſtum in nobis habitare? Cur enim membra fidelium membra ſunt Chriſti? Neſcitis (inquit) quia mẽbra fidelium, membra ſunt Chriſti? Membra igitur Chriſti, meretricis faciam membra? Abſit.* We do not denie (ſaieth Cyrill) that we, by right faithe, and ſincere charitie, ſpirituallie be conioined to Chryſt, but that we haue no maner of coniunction withe him after the fleſh, that truly we vtterly denie, and ſaie that that ys altogether contrarie to the ſcriptures of God. For who hathe doubted Chryſte euen ſo to be the vine, and vs to be the braunches, whiche from thence gett life. Heare Paule ſaing that we be all one bodie in Chryſt. For although we be manie, yet we be one in him. For all we do partake of one breade. Or peraduenture doth he thinke that the power of the myſticall benediction ys vnknowe vs? the whiche when yt ys doen in vs, dothe yt not make, by the partaking of Chryſtes fleſh, Chryſte corporallie to dwell in vs? Wherfore be the membres of the faithfull, the membres of Chryſt? *knowe ye not* (ſaieth he) *that yowr membres be the membres of Chryſt? ſhall I then make the membres of Chryſt the membres of an Harlotte? God forbidde.* Thus moche Cyrill.

In 15. Ioan. A plain place of S. Cyrill for the proclamer.

We are ioined to Chryſt two waies corporallie ād ſpirituallie.

In the which ſaing, ye perceaue, he teacheth that we be ioined to Chryſt bothe ſpirituallie and corporallie: Spirituallie, by faithe, and charitie: Corporallie by the partakinge of Chryſtes fleſh in the Sacrament, *by the whiche* (as Cyrill ſaieth) *Chryſte abideth in vs corporallie*, by the which ſaing, the doctrine of the Aduerſarie ys quite ouerthrowen, who wolde haue no other receipte of Chryſtes bodie, but a ſpirituall receipt, and deteſteth the corporall receipt. But ye haue heard S. Cyrill earneſtlie denieng yt and conſtantlie affirminge yt to be againſt the ſcriptures, that Chryſt ſhould not be ioined to vs corporallie, which corporall coniunction ys by the partaking of Chryſtes fleſh, not in the myſterie of hys incarnacion (as ſome haue feigned) for thē Chryſt tooke our fleſh, but in the myſterie of the Sacramēt, which Cyrill calleth the *myſtical benediction*, wher we take Chryſtes fleſh.

S. Cyrill denieth that we receaue Chryſts bodie onelie ſpirituallie.

In the incarnaciō Chryſt tooke our fleſh, ād by yt was ioined to vs: in the Sacrament we take Chryſtes fleſh, and be ioined to him. In the incarnaciō he tooke our fleſh, and the miſeries of the ſame, ſinne onelie excepted, in the Sacrament we take hys fleſh, and the merites of the ſame, hys ſingular exaltaciō excepted. In the incarnacion he did take: in the Sacrament he doth geue. Which both, that ys, the taking of our fleſh to him, ād the geuing of his fleſh to vs, Chryſoſtome ſpeaking in the perſon of Chryſte verie well and breiflie declareth, ſaing: *Veſter ego frater eſſe volui, et cōmunicaui carnē propter vos, & ſanguinē. Et per quæ vobis coniunctus ſum, ea rurſus vobis exhibui.* I wolde be yow brother, and for yowe I tooke fleſh and bloode, and by what thinges I was cōioined to yow, thoſe haue I again geuen to yow. Thus Chryſoſtom. And thus ye maie perceaue the falſe doctrine of theſe naughtie men, and ther withe their bolde ſhameleſſnes, that wher the ſaings of the learned fathers ſo clerelie denie their onely ſpirituall maner of the conioining of Chryſte to vs, and auouche the corporall ioining by the ſcriptures, and ſaie that theſe

Chryſt by his incarn. ioined to vs We by the Sacra. ioined to him.

Hom 1. 45. in 6. Ioan.

mens ſainges be againſt the ſcriptures: yet they will peruerſedlie and arrogantlie proceade to maintein their hereſie, and geue no place eitherto the fathers, or to the ſcriptures.

I can not ceaſſe to merueill that they will perſiſt ſo obſtinatelie againſt ſo plain a matter, ſo plainly vttered and taught by this holie and learned Father S. Cyrill. Wherfore, reader, weigh, and conſider well this that ys here ſpoken, and yf thow haueſt ſtand in faith perſeuer, and geue thankes: yf thow haueſt erred, return, and ſeke mercie. Chryſte caſteth none awaie that come to hym.

THE FIFTENTH CHAPITER CONTINVETH *the expoſition of the ſame texte by Leo and Euthymius.*

WHat right holie man Leo, the Pope, who was elected vnto that office, in the yeare of our Lord 443. ſo that he was aboue a thouſand yeares a gone, whoſe vertue and holineſſe was ſoche, that not onely of the Synode of Chalcedon, wher were gathered 630. Byſhoppes, he was highlie commended: but alſo of *Platina*, who wolde ſpeake no more to the comendacion of popes, then trueth wolde beare him. This holie Father ſaieth thus: *Hanc confeſſionem, Dilectiſſimi, toto corde promentes, impia hæreticorum commenta reſpuite, vt ieiunia veſtra, & eleemoſinæ nullius erroris contagio polluantur. Tunc enim & ſacrificij munda eſt oblatio, & miſericordiæ ſancta largitio, quando hi qui iſta dependunt, quid operentur, intelligunt. Nam dicente Domino. Niſi manducaueritis carnem filij hominis, & biberitis eius ſanguinem, non habebitis vitam in vobis. Sic ſancte menſæ communicare debetis, vt nihil prorſus de veritate corporis Chriſti, & ſanguinis ambigatis. Hoc enim ore ſumitur, quod fide creditur, & fruſtra ab illis Amen reſpondetur, à quibus contra id, quod accipitur, diſputatur.* Thys confeſſion, moſt well beloued, vttering furth with all yowr heart, forſake the wicked cōmentes of heretikes, that yowr faſtinges and allmeſſes be not defiled with the contagion of eroure. For then ys bothe the oblacion of the ſacrifice clean, and the geuing of almeſſe holie, when they that doo theſe thinges, vnderſtand what they doe. For when our Lord ſaieth. Except ye eate the fleſh of the ſonne of man, and drink hys bloode, ye ſhall haue no lyfe in yowe. Ye ſhoulde ſo communicate of the holie table, *that ye ſhoulde nothing at all doubte of the veritie of the bodie and bloode of Chryſt. For that ys taken and receaued by mouthe, which ys beleued in faithe.* And in vain ys *Amen* aunſwered of them, of whom, againſt that, that ys receaued, argument ys made. Thus moch Leo.

Leo ſer. 6. de ieiu. ſept menſis.

Aplain plaice of Leo for M. Iuell.

The mouthe receaueth, that faith beleueth.

Who (as ye maie perceaue) ſo certenlie tooke this texte to be vnderſtanded of the Sacrament, and of the verie preſence of Chryſtes bodie in the ſame, that he vſeth yt for an authoritie to prooue the ſame, and ſaieth, that for aſmoche as our Lord did ſaie yt, we ſhoulde nothing at all doubte of the veritie of Chryſtes bodie and bloode.

Wherby this alſo maie be gathered, that hevſing this as an authoritie againſt heretiques, did vſe yt as a ſcripture receaued, and ſo vnderſtāded throughout all the catholique, Church, which I ſaie, he vſed againſt heretikes, not againſt them in the matter of the Sacrament (for ther were no ſoche in thoſe times, but againſt *Eutyches* and hys diſciples, whiche moſt peſtilētlie taught, that the nature of man, which the Sonne of God did take of the virgen, was turned into that nature of God. And ſo deſtroyed the cōiunctiō of the two natures in that one perſō of Chryſt. Againſt the which hereſie this holie mā brought this ſentence of ſcripture, as a ſentence receaued of all men for the veritie of Chryſtes fleſh in the Sacrament, therwith to prooue, that foraſmoche as the verie

Eutiches his hereſie.

verie fleſh of the manhead of Chryſte was in the Sacrament, Chryſte had
A ſtill the verie nature of man in him.

Thus ye maie perceaue, that the truthe of this matter of the Sacrament that ys to ſaie, that Chryſtes verie bodie and blood be reallie in the Sacrament, was in thoſe daies ſo clear withoute doubte and controuerſie, ſo ſubſtanciallie beleued, that yt was reputed eſteemed, and accompted an authoritie ſufficient to confute the hereſie of *Eutyches*, and to defende and maintein the true catholique faithe, that in Chryſte was both the natures of God and man. Now yf the verie fleſh and blood of Chryſt were not trulie, verilie, and reallie in the Sacrament, the matter of the Sacrament, coulde proue nothing againſt this hereſie, bnt raither make with yt. But forſomoche as ther ys the verie fleſh of Chryſte, yt proueth very well, that the verie nature of man ys in Chryſt, directlie againſt the hereſie of *Eutyches*.

Reall preſence ſo certenlie beleued that aũciẽt fathers vſed yt for authoritie in cõfuting of hereſies.

This alone, in my opinion, might ſuffice to reduce men from erroure, conſidering that thys was a trueth thus receaued a thouſand yeares agon, in
B the whiche time we be well aſſured that the Church was withoute errour in this matter, and men ſo zelouſe in the trueth of the catholike faith, that an hereſie did not ſo ſoone appeare and ſhewe yt ſelf, but yt was furthwith impugned, as to the learned yt ys well knowen. But this matter of the Sacrament was neuer yet impugned, of anie catholique writer, that hath liued ſince Chryſt (as the learned alſo do knowe) wherfore yt ought to be taken as an vndoubted trueth.

But omitting to make auy further prooff herof by thys authour, I will, according to my ordre preſcribed, ioin vnto him *Euthymius* a greke authour, who in hys expoſition of this texte geueth vs thus to vnderſtand yt: ſaing: *Niſi comederetis carnem filii hominis, & biberitis eius ſanguinem, non habebitis vitam in vobis. Illi quidem hoc impoſsibile iudicabant, ipſe verò omnino poſſibile oſtendit, neque id tantùm, ſed neceſſarium, quod etiam fecit ad Nicodemum. Addit autem & de ſanguine, ſignificans de pane ac poculo, quæ, vt dictum eſt, daturus erat Diſcipulis in vltima cœna.* Except ye eate the fleſh of the Sonne of man and drinke hys blood, ye ſhall not haue life in yowe. They (*meening the*
C *Iewes*) thought this vnpoſſible: but he (*meening Chryſte*) declared yt alltogether to be poſſible, and not that onelie, but alſo neceſſarie. Whiche thing he alſo did to Nicodemus. He ſpeaketh alſo of hys blood, ſignifieng that he ſpeaketh of the bread and the cuppe, whiche he wolde geue (*as yt ys ſaied*) to his Diſciples in his laſt ſupper. Thus *Euthymius*.

Euth. in 6. Ioan.

I haue thought good in this expoſition firſt to note to yow, that thys authour (notwithſtanding the wicked wreſting of the Aduerſarie) vnderſtandeth thys ſcripture with the other holie Fathers, of the Sacrament. For by plain woordes he ſaieth, that our Sauiour ſpeaketh here of the bread and cuppe, that he wolde geue in the laſt ſupper. And ſignifieng that he forgatt not what he had ſaied in the ſame matter before, referreth himſelf to that, that he had before ſaied, ſaing: *Sicut dictum eſt*, as yt ys allreadie ſaied.

For befote he ſaied that Chryſt ys called bread two waies, that ys, after hys deitie, and after hys humanitie. Therfore after he had ſpoken of the bread whiche ys hys deitie, nowe in thys place he ſpeaketh of the bread whiche ys hys humanitie, of the whiche bread he ſaied not: *whiche I do geue*
D *yowe, but I will geue yowe*: for he wolde geue yt in his laſt ſupper, but when? when he tooke the bread, and after thankes geuen, brake yt, and gaue yt to his Diſciples, ſaing. *Take, eat, This ys my bodie*. And therfor yt ys withoute al ſcruple or doubte, that ſeing Chryſt ſpeaketh here of the bread and

Chryſt called bread two waies.

cuppe, that he wolde geue in his laſt Supper, therfore theſe woordes be ſpo- E
ken of the Sacrament.

Neither maie the Aduerſarie here cauille vpon theſe woordes, bread and wine, that this authour doth meen that in the Sacrament ys nothing but bread and wine, as figurs of the bodie and blood of Chryſt. For ſo farre wide was this from his meening, that he plainlie denieth the ſubſtance of the Sacrament to be a figure, ſigne or token of the bodie and blood of Chryſt, but the verie bodie and blood of Chryſt, as ſhall better and more at large appea re by this ſame authours expoſition vpon the xxvi. of Matthew, in the lviii. chap. of this booke.

Euthimius denieth that, which the Sacramentaries affirme, and affirmeth, that they denie.

So then thys ys firſt certen, that this ſixt chapiter of S. Iohn ys by this authour vnderſtanded of the Sacrament, which ys one thing that ys denied by the Aduerſaries. So likewiſe this authour denieng the ſubſtance of the Sacra ment to be a figure or ſigne of the bodie and blood of Chryſt, but the verie reall and ſubſtanciall bodie and bloode of Chryſt (for yf the ſigne or figure be taken awaie, the verie ſubſtance muſt nedes be in place) the other parte F
that the Aduerſaries denie, ys by this authour affirmed, and what by the Aduerſaries ys affirmed, by this Authour yt ys denied.

Thus (gentle Reader) thow maiſt perceaue the doctrine of the Aduerſaries to be directly contrarie to the doctrine of the holie Fathers. Whiche thing when I conſider in the Proclamer, me ſemeth to ſee before me hym, vpon whom this curſe of God ys fallen: *Wo be vnto them, that call euell good, and good euell, which make darkneſſe light, and light darkeneſſe, which make ſowre ſweet, and ſweet ſowre. Wo be vnto them, that are wiſe in their own ſeight, and thinke them ſelues to haue vnderſtanding.* For the Proclamer and hys compli- *Eſay. 5.*
ces, teaching obedience to the catholique Church to be euell, and diſobedience to the ſame to be good, trueth to be darkneſſe, and falſhead to be light: penitent life to be ſowre, and ſenſuall life to be ſwete, are they not vnder this curſe? Dothe not the Proclamer take the ſeconde curſe vpon hym alſo, thinking himſelf wiſe in hys owne conceat? Dothe not he thinke himſelf wiſe and to haue vnderſtanding, that contemneth all the learned men G
that haue ben this thouſand year? Standeth not he in hys owne conceat, that ſtoutely derideth, ſkoffeth mocketh, and wickedlie abuſeth the learning not of one or two, but of manie, not of ſoche as be obſcure, but of ſoche as be famouſe, and haue ben of the Chryſtian church reputed and eſteemed as learned? And finallie ys not he accurſed that ſaieth hereſie ys trueth, and trueth hereſie? that trueth ys darkneſſe, and hereſie light? hys owne phantaſies truethes, and the truthes of the Fathers phantaſies? that ſaieth yea, when they ſaie naie, and naie, when they ſaie yea. But whether go I. Though grief wolde yet again carie me awaie, I will ſtaie here, and return to my matter.

THE SIXTENTH CHAPITER ENDETH THE EXpoſition of this text in hand by the Epheſine Councell.

HAuing ſufficientlie proued by the ſentences and iudgementes of diuerſe learned and holie Fathers, that the ſaing of our Sauiour Chryſt in the ſixt chapiter of S. Iohn: *Niſi manducaueritis &c. Except ye eate the fleſh, &c.* ys to be vnderſtanded of the Sacramēt: H
nowe to knitte vppe and ende my proceſſe of the ſame texte, I thought good to alleage the epiſtle of the Epheſine Councel ſent to *Neſtorius*, in the which this text being alleaged, yt maie be perceaued by the iudge

ment

A ment of cc. Byſhoppes, both grekes and latines, how the ſaied text ys to be vnderſtanded. Which as Leo did alleage againſt *Eutiches*, So do theſe Fathers expownd the ſame againſt *Neſtorius*. As *Eutyches* denied the nature of man to remain in Chryſt: So did *Neſtorius* denie the nature of God to be incarnate. *Eutyches* ſaied that he was but one perſon, for that he was onelie God, and not man: *Neſtorius* ſaied that both the natures of God and man remained diſtinctlie, as to ſeuerall perſons, the Godhead not incarnated, the Manhead not deitated, as *Gregorie Nazianzen* termeth yt, and ſo implied he that Chryſt born of the virgen, was onelie man and not God.

Neſtorius and Eutiches, their hereſies.

Againſt the whiche blaſphemouſe hereſie, the Councell ſent him the epiſtle before ſaied, and in the ſame they write thus: *Neceſſariò & hoc adijcimus, annunciantes enim ſicut ſecundùm carnem, mortem vnigeniti filii Dei, id eſt, Ieſu Chriſti, & reſurrectionem eius, & in cœlis aſcenſionem pariter confitentes, incruentam pariter celebramus in eccleſijs ſacrificij ſeruitutem: ſic & ad myſticas benedictiones accedimus, & ſanctificamur, participes ſancti corporis, & precioſi ſanguinis Chriſti, omnium noſtrûm Redemptoris effecti: non vt communem carnem percipientes (quod abſit) nec vt viri ſanctificati, & verbo coniuncti ſecundùm dignitatis vnitatem, aut ſicut diuinam poſſidentis habitationem, ſed verè viuificatricẽ, & ipſius verbi propriam factam. Vita enim naturaliter exiſtens vt Deus, quia propriæ carni vnitus eſt, viuificatricẽ eam profeſſus eſt. Et ideò quamuis dicat ad nos, Niſi manducaueritis carnẽ filij hominis, & biberitis eius ſanguinẽ, non habebitis vitã in vobis: non tamẽ eam vt hominis vnius ex nobis exiſtimare debemus. Quomodò enim ſecundùm naturã ſuã, viuificatrix eſſe caro hominis poterit? Sed vt verè propriã eius factã, qui propter nos et filius hominis factus eſt, & vocatus.* Neceſſarelie therfore this alſo we putte to, ſhewing furth the death after the fleſh of the onelie begottẽ Sõne of God, that ys of Ieſus Chryſt, and confeſſing alſo the reſurrection and aſcenſion of him into the heauens, we do celebrate in the churches an vnbloodie ſeruice of Sacrifice. So alſo do we come vnto the myſticall benedictions, and be ſanctified, being made partakers of the holie bodie and preciouſe blood of Chryſte the Redemer of vs all not taking yt as comõ fleſh (which God forbidde) neither as of a ſanctified mã, and ioined to the Sõne of God, after the vnitie of dignitie, or as poſſeſſing the diuine habitacion, but truly quickning or geuing life, and made the propre fleſh of the Sõne of God. For being naturallie life as God, bicauſe he ys vnited to hys owne propre fleſh, he hath profeſſed yt to be geuing life. And therfor although he ſaieth to vs: *Verilie verilie I ſaie to yow, except ye eate the fleſh of the Sõne of mã, ãd drinke hys blood ye ſhall haue no life in yow.* Yet we ſhould not eſteem yt as of a mã that ys one of vs, for how can the fleſh of man after hys owne nature be a quickning fleſh, or geuing life, but as made hys own propre fleſh, who for vs was made the Sonne of man, and ſo called. Thus the Councell.

Epheſine Councell vnderſtandeth this text: Except ye eate &c. of the Sacrament and ſo did Neſtorius alſo.

Do ye not here ſee, howe that this holie Coũcel, which ys one of the four famouſe generall Coũcells, wold that we ſhould not take this text of S. Iohn, as *Neſtorius* did, to be ſpokẽ of the fleſh of Chryſt, as of the fleſh of a pure mã, but of the fleſh of Chryſte, as the verie owne propre fleſh of God, and that yt ſo taken and eaten doth geue life, being able ſo to doe, not for that yt ys of the nature of man, but bicauſe yt ys the fleſh of God.

Nowe maie yt not be ſaied that this ys to be vnderſtanded ſpũallie. For *Neſtorius* that ſaied that Chryſt was but a verie man, and grownded hymſelf moch vpon this text: *Except ye eate the fleſh of the ſonne of man.* and cõcluded therfore that he was but the Sonne of man, did not take the matter ſo fineliethat the fleſh of Chryſt was in the Sacramẽt but merelie ſpirituallie, who had cõceaued ſo groſſe an opinion of Chryſt, that he was but a bare man naturallie.

Reall presence auouched by the Ephesine Councell.

And therfor the Councell, who tooke the same scriptures to improue that, that *Nestorius* semed, to himself to haue proued, must nedes vse the same sense of the scripture, as touching the substance of the thing that ys in disputacion or ells they shoulde nothing proue against him. For yf *Nestorius* spake of the verie flesh of Chryst, and the Councell of the spiritnall flesh of Chryst, what coulde they conclude against him, not speaking of the same thing that the other spake of. And therfore vndoubtedlie they spake of the verie reall flesh of Chryst, which ys the own propre flesh of God. Whiche thing also the woordes of the Councell do proue wher yt ys saied: *We come to the mysticall benedictions, being made partakers of the holie bodie and pretiouse blood of Chryst the Redemer of vs all, receauing yt not as common flesh, but as the flesh truly geuing life.*

A plain suing of a Councell for M. Iuel

Yt maketh also for this vnderstanding not a litle that Cyrill being president of the Councell, who (as before ye heard) doth plainlie affirme, that we do not onelie by faith and charitie, spirituallie receaue the flesh of Chryste, but also verilie and reallie, wolde not nowe, nor did not speake of the spirituall receauing onelie, which onelie receauing of Chryst spirituallie and not otherwise in the Sacramēt he did earnestlie denie, and stronglie improue by the scriptures. And therfor yt ys most euident that this texte nowe in hand was vnderstanded by that Councell of the Sacrament, as being the very reall bodie and blood of Chryst, whiche yf we receaue not, we haue no life.

To this holie Councell I thinke yt vnsemlie to ioin anie one particular man. Wherfore to ende here the exposition of this said texte, I will onelie adde to yt being an holie multitude, the practise of an other holie multitude euen the auncient Church, who so streictlie, and yet directilie for the substance of the thing, did take this text to be vnderstanded of the verie reall and substanciall flesh and blood of Chryst in the Sacrament, that they thought yt a matter of necessitie to minister the same to infantes, as withoute receipt wherof they thought they coulde not be saued. The practise wherof we finde to haue endured in the Affrican Church from the time of S. Cyprian vntill the tyme of S. Augustine at the least. By whiche yt ys manifest that the Churche then vnderstood thys scripture of the Sacrament, and yet not of the bare Sacrament onelie, but of the verie flesh and bloode of Chryst ther reallie to be receaued, and not of yt spirituallie to be receaued, for that they well knewe, that ther lacked in those infantes that knowledg, whiche necessarilie ys required to the spirituall receauinge of Chrystes bodie, and therfor they did not receaue yt spirituallie, but sacramentallie.

The church of Affrica vnderstandinge the vi. of S. Iohn of the Sacr. ministred yt to infantes.

And though this practise of the communicating of infantes grounded vpon this vnderstanding of this scripture, was ceassed, yet that the Churche did still retein that vnderstanding, this well proueth, that *Petrus Dresensis* perswading *Iacobellus de Praga* to minister the Sacrament vnder bothe kindes, vsed this texte here expownded, as being vnderstanded of the Sacrament, by the comon consent of the Churche, for hys argument, which text when *Iacobellus* had weighed, and considered howe yt hadde ben alwaies vnderstanded in the Churche, he began to perswade the people, that they aught of necessitie, yf they wolde haue euerlasting life, to receaue the Sacrament vnder both kindes, as vnder whiche they shoulde both eate hys flesh and drinke hys blood: of whiche matter more large disputacion shall be made in the ende of this booke. wherfor I think yt not mete here to trouble the reader with all, but to refer him thither, thinking yt sufficient for this place to ad-

A to aduertiſe him, that all the authours herto fore alleaged vpon this text, and all theſe holie fathers in the Epheſine Councell repreſenting the Churche, and the Chuch in the time of S. Cyprian, and ſo to S. Auguſtine, and from him to the time of *Petrus Dreſenſis* and *Iacobellus*, and after ther time, in the time of ſoche as haue written vpon the goſpells, vntill the time of *Luther* did vnderſtand this text, of the fleſh and bloode of Chryſt in the Sacrament, as their workes do well teſtifie.

But thus moche maie I here well ſaie, that yt pitieth me to ſee howe the people ſuffer them ſelues to be deluded of theſe newe inuentours of diſordres, and by them both to be drawen from true faith, and alſo to breake the vſuall ordre of the Churche, that wher our Sauiour Chryſt ſaied by plain woordes: *Except ye eate the fleſh of the ſonne of man, and drinke his bloode, ye ſhall not haue life in yowe.* Whiche text (*as ye haue heard*) ys fullie proued to be ment of Chryſtes verie bodie and bloode in the Sacrament, yet being inueigled by thaduerſaries doctrine hardlie beleue this mening of the Catholique Fathers to be true, and therfor wher the Aduerſaries malicioſlie perſwade the, B that the miniſtres of the Churche deceaued them, in geuing them the Sacrament but vnder one kinde, they are contented to encline and yelde vnto them. And ſo wher before they did vnder one kinde, receaue the verie fleſh and bloode of Chryſte, they are nowe contented vnder two kindes to receaue neither fleſh nor bloode.

Both fleſh and blood was before vnder one kind, now neither of both vnder two kindes.

THE SEVENTENTH CHAPITER EXPOVNDETH THE *next text folowing in the ſixte of* S. *Iohn by ſaincte Auguſtine and Cyrill.*

NOwe will I proceade to the text folowing in S. Iohn, whiche, for aſmoche as yt ys not moche diſcrepant from that before, but as yt were an affirmatiue ſequele of the ſame, I will not troble the reader with long treacting vpon yt, but breiflie ſhewe the meninge therof, and haſte me to other that contein more matter, not ſo plainlie ſpoken of before, as this hath ben. The text ys: *Qui manducat meam carnem, & bibit meum ſanguinem, habet vitam æternam.* He that eateth my fleſh and drinketh my blood, hath eternall life.

C As the abſteining from the eating of the fleſh and blood of Chryſte, cauſeth lacke of life: So ys yt conſequent that the feading on the fleſh and blood of Chryſt cauſeth the hauing of life. As the meat ys, ſoche ys the effecte and operacion of yt. Yf a man eate corruptible meate, yt will for a while maintein, but yt will not preſerue from corruption. Yf a man feade on mortall thinges, yt can not preſerue from mortalitie, but ſuffer him to be mortall: So if a man feed on ſpirituall thinges, and digeſt them well, yt will make a man ſpirituall. Yf a man feed of immortall thinges, yt will bring the like effect, aud make a man immortall. For euery foode leaueth his effect or operacion of nature in the thing that feadeth. Yf then we feede on Chryſt, who ys life, he will leaue his effect in vs, which ys life. And for ſo moch as he ys the eternall and immortall life, he wil woork in vs according to his na-
D ture, that we ſhall haue eternall and immortall life. And therfor he ſaieth: *Qui manducat meam carnem & bibit meum ſanguinem habet vitam æternam.* He that eateth my fleſh and drinketh my blood hath eternall life, he ſaieth not life onely, but eternall life. And (as Chryſoſtome ſaieth) *Cùm dixiſſet ſi quis manducauerit*

Foode of Chryſtes fleſh cauſe of immortalitie.

Hom. 46. in Ioan.

cauerit ex hoc pane non morietur in æternum, & credibile esset eos dicturos, quemadmodum superius, Abraham mortuus est, & Prophetæ mortui sunt, & quomodò tu dicis, non gustabit mortem in æternum? Resurrectionem ponit, per quam soluit quæstionem, quòd non morietur in fine. When he had saied: whosoeuer shall eate of this bread he shall not die for euer: and yt was credible that they wolde haue saied, as they did before, Abraham ys dead and the Prophetes be dead, and howe doest thowe saie he shall not tast deathe? He putteth the resurrection by the whiche he solueth the question that he shall not die in the ende. And therfore he saieth: *Et ego resuscitabo eum in nouissimo die.* And I will raise him vppe in the last daie.

But I will leaue my exposition to see the mindes of the doctours vpon this scripture. S. Augustine writeth thus: *Hanc non habet, qui istum panem non manducat, nec istum sanguinem bibit. Nam temporalem vitam siue illo habere homines possunt, æternam verò non possunt. Qui ergo non manducat eius carnem, nec bibit eius sanguinem non habet in se vitam, & qui manducat eius carnem, & bibit eius sanguinem, habet vitam æternam. Ad vtrumque autem respondit, quòd dixit vitam æternam. Non ita est in hac esca, quam sustentãdæ huius corporis vitæ causa sumimus. Nam qui eam non sumpserit, non viuet. Nec tamen qui eam sumpserit, viuet. Fieri enim potest, vt senio vel morbo, vel alio casu, plurimi qui eam sumpserint moriantur: in hoc verò cibo & potu, id est, corpore & sanguine Domini non ita est. Nam & qui eum non sumit, non habet vitam: & qui eum sumit habet vitam, & hanc vtique æternam.* He hath not this life, that eateth not this bread, nor drinketh this bloode, For withoute that meat, men maie haue the temporall life, but the eternall life they can not haue. He therfor that dothe not eate his flesh, nor drinke his bloode, hath no life in him. And he that doth eate his flesh and drinke his bloode, hath life euerlasting. He hath aunswered to both in that he hath saied (euerlasting) Yt ys not so in this meate, whiche we do take to sustein the life of this bodie. For he that doth not take yt shall not liue, neither for all that shall he liue that hath taken yt. For yt maie be that manie with age, disease or some other chaunce euen of them that haue taken yt maie die. In this meat and drinke, that ys to saie, *in the bodie and blood of our Lorde*, yt ys not so. For bothe he that doth not take yt, hath not life, and he that doth take yt hath life, yea and that eternall. This ys sainct Augustines minde vpon this text. Whiche although yt doth speake of the Sacrament, yet some perchaunce will obiecte and saie, that S. Augustine immediately expowndeth him self to speake of the misticall bodie of Chryste, whiche ys his Churche, and not of the bodie of Chryst in the Sacrament. For thus he saieth: *Hunc ituque cibum & potum societatem vult intelligi corporis & membrorum suorum, quod est Ecclesia in prædestinatis, & vocatis, & iustificatis, & glorificatis, sanctis & fidelibus eius. Quorum primum iam factum est: secundũ & tertium, & factum est, & fit, id est, vocatio & iustificatio: quartum verò nunc in spe est, in re autem futurum est, id est, glorificatio.* This meate and drinke therfor he will to be vnderstanded the societie or felowshippe of the bodie and his mẽbres, whiche ys the holie Churhe in the predestinated, and called, and iustified, and glorified saincte, and his faithfull. Of the whiche the first vs nowe doen, that ys to saie: predestinacion. The secõd and the thirde, ys both doẽ, and ys in doing, and shall be doen, that ys vocacion, and iustificacion: The fourth ys nowe in hope, but in deed to come, that ys glorificacion. This ys the sentence of S. Augustine, which in deed doth make plain mencion of the bodie misticall of Chryste, and expowndeth the meat that ys spoken of to be the folowshippe of the bodie and the membres, whiche ys his Churche.

Tract 26. in Ioan.

Ibidem.

But

But what though S. Auguſtin in this place dothe expownde yt of the miſticall bodie of Chryſte, ys that a good argument that yt ys not to be expownded of the holie Sacrament? and of the verie fleſh ther in conteined? S. Paule ſaieth that Abraham had two Sonnes the one by a bond maiden, the other by a free woman. whiche thinges (ſaieth he) are ſpoken by an allegorie. For theſe are two teſtamentes. Nowe ys yt for me to ſaie that they were not two children in deed, but two Teſtamentes, or bycauſe S. Paule ſaieth they are ſpoken allegorycallie, therfor they are not ſpoken hiſtoricallie, or litterallie? Do ye not knowe that ſaincte Auguſtine him ſelf ſaieth, that the ſcripture ys fertile and full of goodlie ſenſeis? Therfore though S. Auguſtine here expowndeth yt thus: Yet in other places he expowndeth diuerſe ſentences of this ſame chapiter of the verie bodie, and reall fleſh of Chryſt in the Sacrament.

S. Auguſtines cheif entent in hys treatiſes vpon the ſixt of S. Iohn.

Wherfore this ys to be conſidered that S. Auguſtine in his treactiſes vpon the ſixte of S. Iohn, knowing the people to whom he ſpake, then to be ſowne in the faith of the Sacrament, and that ther was no controuerſie in all the Churche of that matter, by the whiche he was occaſioned to ſpeake directlie, difinitiuelie, and more plainly of the ſame: he framed him ſelf to ſpeake of that, that neaded, as of the maners, conuerſacion, and liuing of the people, and not of that, that neaded not, as to inſtructe them of the due faithe to be had aboute this miſterie. For they knewe right well what yt was. And therfore he did not go aboute to inſtructe them *quid ſumerent, ſed quàm bene ſumerent*, what they did receaue, but howe well they ſhoulde receaue yt. And therfor the moſt parte of his doing was here to moue them that as they did according to ther faith receaue the bodie of Chryſte ſacramentallie: So alſo according to their duetie with godlie deuocion, holie conuerſation, and ſpirituall meditaciō they might receaue him ſpirituallie withoute the whiche maner of receipt, the other was nothing profitable, but raither hurtfull and damnable.

And therfore in the end of the ſixt of S. Iohn ſhewing his pourpoſe to be (as I haue ſaied) and that the people ſhoulde perceaue, that as he knewe, that they did beleue well: ſo alſo they might receaue well, he concludeth the wholl matter thus: *Hoc ergo totum ad hoc nobis ualeat, dilectiſſimi, ut carnem Chriſti & ſanguinem Chriſti non edamus tantùm in ſacramento (quod & multi mali) ſed uſque ad ſpiritus participationem manducemus, & bibamus, ut in Domini corpore tanquam membra maneamus, ut eius ſpiritu uegetemur, & non ſcandalizemur, etiamſi multi modò nobiſcum manducant & bibunt temporaliter ſacramenta, qui habebunt in fine æterna tormenta.* All this therfor (*moſt wellbeloued*) let yt auaill to this ende, that we eate not the fleſh and bloode of Chryſt onelie in the Sacrament (*whiche alſo manie euell men do*) but let vs eate and drinke to the participacion or partaking of the ſpirit, that we maie abide in the bodie of our Lord as membres, that we maie be made luſtie and ſtrong by his ſpirite, and not be ſlaundered, though manie do eate and drinke with vs temporallie the Sacramentes, whiche in the ende ſhall haue eternall tormentes. Thus S. Auguſtin.

The flesh of Chryſt eaten in the Sacr. of euel men.

Here maie ye clerely perceaue the ſcope of S. Auguſtines treatiſes vpon S. Iohn, that he wolde the people ſhoulde not onelie receaue the fleſh and blood of Chryſte in the Sacrament, ſacramentallie: but alſo by the partaking of the ſpirit, ſpirituallie. In which his concluſion, as ye maie perceaue, that he teacheth two maner of receauinges: ſo wolde he both to be vnderſtanded in Chryſtes woords, and neither of them to be baniſhed as a thing not

S. Auguſt. doth acknowledge both ſpirituall and corporal receauing.

not intended or ment by Chryſte. Wherbye ye maie perceaue the great folie of the Aduerſaries, that bicauſe ſaint Auguſtine dothe exhorte vs to the ſpirituall receauing of Chryſtes bodie and blood, therfore we muſt contempne the ſacramentall receauing therof: And yet ſaincte Auguſtin wolde we ſhoulde do bothe, and teacheth aſwell the one as the other.

Luther cõdemned S. Iames epiſt

But ther doing herin ys moche like to their doing in the matter of iuſtificatiõ, that bicauſe ſainct Paule did ſo moche extolle faithe to the Romans, therfore they contemned the woorkes of charitie ſett furth to the Corinthians. The effecte wherof hath well appeared in their practiſe: For not onely *Luther* did cõdemne ſaincte Iames epiſtle for the ſettiug furth of workes: but alſo he and his ſequaces haue maliciouſlie ſeparated, cutt of, and diuided them ſelues from the vnitie of Chryſtes Churche, and felowſhippe with yt. And then being ſo ſeparated, haue withoute all meaſure and ende, blaſphemed, railed at, and reuiled the ſame, and odiblie and cruellie perſecuted yt, which was towardes them frendlie and blameleſſe. But God kendle in them that be liuing the fire of his lowe, that by yt they maie returne to vnitie, whiche by malice haue made lamẽtable diuiſion, not onelie among the people, but betwen God and manie a ſoule.

And, Reader, beholde thow the trueth nowe laied before thy face, and ſee that nowe taught of S. Auguſtin, that before thowe haueſt ſeen taught by Chryſoſtom, and Cyryll. Chryſoſtome ſaied: *Vt autem non ſolùm per dilectionem, ſed reipſa in ipſam carnem conuertamur, per cibum id efficitur, quem nobis largitus eſt.* That we ſhould not onelie by loue, but in verie deed be turned in to that fleſh that ys brought to paſſe by the meate, whiche he hathe graunted vs, Wher note bothe our turning into Chryſt by loue, whiche ys the ſpirituall receauing, and our turning into his fleſh in verie deed, whiche ys by the corporall receauing.

In. 15. Ioã. Corporal receauing auouched aſ wel as ſpirituall.

Cyrill ſaieth: *Non negamus nos rectâ fide charitateque ſincerâ Chriſto ſpiritualiter coniungi: Sed nullam nobis coniũctionis rationnem ſecundũ carnem cum illo eſſe, id profectò pernegamus* We do not denie, that we be conioined to Chryſte ſpirituallie by right faith and ſincere charitie: But that we hawe no maner of coniunction with him after the fleſh, that we earneſtly denie. Note here a ſpirituall ioininge of vs to Chryſte, whiche ys by ſpirituall receauing, and a carnall ioininge of vs to his fleſh, which ys by corporall receauing.

Nowe compare S. Auguſtine here to theſe, who ſaieth that we maie not onely eate the fleſh, and drinke the blood of Chryſt in the Sacramẽt (whiche ys the corporall receauing) but we muſt eate yt euen vnto the participacion of the ſpirit, which ys the ſpirituall receauing, And thus thow ſeeſt an vniforme doctrine, that we muſt bothe receaue Chryſt in the Sacrament reallie, and alſo by faithe ſpirituallie. And therfor, *thowe Chryſtian*, ſuffer not thy ſelf to be robbed of the one, ſeing that the exceading loue of Chryſte, as a pledge of the ſame, hath to thy endleſſe comforte lefte thee bothe.

In. 15. Ioan

And nowe what S. Cyrill ſaieth agreablie to S. Auguſtin vpon this text let vs heare: *Manet enim immaculata vtraque natura, & vnus ex vtriſque Chriſtus eſt, ſed inefabiliter, & vltrà quàm poſſit mens humana intelligere. Verbum humanitati coniunctum, totam in ſeipſum ita reduxit, vt indigentia vitæ poſſit viuificare, Sic interitum à natura expulit, & mortem, quæ peccato plurimum poterat, deſtruxit. Quare qui carnem Chriſti manducat, vitam habet æternam. Habet enim hæc caro Dei Verbum, quod naturaliter vita eſt. Propterea dicit, & ego reſuſcitabo eum in noniſſimo die. Ego enim dixit, id eſt, corpus meum quod comedetur, reſuſcitabo eum. Non enim alius ipſe quàm caro ſua. Nõ id dico, quia natura non ſit alius, ſed quia poſt incarnationem in duos ſe diuidi filios minimè patitur.*

A *patitur. Ego igitur (inquit) qui homo factus sum per meam carnem in nouissimo die comedentes resuscitabo.* Bothe the natures (saieth he) abide inuiolated, and of them both ther ys one Chryst, but vnspeakeablie, and beionde, that mans minde can vnderstande. The Sonne of God conioined to the manheade hath so reduced yt whollie into him self, that yt ys able to geue life to thinges lacking life. So hath yt expelled destructiō from the nature of man, and death, whiche by sinne was very strong, yt hath destroied. Wherfore he that eateth the flesh of Chryste hath euerlasting life. For this flesh hath the Sonne of God, whiche ys naturallie life: Therfore he saicthe: *and I will raise him vppe in the last daie.* He saied I: that ys to saie, *my bodie that shall be eaten will raise him vppe.* He ys none other then his flesh. I do not saie that he ys none other in nature, but bycause after the incarnacion he suffreth not him self to be diuided into two sonnes. Therfor he saieth: I, whiche am made man by my flesh will raise them vppe in the last daie, whiche do eate me. Thus farre S. Cyrill.

Chrystes bodie receaued in the Sacr. shall raise our bodies to immortall life.

Although yt be moche wourthie to be noted, howe he declareth the
B flesh of Chryste to be able to geue life, Yet bicause I wolde not digresse so moche, to the greif of the reader, from the matter in hande, This onelie I note, that he maketh all this processe to proue that Chrystes flesh that was ioined to the Sonne of God in vnitie of person had power and did geue life (*as in the fourtenth chapiter more at large appeareth*) to the entent, that he wolde therby open the trueth of this saing of Chryste: *He that eateth my flesh and drinketh my blood shall haue eternall life.* Whiche saing of Chryst must be vnderstanded of the same flesh, whiche he hath proued to geue life, whiche ys the verie flesh of the Sonne of God, or ells all his processe were vain. For if the probacion be of the very naturall flesh of Chryst, and the scritpture be vnder standed of the spirituall flesh, what serueth the probacion, and all the processe of the naturall flesh? but that the scripture ys to be vnderstanded of the verie flesh of Chryst. he declareth in the next saing *And I will raise him in the last daie, I, saieth he,* that ys to saie, *my bodie that shall be eaten will raise him vppe.* Nowe the verie reall bodie of Chryste shall raise vppe the faithfull at the
C last daie, wherfore that same bodie ys eaten. For yt ys all one bodie that ys eaten of the faithfull, and that shall raise vppe the faithful.

Why the bodie of Chryst shall raise vppe our bodies, he geueth a reason in the fourtenth chapiter vpon the sixt of S. Iohn. *Oportuit enim certè, vt non solùm anima per spiritum sanctum, in beatam vitam ascenderet: verùm etiam vt rude hoc & terrestre corpus, cognato sibi gustu, tactu, & cibo, ad immortalitatem reduceretur.* Trulie yt must so haue ben, that not onelie the soule, by the holie Gost shoulde assend into the blessed life, but also that this rude and earthlie bodie by a like natured tast, touching, and meat, shoulde be reduced to immortalitie. Wher note that as our spirit ys brought to the blessed life by the Spirit of God: so ys our dodie reduced to immortallitie by his bodie. Note further howe yt ys doen (*cognato cibo*) with a like natured meate, and soche ther ys none, that ys of like nature to vs, that can reduce vs to immortallitie, but the verie bodie of Chryst Therfore yt ys the verie bodie of Chryste that ys this our meat, whiche meat who so doeth eate, as yt becometh him to eate, shall haue eternall life.

Cirill. in. 6. Ioan ca. 14. Cause and maner of oure raising to immortalitie declared.

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THE

THE EIGHTENTH CHAPITER BEGINNETH the exposition of the next text in the sixt chap. of S. Iohn by Origen and S. Ambrose.

NOw foloweth in S. Iohn the second determinatiue sentence of the substance of this matter of the Sacrament. *Caro mea verè est cibus, & sanguis meus verè est potus.* My flesh ys verilie meat, and my blood ys verily drinke.

Ioan. 6. Owre Sauiour Chryst speaking moche of the bread whiche his father gaue, as that: *Non Moyses dedit vobis panem, sed Pater meus dat vobis panem de cælo verum* Not Moyses gaue yowe bread from heauenbut my father geueth yowe from heauen the true bread. and that: *Panis Dei est, qui de cælo descendit & dat vitam mundo.* Yt ys the bread of God that cometh from heauen, and geueth life to the worlde: yet had he not determined, who was this bread, but at the last he determined saing: *Ego sum panis viuus, qui de cælo descendi.* I am the liuing bread, whiche descended from heauen. So that as here in these sainges he determined, speaking of the bread of his Godhaed that he was that bread whiche he hetherto spake of, whiche bread was allreadie presentlie geuen: So speaking of a bread that he wolde geue in the Sacrament, determined what yt was saing, that yt was his flesh, whiche flesh although he saied he wolde geue, and had spoken moche of the eating of yt: yet he determined not what that flesh was vntill nowe. But nowe he saieth *yt ys verilie meate.*

The aduerbe verè what force yt hathe and whie Chryst chose to speake by yt.

Wher note that our Sauiour determining this thing, hath chosen rather to saie. *Caro mea vère est cibus.* My flesh ys verilie meat, by the Aduerbe, then to saie, *Caro mea verus est cibus* My flesh ys the verie meat: by the adiectiue, For the aduerbe hath a more force, and more fullie expresseth the thing that yt signifieth, than dothe the Adiectiue. As if I shoulde saie: *Pium hoc opus operatus est.* He hath wrought this godly worke. Yt hath not so full and perfecte sense, as yf I saie: *Hoc opus piè operatus est.* He hath wrought this worke godlie. For in the former sentence spoken by the Adiectiue, ther ys but one thing determined, that ys, that the worke was good, but not the doinge. but in the other bothe the worke and the doing ys determined to be good. For if the worke be godlie doen, both the worke, and the doing of the worke ys godlie. But if I saie: he hath doen a godlie worke: though the worke be signified to be godlie: yet the doing maie be vngodlie. As, the Pharisis did geue almesse, whiche was a godlie worke, but bicause yt was doen to ostentacion, the doing of yt was not godlie.

Ouer and aboue this, an Aduerbe put to a verbe doth fullfill the signification of the verbe. Wherfore put to a verbe substatiue yt doth fullfil the significatiō of the same and more fullie doth signifie the substance of the thing that ys ruled by the verbe, as, *Hic est verus homo,* This ys a true man, doth not signifie so moche the substance, as to saie: *Hic est verè homo.* This ys trulie or verilie a man. This doth fully expresse the nature or substance of a man.

So likewise the Aduerbe here put to the verbe substantiue, dothe more fullie declare the Substance of the thing. As tho he might saie: My flesh ys meat not by a metaphor, similitude, or figure: but yt ys verylie meat, that ys, substanciallie meat, whiche so fedeth vs, that (*as Chrysostom saieth*) *reipsa conuertimur in carnem Christi.* in verie dede we are turned into the flesh of Chryst.

But we will heare the auncientes of Chrystes house vpon this text also, whether yt be thus to be vnderstanded or no, And first *Origen,* who saieth thus:

thus: *Lex Dei iam non in figuris, & in imaginibus, ſicut prius: ſed in ipſa ſpecie veritatis*
A *agnoſcitur. Et quæ prius in ænigmate deſignabantur, nunc in ſpecie & veritate complentur.* *In Numer. homel. 7.*
The Lawe of God ys not nowe knowen in figures, and ymages (as before, but in plain trueth. And ſoche thinges as before were deſcribed or ſhewed in a dark maner, nowe are they fullfilled in plain maner and trueth.

And what the thinges be, he after rehearſeth of the which ſome be theſe: *Antea in ænigmate fuit Baptiſmus in nube, & in mari: nunc autem in ſpecie regeneratio eſt in aqua & Spiritu ſancto. Tunc in ænigmate erat Manna cibus: nunc autem in ſpecie caro Verbi Dei eſt verus cibus, ſicut ipſe dicit: Caro mea verè eſt cibus, & ſanguis meus verè eſt potus.* Before baptiſme was in a darke maner, in the cloud, and in the ſea: Nowe regeneracion ys in plain maner, in the water and the holie Goſt. Then Manna was meat in a darke maner, but nowe the fleſh of the Sonne of God ys verie meat in a plain maner, As he him ſelf ſaieth: *My fleſh ys meat in dede, and my blood ys drinke in dede.* Thus Origen. *The fleſh of Chryſt meat in plain maner.*

B Nowe weigh with me (gentle Reader) that *Origen* ſaieth that the Goſpell hath not thinges in ymages ād figures, ād ſhadowes, as the Lawe before had but ſoch thinges as were ther deſcribed by figures, in the time of the Goſpell are knowen in plain trueth, So that the Goſpell walketh not in figures, but in the trueth of thinges figured. Wherby *Origen* concludeth, that the fleſh of Chryſt figured by Manna, that was meat to the Iewes, ys nowe not figuratiuelie, but verilie the true meate of the Chryſtians. And for his authoritie vſeth owre text nowe in handling, ſaing thus: As he ſaieth (*mening Chryſte*) My fleſh ys meat &c. By which maner of his declaracion ys yt not moſt plain that this ys no figuratiue ſpeache. But that he vnderſtandeth Chryſtes ſaing as a plain aſſertion of a trueth, without any figure, and that they be, the very thinges in dede, as the woordes do plainlie ſignifie? yt ys moſt certen. *The Goſpell hath not the figures but the verie thinges.*

Perchaunce the Aduerſaries will ſaie *we take the fleſh of Chryſt, as Chryſt ſpeaketh here to be verilie meat, ſpirituallie to be receaued in ſpirit, but not reallie to be receaceaued of the bodie.* This aunſwere conteineth two partes. one, that we do
C receaue Chryſt but ſpiritually: the other, that we do not receaue him reallie, and therfor we muſt receaue him in a figure. Whiche bothe be directlie againſt *Origen.*

For the firſt, *Origen* ſaieth, that the Iewes had baptiſme ſpiritually, they alſo did feed on Chryſt ſpirituallie, and dranke his blood ſpirituallie, if we fede of Chryſt none other wiſe, wherin then doth the newe lawe excell the olde? What hath the Sacramentes of the Chryſtians, more then the figurs of the Iewes? But of this more at large in the thirde booke For the ſeconde, if we do not receaue Chryſt reallie, then (*as yt ys ſaied*) we muſt nedes receaue him vnder a figure. But *Origen* ſaieth that the lawe of the Goſpell ys not knowen nowe by figurs and ymages, but by the verie trueth. In the lawe of Moyſes Chryſte was eaten in the figure Manna, *Nowe* (ſaieth he) *the fleſh of the Sonne of God ys eaten in very plain maner.* What ys that, but that yt ys eaten, reallie, verilie, trulie, and not in figure? Yf the fleſh of the Sonne of God, be eaten with vs in a figure, why doth he ſaie, yt ys eatē in plain and opē trueth, and make ſoche difference betwixt
D the Lawes? Why did he not raither ſaie, that yt ys in both lawes eaten in figure? But if ye marke him well, he appointeth figures to the olde lawe, and denieth figurs in the newe lawe, and ſo teacheth that the fleſh of Chryſt ys verilie eaten in the Sacrament, Wherby ys reiected the wicked *The Sacramentaries. onelie ſpirituall receauing impugned by Origen.*

saing of this Aduersarie proclamer, that we receaue Chryst none other wise in the Sacrament then the Iewes did in Manna, sauing that they receaued Manna as the figure of Chryst to come, and we our bread as the figure of Chryst that ys comed. For *Origen* saieth that we do not receaue Chryst in a figure. for the lame of God ys not nowe in figurs and images, but in veritie. And thus be the figures of the Auersaries denied.

Further if we haue not, and eate not Chryst reallie, but in a figure of bread: then was the Lawe of Moyses moche more excellent, then the newe in that respecte. For Manna whiche came from heauen so miraculouslie, and had so many woonders aboute yt, as the scripture doth declare, was by all means, and without all comparison more excellent figure then a poour litle morcell of artificiall bread. Whiche hath no excellencie by miracle or wonder, but ys a plain comon vsuall thing. All whiche vain considerations are nothing but vntreuths, wherby the lawe of the Gospell shoulde raither be abased, then duely magnified. Wherfor the singular inuencions of priuate men lefte, I will creditte the woorde of Chryste, and his holie inspired men declaring the same, that the flesh of Chryst ys very meat in dede, feding our soules spiritullie. wherby we are not inferiour to the Iewes. And ys receaued also corporallie for our incorporacion to Chryst, wherby we excell the Iewes.

S. Ambrose comēded

And nowe that we haue heard this great auncient thus vnderstanding this text of the very flesh of Chryst, not figuratiuely but verilie and truly, we will nowe heare also holy S. *Ambrose* Bishoppe of Millan, the master of S. Augustin in Chrystes faith, whose fame, learning, and holinesse ys knowen to all chrystendom, whose auncientie ys great, for he liued aboute the year of our lorde 380. and therfor aboue eleuen hondreth years agon. Whom I thus now commend to thee, Reader, partlie for that he ys not in this ordre as yet alleaged, partelie that his sentēce maie the raither moue thee to creditte the trueth Thus he saieth: *Sicut verus est Dei filius Dominus noster Iesus Christus, non quemadmodum homines per gratiam, sed quasi filius ex substantia Patris: Ita vera caro (sicut ipse dixit) quam accipimus, & verus est potus.* As our Lorde Iesus Chryst ys the verie Sonne of God, not as men by grace but as a Sonne of the substance of the Father: Euen so yt ys verie flesh (*as he him self saieth*) which we do receaue, and very drinke. Thus he. Marke well this saing, and then shall ye well perceaue the vnderstanding and mening of this scripture, that yt neither suffreth yt self to be vnderstanded of the figure of the flesh of Chryst, neither of the spirituall flesh of Chryst onely. But of the verie substanciall flesh of Chryst. For he maketh yt by similitude plain, that as Chryst ys the very Sonne of God, euen of the substance of the Father, Euen so ys yt verie flesh that we receaue. whiche ys thus moche to saie: *As Chryst ys the very Sonne of God: So ys this verilie flesh that we do receaue.* And as he ys the Sonne of the substance of the Father: So ys this flesh whiche we receaue of the substance of Chrystes fleshe.

li. 9. de Sacra ca. 1. A plain place of S. Amb. for the Proclamer.

a As Chryst ys the verie Sōne of the Father, so ys his verie in flesh the Sacr.

By whiche woordes of sain& Ambrose the fonde phansies of these phantasticall men be taken awaie. For here ys not alowed the figure of Chrystes flesh, but the thing in dede. not a spirituall receauing of Chryst onely, but a reall and spirituall receauing of the substanciall flesh of Chryste. And thus ye maie see the trueth of the faith to be had in this matter, vttered plainlie without any darke maner of speache, and so stronglie set furth that yt can not be drawē to any other vnderstanding. And therfor I maie boldely

chalenge

chalenge this ſcripture from the heretikes, which ſo euidentlie refuſeth the figure, and ſo plainly teacheth the reall and ſubſtanciall preſence of Chryſt in the Sacrament.

THE NINETENTH CHAPITER PROCEADeth vpon the ſame text by *Euſebius Emiſ.* and *S. Auguſtine.*

NOwe that ye haue heard two auncientes vnderſtanding thys text nowe in hande, we will heare one other coople, of eche ſide of Chryſtes Parliamēt houſe one, as the other were, ād theſe agreyng in one minde, as the other did, which ſhall be *Euſebius Emiſenus*, and ſainct Auguſtin. Of the which *Euſebius* being the elder ſhall ſhewe hys minde, who in hys time was a great learned man, *as ſainct Hierō witneſſeth*, and wrote many workes, as againſt the Iewes, ād alſo againſt the gentiles, and vpon the Goſpells, and the epiſtles of S. Paul alſo. Thys mā being ſo profowndly learned, ſo auncient in time (*as liuing aboute the yeare of our Lord* 344. ſo famouſe in conſtancie of faith, and holy in liuing, ys woorthie of credit. In a certain homelie alleaging this text he ſheweth the ſame to be vnderſtanded thus: *Quia corpus aſſumptum ablaturus erat ab oculis, & illaturus ſideribus, neceſſarium erat, vt in die cœnæ ſacramentum nobis corporis & ſanguinis conſecraret, vt coleretur iugiter per myſterium, quod ſemel offerebatur in precium, vt quia quotidiana & indefeſſa currebat pro omnium ſalute redemptio, perpetua eſſet redemptionis oblatio, & perennis victima illa viueret in memoria, & ſemper præſens eſſet in gratia, vera, vnica, & perfecta hoſtia, fide æſtimanda, non ſpecie, neque exteriori cenſenda viſu ſed interiori affectu. Vnde cœleſtis confirmat authoritas, quia caro mea verè eſt cibus, & ſanguis meus verè eſt potus.* Bicauſe he wolde take awaie hys aſſumpted bodie from our eyes, and bring yt vppe into the heauens, yt was neceſſarie, that in the daie of hys Supper he ſhould conſecrate vnto vs the Sacrament of hys bodie and of hys blood, that yt might continuallie be woorſhiped in myſterie, that once for vs was offred in price, that bicauſe the dailie and inceſſaunt redemption did renne for the health of all men, the oblacion of the ſame redemption ſhould be perpetuall, and that perpetual ſacrifice ſhould liue in memorie, and alway be preſent in grace. *A true, one onelye, and perfect ſacrifice*, to be eſtemed by faith, and not by outwarde forme, nor to be iudged by the outwarde ſeight, but by the inwarde affecte. Wherfor the heauenly authoritie confirmeth ſaing: that my fleſh ys verilie meat, and my blood ys verilie drinke. Thus Euſebius. *Euſeb. Emiſen. homil. 5 paſch.*

In this ſentence yt ys firſt to be conſidered, that this authour, declaring the cauſe of the inſtitucīō of the Sacrament, and of the continuāce of the ſame: and alſo inſtructing vs how we ſhoulde eſteme yt, beleuing ther to be an other maner of thing, then ther doth appear in outward ſeight, teacheth vs by the allegaciō of this ſcripture, that yt ys the verie fleſh ād blood of Chriſt which we muſt eſteme by faith, and iudge by our inward affect. And therfor he ſaieth not, that Chryſt doth ſaie, but that the authoritie of Chryſt confirmeth yt ſo to be, wherfor thys ys without all controuerſie, that this ſcripture now in hand ys by this authour vnderſtanded of the Sacrament.

But here the Aduerſaries do triumphe, as allwais they doo when any authour ſpeaketh anie woord, that maie by any wreſting be drawen to their vnderſtanding, though in verie dede he ment nothing leſſe. Firſt, *they ſaie*, that this authour doth not affirme that Chryſt did conſecrate hys bodie and blood, but did conſecrate the Sacrament of his bodie and blood. And after ſaieth again, ſpeaking of the ſacrifice of Chryſtes bodie *Obiection of the Sacramentaries oute of Euſebius.*

vpon the Crosse, that the euerlasting sacrifice shoulde liue in memorie, and allwaies be present in grace. But note (saie they) that he doth not saie that that he ys present in bodie, but in grace.

Aunswer.

But staie a while (Reader) and be not troobled with these their notes. For ye shall see immediatelie that these notes shall be the notes of their cõfusiõ, ãd declaraciõ of their false doctrin. For God be praised, though this authour ment, yea and did set furth the true faith of Chryst by this that ys allreadie alleadged, whiche yet might be perüerted by myslvnderstanding of the malicious, who haue peruerted euen the very plain woordes of Chryst: Yet adioining immediatelie to this sentence more of this matter, he addeth woordes so plain, that they will neither suffer thẽselues, neither the woords which the Aduersaries haue gone aboute to wrest, to be so vnderstanded as the Aduersaries wolde haue them. His woordes immediatelie adioined to the sentence of Chryst by him alleaged, be these. *Recedat ergo omne infidelitatis ambigũ, quandoquidem, qui autor est muneris, ipse est testis veritatis. Nam inuisibilis sacerdos visibiles creaturas in substantiã corporis & sanguinis sui verbo suo, secreta potestate conuertit.* Let therfore al doubt of infidelitie go awaie, for truly he that ys the authour of the gifte: he also ys the wittnesse of the trueth. *For the inuisible preist by a secret power, with hys woorde doth conuert or turne the visible creaturs into the substance of hys bodie and blood:* Thus he.

Euse bius ibid.

The presence plainlie anouched by Euseb. against M. Iuell.

What can the Aduersaries now saie? Do ye not heare what this authour ment by the sainges, whiche the Aduersaries wolde wrest and peruert to their wicked vnderstanding? Did not he as well ther as here (though not with so plain woordes) teache the treuth of this matter, that Chrystes bodie and blood ys in the Sacrament? Do ye not nowe perceaue that he alleaged the text of S. Iohn, to declare that the flesh of Chryst was to be estemed by faith.

But I wolde the Aduersaries, and all that be doubtful of the presence of Chrystes blessed bodie and blood in the Sacrament, wolde regarde and folowe the counsell of this auncient father, *to let all doubte of infidelitie depart from them.* Which counseill yf they wel weigh, was geuen for the beleuing of a weightier and greater matter of faith, then to beleue that the bread maye be or ys the figure of Chrystes bodie. A chrystian man shall do no great matter to beleue soch a thing, which shall be no higher aboue reason nor no more repugnaunt therto then that ys. But the authour speaking these woordes vpon the saing of Chryst, which ys our text now in hand, ment a greater matter to be beleued, whiche reason can not atteign to, whiche ys, that the flesh and blood of Chryste in the Sacrament (which thinges are estemed by faith ther to be, though not so to be iudged by the outward seight) are verily meat and drinke.

Bread and wine turned not into Sacramentall bread and wine but into the bodie and bloode of Chryst.

And to shewe vs by whome this great matter ys wrought he addeth: *Qui authour est muneris, ipse est testis veritatis.* He that ys authour of the gift, he ys the wittnesse of the trueth. Chryst ys the wittnesse of the trueth, wherfore he ys the authour of the gift, that ys of the Sacrament. And yet that he wolde certifie the weake beleuer, he teacheth by what meãs the authour doth woork this miraculouse gifte and worke, saing: *Inuisibilis sacerdos, &c. The inuisible preist doth turne, the visible creaturs* (of bread and wine) *into the substance of hys bodie and bloode.* Note that the bread and wine be turned, not to be a sacramentall bread, as the Aduersaries wolde glose yt, but into the substance of the bodie and blood of Chryst.

O merueilouse God what be they that will sticke still in the filthie mire of de-

A of deteſtable hereſie, when they heare the trueth ſo plainly, ſo ſimplie, ſo expreſly ſpoken and vttered, as they be not able to againſt ſaie yt, and that not of one of this time, neither of the time ſince the hereſie againſt thys Sacrament beganne, but of one being aboue a thouſande years agon, when the Church was in moſt godly and quiet peace in thys matter. Open yowr eyes and ſee and beholde yowr filthineſſe, and in time ſeke to gett oute of yt.

Now that this authour being on the one ſide of Chryſtes Parliament houſe, hath ſo manifeſtly declared this our text to be vnderſtanded of the very reall and ſubſtanciall fleſh of our Sauiour Chryſt in the Sacrament, to be our verie meat: we will heare the other, which ys S. Auguſtine, who vpon the ſame text ſaieth thus: *Tractatu 26. in Ioā.* *Cùm enim cibo & potu id appetant homines, vt non eſuriant, neque ſitiant, hoc veraciter non præſtat niſi iſte cibus & potus, qui eos à quibus ſumitur immortales & incorruptibiles facit, id eſt, ſocietas ipſa ſanctorum, vbi pax erit, & vnitas plena atque perfecta. Propterea quippe ſicut etiam ante nos intellexerunt homines Dei, Dominus Ieſus Chriſtus corpus & ſanguinem ſuum in eis rebus commendauit, quæ ad vnum aliquid rediguntur ex multis. Namque aliud in vnum ex multis granis conficitur & conſtat:*

B *Aliud in vnum ex multis acinis confluit.* For aſmoche as by meat and drinke men do this deſire, that they ſhoulde neither hunger, neither thirſt: this doth no thing truly geue, but that meat and drinke, which maketh them of whom yt ys receaued immortall and incorruptible, that ys, the feloſhippe of ſainctes, wher ſhall be peace and vnitie full and perfight. Therfore truly (as alſo before vs the men of God haue vnderſtanded this) *our Lorde Ieſus Chryſt hathe commended hys bodie and blood in thoſe thinges, which to one certen thing be brought of manie.* For the one ys made into one of manie graines, and ſo conſiſteth: the other cometh into one of manie grapes. Thus he. *Three thinges in the Sacrament to be conſidered.*

Yf ye call to remembrance what was ſaied of a certain authour vpon this text: *The bread whiche I will geue, &c.* Yt will helpe yow well to vnderſtand S. Auguſtin here. Yt was ſaied ther that in the Sacrament be three things: The firſt ys the ſacrament onelie, which doth ſignifie or ys the ſign of an holie thing, and that ys the forme of bread. The ſecond ys that that ys ſignified ād cōteined, which ys the verie bodie of Chryſt. The thirde ys ſignified but not

C cōteined, which ys the myſticall bodie of Chryſt, that ys, the cōpanie of all hys electe ioined to Chryſt the head by faith ād charitie, for the which thing this ſacramēt ys called the ſacramēt of vnitie, bicauſe manie be made one, ād ioined in vnitie: So yt ys called the ſacramēt of loue, bicauſe yt ſignieth that by loue this vnitie ſhould be brought to paſſe.

Now forſomoch as theſe three thinges be in the Sacramēt, a mā maie ſpeak of eche of thē ſeuerallie, and yet whē he ſpeaketh but of one, he denieth not the other. So S. Auguſtin here ſpeaking of the ſocietie of Sainctes, ſpeaketh of the thirde thing of the Sacramēt, but denieth not the other. For by the learning of the Aduerſaries: the Sacramēt ys as wel a ſacrament of Chryſtes bodie brokē vpō the Croſſe, as yt ys of the vnitie of Chryſtes bodie myſticall. And that ye maie perceaue that S. Auguſtin excludeth not the bodie ād blood of Chryſt frō the Sacrament but raither includeth yt, note, he ſaied that *our Lord Ieſus Chryſt commended his bodie and blood in theſe thinges, which be made one of manie*, that by the bread made of manie graines, nowe turned into one bodie of Chryſt, and by the wine made of manie grapes, nowe turned into

D the bloode of Chryſt, all we (as S. Paule ſaieth) eating of this one bread, and drinking of this one cuppe, might be one bodie in Chryſte, and eche of vs one an others membres.

That S. Auguſtin denieth not the very preſence of Chryſt in the Sacramēt

(though here vpon S. Iohn he ſpeaketh moch of the effect of the ſame, the conſideracion wherof we haue declared in the expoſition of the laſt text before this) yt doth appear in a great nombre of places, of the whiche manie haue ben allready alleaged, and mo by Gods helpe ſhall be. As this:

Auguſt. li. ſente. Proſ. *Hoc eſt quod dicimus, quod modis omnibus approbare contendimus, ſacrificium Eccleſiæ duobus modis confici, duobus conſtare: viſibili elementorum ſpecie, & inuiſibili Domini noſtri Ieſu Chriſti carne & ſanguine, & ſacramento, & re ſacramenti, id eſt, corpore Chriſti. Sicut Chriſti perſona conſtat ex Deo & homine, cum ipſe Chriſtus verus ſit Deus, & verus ſit homo: quia omnis res illarum rerum naturam & veritatem in ſe continet ex quibus conficitur: Conficitur autem ſacrificium Eccleſiæ duobus, ſacramento, & re ſacramenti: id eſt, corpore Chriſti. Eſt ergo ſacramentum, & res ſacramenti.* This ys yt, whiche we ſaie, whiche by all means we labour to approue, that the Sacrifice of the Churche ys made by two means, and conſiſtes of two thinges, *of the viſible forme of the Elementes, and the inuiſible flesh and bloode of our Lorde Ieſus Chryſt*, the Sacrament, and the thing of the Sacrament, that ys to ſaie, *the bodie of Chryſte*. As the perſon of Chryſt ys of God and man, for as moche as he ys very God and very man For euery thing doth contein in yt the nature and trueth of thoſe, thinges, of the whiche yt ys made. The Sacrifice of the Chruche ys made of two thinges: of the Sacramēt and the thing of the Sacrament, that ys, the bodie of Chryſt. Thus farre S. Auguſtin.

Sacrifice of the Church conſiſteth of the viſible formes of bread and wine and the inuiſible flesh and blood of Chryſt.

Doth he not here in this ſentence teache the preſence of Chryſtes bodie in the Sacramēt, yes, yf ye note wel, he teacheth three thinges by expreſſe wordes, whiche the Aduerſaries deinie, that ys, that the Churche hath a Sacrifice, that therin ys a ſacrament, whiche he expowndeth to be the formes of the Elementes, that ys, of bread and vine, that ther ys alſo preſent the verie bodie and blood of Chryſt, which he calleth the thing of the Sacrament bicauſe yt ys the thing that the Sacrament doth ſignifie. And bycauſe men ſhoulde not cauille ſaing that the bodie and bloode of Chryſt be not verilie preſent, but ſignified: He declareth by the ſimilitude of Chryſts perſon, that as verilie as Chryſt being God and man hath both the nature of God and the nature of mam: So verilie hath the ſacrifice of the Sacrament, that ys, *the outwarde formes of bread and wine, and the bodie and blood of Chryſt.*

S. Auguſt. teacheth three thinges in one ſentence againſt the Sacramentaries.

Nowe if the Aduerſaries will ſaie, that in the Sacrifice of the Churche, ther ys not really either the formes of bread and wine or the verie bodie and blood of Chryſt: then muſt they likewiſe ſaie that in the perſon of Chryſt, ther ys not reallie, either the nature of man or the nature of God, whiche both are to deteſtable to be ſpokē of the mouthe of a Chryſten man. And ſo trulie ys the other alſo. And yet not cōtented with this ſimilitude, which ys abundantlie ſufficient, he proceadeth to proue the ſame by this ſaing *Euery thing* (ſaieth he) *conteineth in yt the nature and trueth of the thinges that yt ys made of.* The Sacrifice of the Churche ys made of the Sacrament and the bodie and blood of Chryſt. Wherfore S. Auguſtine thus concludeth vpon this reaſon: *Eſt igitur ſacramentū, & res ſacramenti corpus Chriſti.* Ther ys therfor the Sacrament, and the thing of the Sacrament, the bodie of Chryſte.

In theſe wordes I ſuppoſe S. Auguſtin hath ſo plainly expreſſed and declared his faith in this matter, that yt can not ſuffer any other opinion iuſtlie to be conceaued of him. For yf we that haue liued, and liue in this time of peſtilent hereſie, wolde againſt this hereſie of the Sacrament, ſtudie to deuiſe, to ſpeake or write the plaineſt woordes that might impugne this hereſie, and declare fullie our faith, we can no more ſaie

nor

A nor by better and plainer woordes do the ſame, then ſaincte Auguſtin hath here doen. Wherfore what ſo euer he did ſpeake or write to any partie or parties according to the diſpoſition, and condicion of them, ſomtime ſpeaking of the miſticall bodie of Chryſt ſignified by this ſacrament, ſomtime onely of the ſpirituall receauing of Chryſt, ſomtime darkely for the maner of the audience: yet be well aſſured his faith can not be otherwiſe for the preſence then here ys declared, for ſomoch as theſe woordes can bear no other ſenſe nor mening then they in the outwarde face do ſhowe.

Therfore, *Reader*, be not caried awaie by the falſe cõmentes that naughtie men make of S. Auguſtins woordes. For though he ſpeake ſomtime obſcurelie, as yt maie appeare to haue a doubtfull vnderſtanding, as before we ende this chapiter of S. Iohn thowe ſhalt heare: yet for ſomoche as ſaincte Auguſtin had but one faithe, whiche ys ſo plainly here profeſſed and ſett furth, be well aſſured that he neuer varieth or goeth from and againſt this. But I tarie to long vpon this, ſeing ther be diuerſe cooples mo to be hearde vpon this text.

B

THE TWENTETH CHAP. PROCEADETH

vpon the ſame text by ſainct Hilarie and Euthymius.

S. Hilaryẽ cõmended.

Saincte Hilarie ys a great auncient of Chryſtes houſe liuinge aboute the 360 yeare after Chryſte, and not onelie auncient, but alſo right excellent in learning, and famouſlie conſtant in faithe. His excellencie in learning ys not onely teſtified by ſaincte Hierom, who ſaieth he wrote manie learned woorkes, but alſo by *Rufinus*, who ſaieth he was accompted the great light in his time to all Fraunce, and Italie. His conſtancie in faith ys well declared, that notwithſtanding the Emperours and Princes, ãd manie Biſhopps were the fauourers of the hereſie of the Arians: yet he neither moued with the fauour of mightie and great men, neither feared with their puniſhment, or baniſhment, did conſtantlie reſiſt the ſaied hereſie, and alſo wrote learned bookes againſt yt. This authour writteh thus: *Li. 8. de Trinitate.*

C *Quæ ſcripta ſunt legamus, & quæ legerimus intelligamus, & tunc perfectæ fidei fungemur officio. De naturali in nobis Chriſti veritate quæ diſcimus, niſi ab eo diſcimus, ſtultè atque impiè diſcimus. ipſe enim ait: Caro mea verè eſt eſca, & ſanguis meus verè eſt potus. Qui edit carnem meam, & bibit ſanguinem meum, in me manet, & ego in eo. De veritate carnis, & ſanguinis non eſt relictus ambigendi locus. Nunc enim & ipſius Domini profeſſione, & fide noſtra verè caro eſt, et verè ſanguis eſt. Et hæc accepta atque hauſta id efficiunt, vt et nos in Chriſto, et Chriſtus in nobis ſit.* Let vs read thoſe thinges that be written, and ſoche thinges as we read let vs vnderſtand. and then ſhall we perfectelie do the office of our faith. Soche thinges as we learn of the naturall veritie of Chryſt in vs, except we learn of him, we learn fooliſhlie and vngodlie. For he doth ſaie: *My flesh ys verilie meat, and my blood ys verilie drinke He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him.* Of the veritie of the fleſh and bood ther ys no place left to doubte. For nowe both by the plain ſpeaking of our Lorde him ſelf: and by our faith yt ys verilie fleſh, and verilie bloode. And theſe taken and dronken do bring it to paſſe, that both we be in Chryſt, and Chryſt in vs. Thus he.

Of the veritie of Chryſtes flesh and blood in the Sacr. ther ys no doubt.

D Among many goodlie notes tobe gathered in this ſaing, three thinges will I breifly note. The firſt ys, that this our text ys vnderſtanded of the Sacrament, but not of the Sacrament as of a bare figure, but as conteining the thing that yt dothe ſignifie, whiche thing ys the bodie and bloode of Chryſt

And this matter appeareth so plain, so euident and so certen to this great learned and holy man, that by the instruction that faithe gaue him to vnderstande this scripture, he saied that *of the veritie of Chrystis flesh and bloode ther ys no place to doubte.* And why was ther no place left to doubt? He sheweth the cause: *For nowe* (saieth he) *by the saing of oure Lorde, and our faith, it ys verilie flesh and verilie bloode.*

A plain saing for M. Iuell.

O this was a blessed simplicitie, a godlie obedience, that curiously wolde not aske with the Iewes, *howe yt should be flesh and bloode, and howe his flesh and bloode shoulde be meate,* but reuerently captiuating his vnderstanding to the obsequie of Chryst saieth: by cause Chryst did saie, *that his flesh was verie meate,* ther ys no place of doubte lefte, but that yt ys flesh in dede, and bloode in dede.

Faith how yt ys requisite in the Sacrament

And in this saing yt ys not to be ouer slipped, that he saith: *that by the saing of our Lorde and our faith:* So that he putteth our faith to the saing of Chryst, not that our faith ys a woorker with the saing of Chryst to woorke the substance of the thing: but that as by the saing of Chryst, the thing in yt self ys most certenly true: so by faith beleuing and accepting yt, yt ys certen also to vs. For as Chryste hath died for the sinnes of the wholl worlde, whiche in yt self ys most certen: So yet to all yt ys not so certen, but to soche as by faith beleue and accepte yt. And so yt ys also certen to vs. Wherfor though to S. Hilary by the faith that he gaue to Chrystes woorde yt was very flesh and very blood: yet to heretikes that haue not soche faith as Hilary had, yt ys not the flesh and bloode of Chryst, not that yt ys not so in dede, but vnto them yt ys as though yt wer not so. How moch then maie they be abasshed at this saing of S. Hilary, who declareth that by his faith he beleued yt to be the very flesh and blood of Chryst, and they like shameless obstinate men leauing the faith that S. Hilary had, and cleauing to their owne inuented imaginacions and naturall reason, saie they can not beleue yt. But God geue them a better minde.

Flesh and blood of Chryst verilie eaten and dronke in the Sacr.

The second note ys, *that this verie flesh and verie bloode ys taken of vs, and dronke of vs,* whiche dothe teache vs the corporall receauing of Chryst in the Sacrament, corporall I saie in two respectes, that bothe we receaue his very reall and substãcial dodie, and that we with our bodie and into our bodie receaue that same self blessed bodie. So yt ys a corporall receipt in respecte of the thing receaued, and of the receauer also,

Hilar ibid.

This thing the same S. Hilarie in the same booke dothe open more at large, when he saieth: *Si enim verè verbum caro factum est, & nos verè verbum carnẽ cibo Dominico sumimus, quomodò non naturaliter in nobis manere existimandus est, qui & naturam carnis nostræ iam inseparabilem sibi natus assumpsit, & naturam carnis suæ, ad naturam æternitatis sub sacramento nobis communicandæ carnis admiscuit,* Yf the worde were verilie made flesh, and we receaue the woorde made very flesh in our Lordes meat, howe ys yt to be thought that he doth not naturallie abide in vs, who being born man hathe bothe taken the nature of our flesh vpon him nowe inseparablie, and also vnder the Sacrament of his flesh to be cõmunicated vnto vs, hath admixed the nature of his flesh to the nature of the eternitie? Thus he.

Chryst naturallie in vs by receipt of the Sacra.

A plain place of S. Hilar. for the Proclamer.

In the whiche saing what wolde we wishe to be more plainly spoken, thã that the Sonne of God was made flesh, and that same Sonne of God being made flesh, we receaue in the Lordes meate? Neither maie that glose here be hearde that we receaue him verilie in the Sacrament but spiritually, For that whiche foloweth in the text will not beare that glose. Whiche ys

when

he saieth: *Howe ys he to be thought not naturallie to abide in vs?* Marke well these
A woordes howe can Chryste naturallie abide in vs, but by the receipt of his naturall flesh and bodie? The spirituall receauing woorketh not a naturall abiding, but eche of them agreablie, the spirituall receauing maketh a spirituall abiding, and the corporall receauing of his naturall bodie maketh a naturall abiding of Chryst in vs. Wherfor if he be naturally abiding in vs by the receipt of his flesh in the Sacrament, that receipt ys agreablie of his very naturall and reall flesh into our naturall bodies, and then yt mustnedes be that we receaue Chrystes bodie really in the Sacrament.

The thirde note ys, that Chryste thus receaued woorketh in vs this effect, that we therby be in Chryste, and Chryst in vs, of the whiche maner of being, the text whiche foloweth in saincte Iohn, will geue vs occasiō to speake more. Wherfor we will differ yt till we come thither.

And now wil we come to *Euthymius* who in fewe woordes saith thus: *Caro mea verè est cibus. verus est cibus siue aptissimus, vtpote animā, quæ proprissima hominis*
B *pars est, nutriēs. Et similiter de sanguine. Aut hoc dixit confirmans, quod nō enigmaticè neq; parabolicè loqueretur.* My flesh ys meat in dede. Yt ys the verie or most aptest meate, as whiche nourisheth the soule, whiche ys the most proprieste or wourthiest parte of a man. And likewise of the blood, Orells he saied thus confirming that he did speake neither obscurelie, nor parabolicallie. Thus *Euthymius.* Doest thowe not perceaue (reader) that one spirit was in the mouthe of all these holie and auncient Fathers? do they not agree in sentence? Marke well howe this Auncient Father expowndeth this text, remouing and denieng the figure, wherby he declareth him self to vnderstand this text of the very reall flesh of Chryst, as Hilarie doth. *yt ys* (saieth he) *no parabolicall speache: yt ys no figuratiue speache*, but yt ys a plain speache signifieng no other waies then the woordes sownde, that ys the very flesh and the very bloode, not the figure of them. Whiche maner of exposition thowe shallt see (Reader) in other that do folowe, especiallie in Chrysostome and Theophilact. Wherfor comminge to them remembre this, and conferr thē to gether, and thowe shalt finde good matter, and agreable to the trueth of
C this assercion.

In. 6. Ioan. My fleshys verilie meat: ys no parabolical or figuratiue speache.

THE ONE AND TVENTETH CHAPITER CONTINUETH THE SAME EXPOSITION BY CHRYSOSTOME AND LIRA.

Heras ye haue hitherto hearde the sentēces of the Fathers and auncientes of the higher house vpon this text nowe in hande: Herafter for the better declaracion of the consonāt doctrine of this trueth in all times, and for the more confusion of the Aduersaries who so maliciously haue de praued the writers of the later time: I will as before ys promised ioin to some of the elder sort, some of the yōger. Of the whiche the first coople shall be Chrysostome and Lira, the one a grecian and of the higher house, the other a latin and of the lower howse (as ye haue heard) Chrysostome vpon this text saieth thus: *Quid autem signat: Caro mea verè est cibus, & sanguis meus verè est potus? Aut quòd is est verus cibus, qui saluat*
D *animam: aut vt eos in prædictis confirmet, ne obscurè locutum in parabolis arbitrarentur.* What meneth this sainge: *My flesh ys verilie meat, and my bloode ys verilie drinke* Either that this ys the true meat that saueth the soule, or ells that he might confirme them leaste they shoulde thinke that he had spoken obscurelie in parables Wher

Homil. 46. in Ioan. Chryst in the sixt of S. John spake not parabolicallie or obscurelie.

Wher note that Chryſoſtome ſaieth, that Chryſt did ſpeake theſe woordes in plain ſpeache, and not darkelie in paraboles. Whiche ſaing wonderfully confuteth the Aduerſaries. For yf Chryſt did not ſpeake parabolicallie, then he ment that the woordes ſhoulde ſignifie no other thing then in their propre ſignificacion they do ſignifie, and then muſt yt nedes be that Chryſt ſpake here of his very fleſh and of his very blood with oute all obſcuritie or darke maner of ſpeache by figures, tropes, ſimilitudes or paraboles, whiche the Aduerſaries wolde here enſparſe. *My fleſh is meate in dede, and my blood is drinke in dede*, ys no obſcure ſpeache, nor no figuratiue ſpeache (*ſaieth Chriſoſtome*) let the Aduerſaries then wreſt and wring, and peruert the ſcriptures as they liſt, I will creditt holy Chryſoſtom and the churche that he liued in before anie of the Aduerſaries, and their malignāt church, whiche they liue in. Yf the Proclamer will not ſaie that this ys a plain ſaing when ther ys no parbole in yt: I knowe not what he will ſaie ys plain, theſe woordes being of them ſelues ſo plain.

A a plain ſaing of Chryſoſt. for M. Iuel.

Nowe whether the expoſition of *Lira*, who was of the latin Churche, and of the later daies, be conſonant and agreable to Chryſoſtome or not let vs heare. vpon the ſame text he ſaieth: *Hic oſtenditur huius Sacramenti veritas. Chriſtus enim frequēter parabolicè Diſcipulis loquebatur. Et ideo, ne crederent quòd caro eius cōtinerētur in hoc ſacramento Euchariſtiæ tantummodò ſicut in ſigno, ideo hoc remouet dicens: Caro mea uerè eſt cibus, quia hic ſumitur realiter, & non figuratiuè. Et eodem modo eſt de ſanguine ſub ſpecie uini, & ideo ſubdit: Et ſanguis meus verè eſt potus. Dicitur etiam caro Chriſti verè cibus, & ſanguis eius verè potus, quia reficiunt animam, quæ eſt immortalis. Cibus autem corporalis tantùm reficit corpus quod eſt corruptibile.* Here ys ſhewed (*ſaieth Lira*) the veritie of this Sacrament. For Chryſt oftentimes did ſpeake to his diſciples parabolicallie. And therfor leeſt they ſhoulde beleue, that this fleſh were conteined in this Sacrament onely as in a figure: he remoueth that, ſaing: *my fleſh ys verily meat.* For yt ys here receaued really, and not figuratiuely. And after the ſame maner ys yt of the bloode, vnder the forme of wine. The fleſh of Chryſt ys alſo called meat in dede and his bloode drink in dede, bicauſe they refreſh the ſoule, whiche ys immortall. But corporall meat refreſheth onelie the bodie, whiche ys corruptible. Thus he.

Lira in 6. Ioann.

The fleſh of Chryſt in the Sacrament eaten reallie, not figurat.

Remembre. Reader, the expoſition of Chryſoſtome, wherin he ſaied two thinges: The one that Chryſt ſaieth, *that his fleſh ys verily meat*, bicauſe yt ſaueth the ſoule: The other that Chryſte ſo ſaied, *bicauſe he wolde confirme them in the forſaied thinges that he did not ſpeake in paraboles.* And nowe conferr this authour to him, and ſee yf he ſpeake anie other thing, but euen the ſame two thinges that Chryſoſtom did. For wher Chryſoſtome ſaieth, *that yt ys the true meat that ſaueth the ſoule*: This authour ſaieth, *that the bodie of Chryſt ys called verily meate, and his bloode verily drink, bicauſe they refreſh the ſoule, whiche ys immortall.* Chryſoſtome ſaieth, that Chryſt wolde ſhewe him ſelf not to ſpeake nowe in paraboles: This authour more at large ſaieth, that bicauſe Chryſt did oftē ſpeake parabolicallie, leaſte they ſhoulde thinke or beleue, that his fleſh were conteined in the Sacrament, as in a ſigne onlie, therfor he remoueth that, ſaing, that this fleſh ys verily meat, bicauſe yt ys receaued really, and not figuratiuely.

Thus ye ſee agreement betwen theſe authours, and one trueth ſpoken here amoſt by one maner of woordes of him that did write aboue a thouſande yeares agone, and of him that did write not fullie three hōdreth years agon. Wherby ye maie perceaue that the ſame doctrine hathe ben continued and taught in theſe latter years by writers of late time. whiche was

receaued

receaued and taught in the churche in auncient time, as touching the exposition of this scripture we haue in hande.

THE TVO AND TVENTETH CHAP. CONTINUETH YET THE EXPOSITION OF THE SAME TEXT BY S. CYRILL, AND DIONISE

AS in the chapter last before ye hearde one coople farre distant in time of ther lifes, but consonant in sownde of their faithe: So shall ye in this chapter heare an other coople, the one very auncient, the other of later time, likewise agreablie declaring their faith and opening the right sense of our text nowe yet in hande. This coople shall be *Cyrill* and *Dionise* the *Carthusian*. the one of the greke churche, the other of the latin churche, as they before alleadged were. S. Cyrill saieth thus: *Vmbram & figuram nosti? Discе ipsam rei veritatem. Caro enim mea (inquit) verè est cibus, & sanguis meus verè est potus. Rursus distinguit inter mysticam benedictionem, & Manna, aquarum fluenta ex lapide, & calicis sancti communicationem, ne magis Mannæ miraculũ admirentur, sed ipsum potius suscipiant, qui cælestis panis est, & æternæ vitæ largitor. Mannæ namque alimentum non æternam vitam, sed breue famis remedium attulit. Non erat ergo ille verus cibus. Sanctũ verò Christi corpus ad immortalitatem, & vitam æternam nutriens cibus est. Aqua etiam illa è petra ad momentum sitim corporalem leuabat, nec quicquam adferebat pretereà. Non erat ergo potus ille verus, sed verus potus est sanguis Christi quo radicitus mors euertitur, & destruitur. Non enim hominis simpliciter sanguis est, sed eius, qui naturali vitæ coniunctus, vita effectus est.* Haueſt thowe knowen the shadowe and the figure? Learn the verie trueth of the thing *My flesh*)saieth he) *ys meat in dede, and my bloode ys drinke in dede.* He doth again make a distinction betwixt the misticall benediction, and Manna: the streames of waters oute of the rocke, and the partaking of the holy cuppe: leaste they shoulde more esteem the miracle of Manna, but rather shoulde receaue him, the whiche ys the heauenly bread and the geuer of eternall life. For the foode Manna did not bringe eternall life: but a short remedie of hungar. *but the holie boodie of Chryste ys a meat nourishinge to immortalitie and eternall life.* That water also oute of the stone, did for a litle while ease the bodilie thrist: *but the true drinke ys the bloode of Iesus Chryst*, by the whiche death ys turned vppe by the rootes and destroied. *It ys not the blood of a bare man, but of him, who beinge conioined to the naturall life ys made life.* Thus farre saincte Cyrill.

Li. 4. ca. 16. in fine.

Figures of the olde Lawe, and veritie of the newe, be as the shadow ād the thing shadowed.

Do ye not perceaue in these woordes that he speaketh as moch and the very same in sense, though not in woordes that Chrysostom did? He had treacted before of the paschall lambe, and therby moued the Iewes, to consider the Shadowes of Moyses lawe, wherby being instructed, they shoulde be the readier to vnderstande, these misteries of the newe testament, and therfor saieth: *Haueſt thowe knowen the figure, learn also the very trueth of the thing.* what ys that? *My flesh ys meat in dede and my bloode* ys drinke in dede.

Marke then (*Reader*) the figures were the Paschall lambe, Manna, and the water flowing oute of the stone: The veritie (saieth he) that these figures did prefigurate, ys that trueth that Chryst vttered, saing: *My flesh ys meat in dede.* Yf this be the veritie, then yt ys not a figure: yf yt be no figure, then Chryst speaking yt, spake neither parabole, nor figure, as the last coople hath also taught. And in this ye perceaue again the confutacion of the Aduersaries, that this ys spokē of Chrystes very flesh in the Sacramēt, and that

ys

yt ys no figuratiue ſpeache as they wolde feign yt to be: but a ſpeache teaching the thinge to be reallie and verilie preſent,

But that I be not to tediouſe in tarieng to long vpō, euery authour, I will ſaie no more of this mans teſtimonie at this preſent, both for the cauſe alleged, and alſo that through all the ſixt chapiter of ſaincte Iohn, and allmoſt through all the goſpell of ſaincte Iohn, he ys not onely plentifull inmaking mencion of this matter, but alſo as plain as he ys plentifull. And that knowe the aduerſaries right well. Therfor we will heare what Dioniſe who ys ioined to him doth ſaie: Thus I teade ther: *Caro mea verè eſt cibus, & ſanguis meus verè eſt potus. Hoc ait Saluator, ne putaretur parabolicè loqui ſolito more, ita quòd carnem ſuam diceret panem, quia ſignificaretur per panem, & eſſet ſub forma panis ſolùm ſicut in ſigno: vel propter aliquam proprietatem cum pane cibus diceretur, quomodò dicit Apoſtolus: Petra erat Chriſtus, quoniam figurauit Chriſtum. Et Eſaias: Verè fœnum eſt populus, propter conuenientiam quandam. Et infrà ait de ſeipſo Saluator: Ego ſum vitis vera. Ad inſinuandum ergo quòd caro ſua ſit verè & ſubſtantialiter ſub ſpecie panis, veraciterque ſumatur à communicante: Sanguis quoque ipſius verè ſub ſpecie vini contineatur, & recipiatur, adiecit: Caro mea, id eſt, corpus (ſumitur enim nunc caro, non prout oſſa excludit, pro toto corpore, neruos, venas, & oſſa habente) verè eſt cibus, animæ non corporis, quia non viſibiliter, nec corporaliter ſumitur, quamuis verum corpus ſumatur.* My fleſh ys verily meat, and my blood ys verilie drinke. Thus ſaied our Sauiour leeſt he ſhoulde be thought after his cuſtomable maner to ſpeake parabolicallie, ſo that he ſhoulde call his fleſh bread, bicauſe yt ſhoulde be ſignified by the bread, and ſhoulde be vnder the forme of bread onelie as in a ſigne. Or that yt ſhoulde be called meat, for ſome propretie that yt hath with bread. Euen as the Apoſtle doth ſaie: *The ſtone was Chryſt*, bicauſe yt figured Chryſt. And Eſaie: *Truly the people ys graſſe*, for a certain agrement to the ſame. And in the goſpell our Sauiour ſaieth of him ſelf: *I am the true vine.* To inſinuate therfor vnto vs, that his fleſh ys verilie and ſubſtãciallie vnder the forme of bread, and that yt ys truly receaued of the cõmunicant, and his bloode alſo ys conteined in dede vnder the forme of wine, and ys receaued, he added: *My flesh*: that ys to ſaie, *my bodie* (For fleſh ys nowe here taken, not as yt doth exclude the bones, but for the wholl bodie, hauing, ſinewes, vaines and bones) *ys verilie meat*, of the ſoule, not of the bodie. For yt ys not taken or receaued viſiblie, nor corporallie, although the verie bodie be receiued. Thus moche Dioniſe.

Dionyſ. Carthus in Ioan. 6.

The verie fleſh of Chryſt vnder the forme of bread, and his verie blood vnder the forme of vine.

Although I nede not here to note anie thing, whier euery ſentẽce, and peice of the ſame ys ſo plainly laied furth to our vnderſtanding: yet I haue thought yt good not to ouerpaſſe to aduertiſe thee (reader) that this authour, though he ſpeake thus plain: yet he diſſenteth not frõ the aunciẽtes before alleaged, namelie Chryſoſtom and Cyrill. For as they ſaied that this ſaing of Chryſt ys no parable, nor figure nor darke ſpeache: but conteining the veritie, and the very thing in deed, that by figurs was perfigurated: So this authour drawing by the ſame line ſaieth, that wher Chryſt was accuſtomed to ſpeake parabolicallie: yet to geue vs to vnderſtand that yt was neither figure nor parabole that he ſpake of here, but that yt was his fleſh verilie and ſubſtanciallie, that ys vnder the forme of bread and his bloode in verie dede, that ys vnder the forme of wine. He ſaied, my fleſh (whiche ys here taken for the wholl bodie) this wholl bodie ys verilie meate.

Secondarely, where ſome of them ſaied, yt was verie meat bicauſe yt ſaued the ſoule: Some other ſaied yt was the meat of the ſoule, bicauſe yt brought

A to the ſoule immortalitie, and euerlaſting life: ſo this Authour alſo ſaieth, that yt ys the meate of the ſoule, not of the bodie. Thus in theſe pointes ye ſee no diſſencion betwixt the Authours of auncient time, and the Authours of the later time.

Yf ye obiecte that Chryſoſtome did vſe no ſoche woordes as this Authour dothe. For Chryſoſtome, though he ſaied that yt was the very meat that ſaued the ſoule: yet he did not ſaie that this very meat was vnder the formes of bread and wine, as this man doeth.

Ys this, trowe yow, abhorring from the ſainges of the auncient Fathers, though Chryſoſtom dothe not here ſpeake yt by expreſſe woordes as this Authour doth? Dothe not Chryſoſtome ſaie that this ys no parabolicall ſpeache? wherby what dothe he ells inſinuate, but that ther ys the thing euen as yt ys ſpoken of Chryſt: whiche ys the verie fleſh the very meat of the faithfull? Yf this fleſh be verilie ther, as moſt certenly yt ys, and we do ſee but the forme of bread, then yt ys ther vnder the forme of bread.

B But to declare vnto yow that this maner of ſpeache and wordes ys not of late vſage, or of late or newe inuencion, harke what ſainct Auguſtin ſaieth. *Caro eius eſt, quam forma panis opertam in Sacramento accipimus: & ſanguis eius eſt, quem ſub vini ſpecie & ſapore potamus.* Yt ys the fleſh of him, whiche we receaue, couered in the Sacrament vnder forme of bread. And yt ys the blood of him, whiche we drinke vnder the forme and taſte of wine. *Lib. ſente. Proſp. A plain place for M. Iuell.*

Do ye not heare in theſe woordes of Saint Auguſtine, the ſame forme of woordes, vſed by Dioniſe? Do ye not heare the forme of bread and wine? Do ye not heare that Chryſtes fleſh ys vnder the one, and his bloode vnder the other? Why then do ye ſticke ſtill in the mire? Why do ye not frame your ſelues to be obedient to the faith of Cryſtes Churche? Or do ye thinke that ye alone haue the true faithe, whiche the Churche had not in the time of ſainct Auguſtine? Why do ye perſeuere, deceauing the C ſimple, and vnlearned, feading them with lies in ſtead of trueth, with hereſie in ſtead of faith, and with Sciſme in ſtead of vnitie of Gods religion. Saie not nowe (*as yt hath ben your common ſlaunder*) that theſe late writers were full of corrupte doctrine. For ye ſee yet that they teache no other doctrine in this matter then the auncient Fathers did. *Formes of bread and wine a ſpeache knowen to S. Augu.*

And yet in this ſaing of ſainct Auguſtine, ther ys one thing wourthie of note, that wher the Aduerſaries trauailed to impugne this doctrine of Chryſtes being in the Sacrament vnder the formes of bread and wine, by the alteracion or chaunge of the ſignificacion of this woorde, *ſpecies*, ſaing that the woorde doth ſignifie the nature or kinde of a thinge, and not the outwaade forme: Let them here weigh well and conſider ſaincte Auguſtines maner of ſpeache, who taketh here this woorde, *ſpecies*, applied to the wine, in the ſame ſignificacion that he taketh, *forma*, applied to the bread. But this woorde, *forma*, ys taken for the outwarde forme, wherfor this woorde, *ſpecies*, muſt nedes be ſo likewiſe. *Species and forma vſed both in one ſignificatiõ.*

D And here alſo I wolde wiſh the vnlearned that haue erred in this matter that they wolde be aduertiſed by this good Father and learned man Dioniſe, that they will not abuſe theſe ſentences of the ſcripture: *Petra erat Chriſtus. &, verè fœnum eſt populus: The ſtone was Chryſte. and, Truly the people ys graſſe*: to the maintenaunce of their errour, that bycauſe theſe be ſpoken figuratiuelie, therfor this alſo: *Caro verè eſt cibus: My fleſh ys*

meate in verie dede. Ys ſpoken figuratiuelie. For yf ye will ſo, then might ye make theſe ſentences: *Tu es Chriſtus filius Dei viui.* Thowe arte Chryſt the Sonne of the liuing God: *Et verè filius Dei erat iſte,* And *trulie this man was the Sonne of God:* ye might, I ſaie, make theſe ſentences, figuratiue ſpeaches, and ſo conſequentlie ſubuert the ſenſe of holie ſcripture and all our faith.

Therfor vnderſtand by this Authour, that they be figuratiue ſpeaches, or ſpeaches ſo vſed for ſome agreableneſſe of the thinges compared together, and do not ouertwartly turn that to impugne the trueth, that ys brought in example for the declaracion of the trueth, as I hearde a Reader do in Cambridge, who being willing to pleaſe the worlde he liued in, began to impugne the preſence of Chryſt in the Sacrament, and the Maſſe. And to make his matter good in apparaunce, he induced manie argumentes and delighted him ſelf very moche in them, as by whiche his matter was moche confirmed and ſtrengthed, as he thought. In the hearing of the argumentes, methought they were ſoche as I had readde, wherfor the lecture being ended, I repared to my ſtudie, and ſuppoſing I had readde thē in Dunce, I tooke him in hande, and turned, and fownde them. Whiche as Dunce had moued againſt the truthe, to be ſolued for the better declaracion and opening of the trueth: So did this man bring them in againſt the truth, to confirme his falſe doctrine. So that ſoche argument as Dunce framed for an argument of impugnacion: this reader vſed yt as an argument of confirmacion. And ſo I feare verilie, that manie ſeke good Authours, and what they finde in them to impugn falſheade, with that do they defende and fortifie the ſame. Wherfor, reader, do not the like here, that what this Authour bringeth in for a better and further declaracion of the trueth, thowe take yt to impugne the trueth.

Schoole argumentes made for the opening of trueth, produced of a Protestant to cōfirme a falſe doctrine.

I thought yt good alſo not to omitte that this Authour ſaieth that *we receaue in the Sacrament the very reall, and wholl bodie of Chryſt, with veines, ſinnewes, and bones,* for that I haue hearde ſome of the Iewiſh Capharnaites aske, what *do we receaue Chryſtes bodie bones and all? Howe can yt come wholl in to my mouthe?* Ah thow man of litle faith, why doeſt thowe doubte, bicauſe thowe imagineſt with the Capharnaites no other prefence, but after the groſſe corporall maner? But thowe erreſt fowllie. He ys ther ſpirituallie, and yet verilie, and really, and no more to be thought impoſſiblie to thee, than that that bodie was born of a virgen: then that yt walked vpon the ſea: then that yt was transfigurated on the mount: then that yt roſe from death life: then that yt paſſed oute of the graue the monument being ſtill faſt ſhett and cloſe: then that yt entred into the Apoſtles the doores being ſhett: then that yt aſcended into heauen: all whiche factes yf thowe meaſure by naturall knowledge, they will ſeme as vnpoſſible as the other. For naturall knowledge wondereth and ſaieth: howe coulde the bodie of Chryſt being a perfect bodie. Hauing fleſh and bones paſſe oute of the ſepulchre, the ſepulchre not being opened but ſtill cloſed and ſhett? howe coulde that bodie hauing (as ys ſaied) fleſh and bones, enter into the diſciples the doores ſtill being ſhett? So doth yt alſo ſaie: Howe can a man receaue the wholl bodie of Chryſt with his mouth? But as theſe two former thinges be made poſſible to thee by faith, let this third ſo be alſo. For yf thowe beleue them bicauſe the ſcripture teacheth thee: beleue the ſcripture and the holie Fathers alſo which teache thee, that this bodie of Chryſt ys ſo preſent, and ſo receaued. And yf yt be preſent, yt muſt nedes be that ſame bodie that was born, that was crucified. But not as yt was born and crucified.

The preſence of Chriſtes bodie in the Sac. no more impoſſible thē many other his workes, which ſeme as impoſſible to naturall knowledge.

That

A That ſame bodie in ſubſtance, not the ſame in qualitie and condicion. But yet the verie ſame wholl bodie. So did Chryſtome teache that we ſhoulde take yt ſaing thus: *Et quando id propoſitum videris, dic tecum, propter hoc corpus non amplius terra & cinis ego ſum, hoc corpus crucifixum, verberatum, morte victum non eſt. Hoc idem corpus cruentatum, lancea vulneratum, fontes ſanguinis & aquæ, vniverſo orbi ſalutares ſcaturiuit.* When thowe (ſaieth Chryſoſtom ſpeaking of the Sacrament) ſeiſt that thing ſett furth, ſaie with thy ſelf, for this bodie I am no more earth and aſhes. This bodie crucified and beaten, was not ouercomed with death. This ſame verie bodie bloodied and wounded with a ſpeare, hath lett runne oute fountains of water and bloode holſome to all the worlde. Thus he. *In 10. 1 Co. Hom. 24.*

Note, Reader, that Chryſoſtom willeth yowe, when ye ſee the Sacrament ſett furth, to ſaie with your ſelf. *This bodie being crucified, was not ouercomed with death. This ſame verie bodie wounded with a ſpeare, ſent holſom ſtreanies of water and bloode to the worlde.* Wherby ye are taught, that the ſame bodie ys in the Sacrament, that was crucified. And therfor are ye not willed to ſaie at the B ſeight of the Sacrament: This ys a ſigne, figure or token of the bodie, that was crucified: but this ys the ſelf ſame bodie, and none other. For Chryſte hath but one bodie, and that ſame one bodie ys in the Sacrament ſubſtanciallie, whollie and perfectlie. *The ſame bodie ys in the Sacr. that was crucified.*

And therfor as that Chryſte was incarnate we knowe, and by whoſe worke yt was doen we knowe, but the maner howe that fleſh was wrought we knowe not: That Chryſt did riſe from deathe, and that his ſoule was in Hell we knowe, but howe yt came to his bodie again we knowe not, yet by whom yt was doen we knowe: So, that Chryſtes bodie ys in the Sacrament we knowe, and by whom yt ys wrought that yt ys ther we knowe, but howe yt ys ther, more then ys ſaied, we knowe not. Nowe yf ye will not beleue his bodie to be in the Sacrament, bicauſe ye knowe not howe yt ys ther, howe will ye beleue that Chryſtes ſoule returned to his bodie, ſeing ye knowe not howe, yt came ther.

C Chryſt made the water wine in *Cana Galilææ*, Bnt howe we knowe not. For he ſpake no extern woord, neither did anie extern facte toward the turning of yt appeare more thē that he did bid the miniſters to drawe, and geue the ſtewarde. The fiue loanes, and two fiſhes the ſeuen loaues and the fewe fiſhes we knowe to be multiplied, and by whom, but howe, whether by putting to of an other ſubſtance, or they thē ſelues were encreaſed, or otherwiſe, we knowe not. That *Lazarus* was dead, and ſo certēlie, that he being foure daies in the graue did ſtinke, we knowe: but howe the ſoule came to that putrifieng bodie, and from whence, and howe that ſtinkinge bodie was made hole and ſwete, we knowe not, but by whome yt was doen we knowe. *Ioan. 2.* *Ibid. 6.* *Matt. 15.* *Ioan. 11.*

Therfor the maner of theſe and manie mo being wrought by the diuine power, for ſomoche as the ſcripture ſaieth that they were doen (though the maner of the doinge be vnknowen) we beleue them: So forаſmoche as the ſcripture ſaieth that the fleſh of Chryſt ys meate in deed and that we muſt eate yt; yf we will haue life: Let vs beleue yt, though we knowe not howe yt D ys ſo made, nor can comprehende howe ſoche a bodie ſhoulde entre into a mans mouth. Let vs not be curiouſe in ſearching the wonderfull workes of God. Yf he did ſaie yt, yt ys knowledge enough for a Chryſtian man to beleue that yt ys ſo. I tarie to long here, but the chryſtian charitie I beare to them that haue erred, that they maie be reduced, and ſtaied, hath thus caried me. *We maie not be curiouſe in the workes of God.*

THE THREE AND TWENTETH CHAPITER endeth the expoſition of thus text by Theophilact. and Beda.

THe laſt coople, whiche ſhall be brought furth for the expownding and vnderſtanding of this text of S. Iohn, ſhall be *Theophilact.* and *Beda.* Whome I will breiflie, alleage bicauſe I wolde be gone from this to other in ſame chapiter. Theophilacte ſaieth thus: *Non enim nudi hominis caro eſt quæ manducatur, ſed Dei, & quæ deificare valet, vtpote contemperata Deitati. Iſtá etiã verè eſt cibus, eò quòd non ad paruum tẽpus duret, neque corrumpatur ſicut corruptibilis cibus: ſed æternæ vitæ ſit ſubſidium. Similiter et potus ſanguinis Domini verè eſt potus quia non ad tempus ſufficit ſiti, ſed ſemper abſque ſiti conſeruat, nec indigere permittit bibentem ſicut et ad Samaritanam dicebat: Qui bibit ex aquâ, quam ego dabo, non ſitiet. Nam quiſquis gratiam ſancti Spiritus per ſumptionem diuinorum myſteriorum ſuſceperit, neque famem ſpiritualem, neque ſitim patietur qualem increduli.* Yt ys not the fleſh of a bare man, whiche ys eaten, but of God, and whiche ys able to make vs as yt were Goddes, as contemperated to the Godhead. This fleſh alſo ys meat in very dede, bicauſe yt endureth not for a litle while, neither ys yt corrupted as the corruptible meat, but yt ys the helpe of eternall life, likwiſe alſo the drinke of the bloode of our Lorde ys drinke in dede, bicauſe yt ſufficeth the thirſt not for a time, but allwaies yt conſerueth from thriſt, and ſuffreth not the drinker to lacke, as he ſaied to the Samaritane: He that drinketh of the water whiche I ſhall geue him, he ſhall not thirſt, ſo as do the vnbeleuers. Thus moche Theophilacte.

In 6. Ioan.

I ſhall not nede to trauaill here to ſhewe that he vnderſtandeth this text of the Sacrament. For that ys all readie made ſo manifeſt, that yt can not be denied. And for the preſence I will not trouble the reader to make any farther proofe or declaracion here, ſeing yt maie be well perceaued, by that that ys allreadie ſaied, what this Authours meening ys in this matter. I will therfor paſſe him thus ouer, and come to Beda, who breiflie writeth thus: *Dixerat ſuperiùs, Qui manducat meam carnem, & bibit meum ſanguinem habet vitam æternam. Et vt oſtenderet quanta diſtantia ſit inter corporalem cibum, & ſpirituale myſterium corporis & ſanguinis ſui, adiecit: Caro mea verè eſt cibus, & ſanguis meus verè eſt potus.* He had ſaied before he that eateth my fleſh, and drinketh my bloode, hath euerlaſting life. And to the intent he might ſhewe howe great difference ys betwen the corporall meat, and the ſpirituall myſtery of his bodie and bloode, he added: *My flesh ys meate in dede and my blood ys drinke in dede.* Thus Beda.

In Ioan.

That this Authour vnderſtandeth this text of the Sacrament, yt can not be obſcure to anie man, ſeing that he ſo plainlie ſaieth, that Chryſt to ſhewe the differẽce of corporall meat, and ſpirituall myſterie of his bodie and blood added this ſaing: *My flesh ys meat etc.*

Howe the Sacr. ys a myſterie, and what a myſterie ys

And let no man take occaſion to maintein his erroure againſt the preſence of Chryſte in the Sacrament, bicauſe he calleth yt the myſtery of Chryſtes bodie and bloode. For a myſterie ys that couertlie conteineth a thing not by ſenſeis or comon knowledge to be perceaued. So this myſtery conteineth the very bodie of Chryſt as a thing ſecretly hidden from the ſenſeis, as Euſebius ſaieth: *Non exteriori cenſenda viſu, ſed interiori affectu.* Not to be iudged by outwarde ſeight, but by inwarde affecte, that ys by faithe. Wherfor yt ys very well called a miſterie, for that yt conteineth the very bodie and Chryſte, whiche the ſenſeis can not perceaue.

Hom. 5. Paſch.

I might

A I might, but for diffidence of the Aduerſaries, haue onelie named theſe Authours to be of one minde, whiche I haue hetherto brought in, for the expoſition of this text. For they ioin ſo nere, that the allegacion of one ys but the reherſall of an other: But I content my ſelf with my pains, that the Aduerſaries maie ſee that we be on his trueths ſide: *Qui facit vnanimes habitare in domo*: Who maketh mē of one minde to dwell in the houſe. For here among theſe (as ye haue hearde) ys ſoche agreement concorde, and conſent, ſo iuſtlie and ſo neerlie, that a man maie ſkant diſcerne the ſentence of one from an other, eſpecially by diſcrecion of matter. *Pſal.67.*

And to conclude and knitt vppe this knotte, ye haue heard them all conſent in this, that this text of S. Iohn ys vnderſtanded of the bleſſed Sacramēt, whiche ys one cheif poincte we labour to proue. And moſt of them teſtifie that Chryſte did not ſpeake yt figuratiuely or parabolycallie, but euen plain lie and withoute trope. So that ther being no figure, we maie ſaie that Chryſt ſpeakinge of his fleſh to be receaued in the Sacrament ſpeaketh of no figuratiue fleſh, but of his very fleſh in dede, whiche as yt ys ther reaallie, So ys
B yt withoute all figure meat verilie and in dede.

THE FOVRE AND TWENTETH CHAP. BEGINneth the expoſition of the next text in the ſixt of S. Iohn by ſainct Hilary and ſaincte Auguſtine.

THe text that foloweth in the ſixte of ſainct Iohn ys: *Qui manducat meam carnem, & bibit meum ſanguinem in me manet & ego in eo.* He that eateth my fleſh and drinketh my bloode, dwelleth in me, and I in him. Foraſmoche as our Sauiour Chryſt had ſaied, that he that eateth his fleſh ſhoulde haue life erernall: and towarde the proof of that had ſaied that his fleſh was verie meate, not nouriſhing to the perpetuitie of the tēporall life, but nouriſhing to eternall life, wherof he had
C ſpoken before: Nowe he proueth that, and declareth howe yt ys doen, ſaing: *He that eateth my fleſh, and drinketh my bloode, dwelleth in me and I in him.* As yt might be thus ſaied: He that eateth my fleſh, and *drinketh* my bloode, ys ioined to me, and dwelleth in me, being made one with me. But he that ys made one with me, for ſo moche as I am the very life, he alſo muſt haue life, and therfor he that eateth my fleſh &c. hath eternal life. For as the bodie of euery liuing creature, vntill the Soule be ioined to yt, hath no life, but being ioined to the Soule, whiche ys the beginning of life in naturall thinges, yt immediatelie liueth: So we hauing not that eternall life of our ſelues, but in the reſpect, being like the bodie without the Soule, yf we be ioined to the Authour of life, we ſhall liue by him, being made liuing by him, who ys life himſelf. Therfor being ioined and abiding in Chryſt, though we had not life, yet as the ſoule quickneth and geueth life to the bodie, being ioined to yt and abiding in yt, though before yt had none: So Chryſt quickeneth vs, and geueth life euerlaſting to vs, though we had no ſoche life before.

D But for ſomoche as we ſpeake of our abiding in Chryſt, yt ys to be obſerued, that we abide in Chryſt two maner of waies, that ys, ſpirituallie, and naturallie, ſpirituallie by right faith, and ſincere charitie, as S. Cyrill doth tearme yt, and naturallie by the receauing of Chryſtes naturall fleſh, as S. Hilarie teacheth. *We abide in Chryſt two maner of waies.*

Of theſe two maners of abiding in Chryſt the holy writers ſonderlie and

seueriallie doe write. Wherfor that ye maie perceaue this text to be vnderstād of both maners of a bidding of Chryst in vs. I shall ioin two of the Latin Churche, by cause they shew the differēce most plainly, the one expownding this text of our naturall abiding in Chryst, whiche ys S. Hilarie: the other of our spirituall abiding in Chryst which ys S. Augustin. This will I do to the etent that the errour of the Aduersarie maie be seen, Who by cause sainct Augustin in some places doth expownde this scripture of the spirituall abiding of Chryst in vs, or of vs in him, he furthwith not considering other places of other Fathers or of S. Augustine him self, maketh a doctrine of the one, and reiecteth the other: affirming the spirituall abiding of Chryst in vs, and denieng the naturall abiding, whiche ys wickedly doen, for somoche as the catholike faith taught by the holie Fathers, yea and by S. Augustine him self, teacheth vs both to be doen by the receipt of the blessed Sacrament, yf yt be woorthilie receaued.

Lib. 8. de Trinit.

S. Hilarie saieth thus: *Quòd autem in eo per Sacramentum communicatæ carnis & sanguinis sumus, ipse testatur, dicens: Et hic mundus iam me non videt, vos autem me videbitis, quoniam ego viuo & vos viuetis, quoniam ego in Patre meo, & vos in me, & ego in vobis &c. Quòd autem naturalis in nobis hæc vnitas sit, ipse ita testatus est: Qui edit meam carnem, & bibit meum sanguinem in me manet, & ego in eo. Non enim quis in eo erit, nisi in quo ipse fuerit, eius tantum in se hābens assumptam carnē, qui suam sumpserit.* That we be in him by the Sacrament of his flesh, and blood being communicated, he himself withnesseth saing: And this worlde doth not see me, but ye shall see me, for I liue, and ye shall liue. For I am in my Father, and yowe in me, and I in yowe. But that this vnitie ys naturall in vs, he hath witnesse saing: *He that eateth my flesh and drinketh my bloode abideth in me and I in him.* Ther shall no man be in him, but in whome he shall be, hauing onelie his assumpted flesh in him, who hath taken his. Thus S. Hilarie.

Hereſie of the Arrias.

Yt ys to be vnderstanded that this holie man being banished by *Constācius the Emperour*, who fauoured the hereſie of the Arrians, being nowe in exile, wrote against the same hereſie. And forasmoche as the Arrians denied God the Sonne to be of the same substāce with God the Father and for that pourpose peruerted the scriptures that spake of the vnitie of God the Sonne in substance with God the Father: as this: *Ego & Pater vnum sumus: I and the Father be one*, and soche other, sainge: that they were not vnderstanded of the vnitie of God the Father, and God the Sonne in substance, that they being two distincte persons shoulde be one in substance: but of the vnitie of will, that they two haue but one will: so that allwaies, what the Father willeth, that willeth the Sonne.

Naturall vnitie of Chryst to vs by our receipt of his naturall flesh.

Nowe to proue that they be one not onely in will but also in substance this Authour vseth the argument of the Sacrament, that forasmoche as we receauing the flesh of Chryste in the Sacrament, Chryst therby ys in vs naturally: So forasmoche as Chryst saieth: *I am in the Father, and yowe in me, and I in yowe*, as Chryste by taking of his flesh ys naturallie in vs: So ys he naturallie in his Father. Nowe yf Chryst be not naturallie in vs by the receauing of the Sacrament (I meen of his flesh in the Sacrament) then the argument of S. Hilarie ys of no force or strenght against the Arrians.

Lib. 8. de Trinit.

That S. Hilarie vseth the Sacrament for an argument in this matter, ye shall perceiue by his owne woordes, whiche be these. *Si enim verè Verbum caro factum est, & nos verè Verbum carnem cibo Dominico sumimus: quomodò non naturaliter in nobis manere existimandus est? &c. Ita enim omnes vnum sumus, quia & in Christo Pater est, & Christus in nobis est. Quisquis ergo naturaliter Patrem*

A *trem in Christo negabit, neget prius naturaliter vel se in Christo, vel Christum sibi inesse, quia in Christo Pater, & Christus in nobis, vnum in ijs esse nos faciunt. Si verè igitur carnem corporis nostri Christus assumpsit, & verè homo ille, qui ex Maria natus fuit Christus est, nosque vere sub mysterio carnem corporis sui sumimus, & per hoc vnum erimus, quia Pater in eo est, & ille in nobis, quomodò voluntatis vnitas asseritur, cùm naturalis per sacramentũ proprietas perfectæ sacramẽtum sit vnitatis.* Yf the Sonne of God in verie dede be made flesh, and we in verie dede do receaue the Sonne of God being made flesh in the Sacrament, howe ys he thought not naturally to abide in vs? &c. Euen so all we are one. For bothe the Father ys in Chryste, and Chryst in vs. Whosoeuer therfore will denie the Father to be in Chryst, let him first denie, that either Chryst ys naturally in him, or he in Chryst. For the Father being in Chryst, and Chryst in vs, do make vs one in these. Yf therfor Chryst did take in verie dede the flesh of our bodie, and that man, that was born of Marie be Chryst in dede, *And we vnder the mysterie do take in very dede the flesh of his bodie, and by this we shall be one* (For the Father ys in him and he in vs) howe ys the vnitie of will affirmed, seing the B naturall proprietie by the Sacrament ys the Sacramẽt of perfect vnitie. Thus farre sainct Hilarie.

The Sonne of God made flesh ys receaued in the Sacra.

Do ye not see here howe he diduceth his argument from the receipt of the flesh of Chryst in the Sacrament, and that more then once? Yf Chryst in verie dede did take the flesh of our bodie, and that man in very dede, that was born of Marie was Chryst, and yf we in verie dede do receaue in the mystery, the flesh of his bodie, by this we shall be one, for the Father ys in him, and he in vs.

In whiche processe this ye maie perceaue him to auouche, that as Chryst being the Sonne of God ys naturallie in the Father: So ys Chryst, by the receipt of his verie flesh by vs, naturallie in vs. Whiche maner of naturall being in vs he proueth by this our text, that we haue nowe in hand, and saieth: that Chryst by this text, doth witnesse that he ys naturally in vs. And that this vnitie ys naturalll in vs, he himself (saith Hilarie) haith witnessed C saing: He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. So that ye maie perceaue that this text ys not onely vnderstanded of the Sacrament, but by yt also ys taught, that Chryst ys verilie, reallie, and in veri dede present in the Sacramẽt. Who being so receaued of vs, ys (as this Authour tearmeth yt) naturallie in vs. Who yet denieth not but that also we receaue Chryst spirituallie, and he abideth in vs spirituallie.

Note here howe S. Hilarie vnderstood the 6. of S. Iohn, and so iudge of the rest of the Fathers.

Wher also note howe this aduerbe verily ys as well added to the presence of Chryst in the Sacrament, as yt ys to the mystery of his incarnacion, and to yt, that he was verily Chryst. Wherby we are taught, thas as verilie as Chryst was incarnated, and as verilie as he incarnated was Chryst: So verilie ys he present in the Sacrament, and so verilie do we therin receaue him.

As verilie as Chryst was incornated: so verilie ys he in the Sacr.

But as we haue hearde this man teaching that Chryst naturallie abideth in vs: So we will nowe heare Saincte. Angustine speaking of the spirituall receauing, and spirituall adiding of Chryst in vs: Thus he writeth: *Denique iam exponit quomodò id fiat, quod loquitur, & quid sit manducare corpus eius, & sangui-*
D *nem bibere. Qui manducat carnem meam, & bibit sanguinem meum, in me manet, & ego in illo. Hoc est ergo illam manducare escam, & illum bibere potum in Christo manere, & illum manentem in se habere. Ac per hoc, qui non manet in Christo, & in quo non manet Christus, procul dubio nec manducat spiritualiter eius carnem, nec bibit eius sanguinem, licet carnaliter & visibiliter premat dentibus sacramentum corporis & sanguinis Christi. Sed magis tantæ rei sacramentum ad iudicium sibi manducat & bibit,*

Aug. tra. 26. in Iohn

quia immundus præsumpsit ad Christi accedere Sacramenta, quæ aliquis non dignè sumit, nisi qui mundus est. De quibus dicitur: Beati mundo corde quoniam ipsi Deum videbunt. Nowe at the last he expowndeth (saieth S. Augustine) howe that maie be doen, that he speaketh, and what yt ys to eate his flesh, and drinke his blood. *He that eateth my flesh, and drinketh my bloode*, abideth in me, and I in him. This therfore ys to eate his flesh, and to drinke his blood, to dwell in Chryst and to haue him dwelling in him. And by this he that dwelleth not in Chryst, and in whome Chryst dwelleth not, without doubte he doth neither eate his flesh, nor drinke his blood spirituallie, although carnallie, and visiblie he presse with his teeth the Sacrament of the bodie and bloode of Chryst. But raither to his damnacion, he eateth and drinketh the Sacrament of so great a thing, bicause he being vnclean hath presumed to come to the Sacramentes of Chryst, whiche anie man doth not receaue woorthilie, but he that ys clean of the whiche, yt ys saied: *Bleßed be the clean in heart, for they shall see God.* Thus farre Sainct Augustine.

S. Aug. produced of the Sacramentaries in a wrong sense.

This place and exposition of S. Augustine hath ben brought furth by the Aduersaries, as wherby they wolde improue the receipt of Chrystes very reall bodie in the Sacrament. But they are wide from the trueth. For S. Augustine here determineth what maner of receauing he speaketh of, and saieth: *He that doth not dwell in Chryst, and in whom Chryst doth not dwell, without doubte he doth not receaue Chryste spirituallie.* So that he speaketh of the spirituall receipt, whiche no good christian man denieth, but yt ys counted of all good men so necessarie, that without this, the reall receipt ys not profitable, but raither to the contrarie right hurtfull, yea verie damnable. Therfor wher Sainct Augustin in the beginning of this his saing, saieth that *to dwell in Chryst, and to haue Chryst dwelling in vs, ys to eate his flesh, and to drinke his bloode*: He determineth that that ys to eat his flesh an to drinke his blood spirituallie. And that we graunte. But that ther ys no other maner to eat his flesh and to drinke his blood then this spirituall maner, that sainct Augustine speaketh of here, that ys most false.

Serm. 44. de Verbis Dom.

For the same S. Augustin expownding the same text in an other place, declareth both this maner and the other also, saing: *Illud etiam quod ait: Qui manducat carnem meam, & bibit sanguinem meum, in me manet, & ego in illo, quomodo intelecturi sumus? Nunquid etiam illos hic poterimus accipere, de quibus dicit Apostolus, quòd iudicium sibi manducent & bibant, cùm ipsam carnem manducent, & ipsum sanguinem bibant? Nunquid & Iudas magistri venditor & traditor impius, quamuis primum ipsum munibus eius confectum Sacramentum carnis & sanguinis eius cum cæteris Discipulis, sicut apertius Lucas Euangelista declarat, manducaret & biberet, manśit in Christo, aut Christus in eo? Multi denique qui vel corde ficto carnem illam manducãt, & sanguinem bibunt, vel cùm manducauerint & biberint, Apostatæ fiunt, nunquid manent in Christo. vel Christus in eis? Sed est profectò quidam certus modus manducandi illam carnem, & bibendi illum sangninem, quo modo qui manducauerit & biberit in Christo manet, & Christus in eo.* That also that he saieth, *He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him.* Howe shall we vnderstande yt? Maie we vnderstand them here of whom the Apostle saieth: *that they eate and drtnke to their damnacion, when they eate that flesh, and drinke that bloode?* And did Iudas also, that seller, and wicked betraier of his master, although he did (as Luke the Euangelist plainlie declareth) first eate and drinke with the other disciples, the Sacrament of his flesh and blood, made with his owne handes, dwell in Chryst, and Chryst in him? To be breif, manie whiche either with feigned heart, do eate that flesh and drinke that bloode: or when they haue

Euell men do eate the flesh and drinke the blood of Chryst.

eaten,

A eaten,and dronke,they becom Apoſtaties,and forſakers of Chryſtes religion do they abide in Chryſt, or Chryſt in them? But ther ys in dede a certain maner of eating that fleſh, and of drinking that bloode, after the whiche maner he that eateth,and drinketh, dwelleth in Chryſt,and Chryſt in him. Thus farre S.Auguſtin.

Two maners of eating the flesh of Chryſt.

Do ye not here ſee two maners of eatinge of the fleſh of Chryſt, and drinking of his bloode, the one to eate and drinke them verilie, which yf yt be doen with a feigned heart, or when they haue ſo doen, they forſake Chryſtes faith (as manie of late yeares haue doen and do in this matter of the Sacrament) they, though they haue receaued Chryſtes very fleſh and blood in the Sacrament: yet Chryſt dothe not dwell in them. Then ther ys an other maner of eating Chryſtes bodie(ſaieth S.Auguſtin) which ys a ſpirituall maner of receauing by true and right faith, and feruent charitie. And he that eateth Chryſtes fleſh after this maner,he hath Chryſt dwelling in him. But (as yt ys before ſaid) he that eateth Chryſtes fleſh ſpirituallie, hath Chryſt dwelling in him ſpiritually: But he that eateth Chryſtes very
B fleſh in the Sacrament with perfect faith,and godly charitie, he hath Chryſt dwelling in him bothe naturallie(as S. Hilary ſaieth) and alſo ſpirituallie (as S. Auguſtin ſaieth) So that the one of theſe denieth not the other, neither ys anie of them by any catholique writers denied,but they be both raither wiſhed,yea required,and commaunded. And bothe theſe maners of receuing iointlie vſed of the faitfull chriſtian do augment the benefitt very moche.

And here I wiſh the Reader,diligently to note that S Auguſtin ſaieth that euell men do eate the fleſh of Chryſt, whiche inuincible proueth the reall and ſubſtanciall fleſh of Chryſt in the Sacrament. For otherwiſe the euell man can not eate the fleſh of Chryſt.

Two waies of dwelling in Chryſt, that ys ſpirituallie and naturallie.

Thus ye ſee to what pourpoſe I haue ioined theſe two holie learned Fathers together though they be both of the latin Churche, that ye maie perceaue the abiding and dwelling of Chryſt in vs to be not onelie ſpirituall
C by faith and charitie,but alſo natural by the receauing of Chryſtes very fleſh in the Sacrament. And that thone of theſe maners ys not to be onlie affirmed as a treuth,and thother denied as an erroure,but bothe to be receaued and beleued as a treu catholike doctrine auouched and taught by holie Fathers, whiche expownde this text of ſainct Iohn nowe in hande bothe to meen te naturall abiding of Chryſt in vs,as ſainct Hilary hath here doen,and alſo the ſpirituall abiding,as ſainct Auguſtin expownded yt.

THE FIVE AND TWENTETH CHAPITER

proceadeth in the expoſition of the ſame by Chryſoſtom and ſainct Gregorie.

Hom.45. in Ioan.

D GHriſoſtome very breiflie expowndeth this text on this wiſe. *Qui manducat meam carnem,& bibit meum ſanguinem, in me manet,& ego in eo. Quod dicit, vt cum ipſo ſe admiſceri oſtendat.* He that eateth my fleſh,and drinketh my blood, dwelleth in me and I in him. Whiche he ſaieth,that he might ſhewe himſelf to be mingled with him.

What he meeneth by this(*mingled*) yf ye remembre what ys alleadged of him before,that ſhall ye ſoon perceaue,and vnderſtande therwith that Chriſoſtom according to our two maners of receauing, maketh mencion of two maners

maners of being in Chryſt, ſaing thus: *Vt autem non ſolùm per dilectionem, ſed reipſa in illam carnem conuertamur, per cibum id efficitur, quem nobis largitus eſt.* That we ſhoulde (ſaieth Chryſoſtom) not onelie by loue, but in very dede be turned into his fleſh, that ys doen by the meat whiche he hath graunted vs.

Ibid.

Two maners of being or dwelling in Chryſt.

Wher note that he teacheth, that we be turned into Chryſte two maner of waies: by loue, whiche ys the ſpirituall maner, by the whiche we be ſpiritually in Chryſt, euen dwelling in him (as ſaincte Iohn ſaieth) *Deus charitas eſt & qui manet in charitate in Deo manet, & Deus in eo.* God ys charitie, and he that dwelleth in charitie, dwelleth in God, and God in him: And alſo in verie dede, when we woorthilie eate his fleſh, whiche ys our hauenly meate, by whiche meate (ſaieth Chryſoſtom) yt ys brought to effect, and that not by an imaginacion, but in very dede.

Thus ye perceaue that theſe be two ſondrie effectes, to dwell in Chryſt ſpirituallie, and to dwell in him in very dede (as Chryſoſtom ſaieth) or naturallie (as S. Hilary ſaieth) whiche two ſondrie effectes, haue two ſondrie cauſes: whiche be to eate Chryſtes fleſh ſpirituallie, and to eate id reallie, or in verie dede. So that ye maie perceaue, that this ys not an horrible matter, as the Proclamer with blaſphemouſe exclamacion pretendeth yt to be, when ſo manie auncient Fathers ſo plainly ſpeake of yt.

Greg. in Iob cap. 6.

But nowe come we to S. Gregorie ioined with Chryſoſtom who vpon Iob ſaieth thus: *Natus Dominus in præſepi ponitur, vt ſignificaretur, quòd ſancta animalia, quæ ieiuna diu apud legem inuenta ſunt, incarnationis eius fœno ſatiarentur. Præſepe natus impleuit, qui cibum ſemetipſum mortalium mentibus præbuit, dicens: Qui comedit carnem, & bibit ſanguinem meum, in me manet, & ego in eo.* Owre Lorde being born ys laied in the maunger that yt ſhoulde be ſignified, that the holie beaſtes, whiche long vnder the lawe were fownde faſting, ſhoulde be filled withe the heie of his incarnacion. Being borne he filled the maunger, who gaue him ſelf meat to the mindes of the mortall, ſainge: He that eateth my fleſh and drinketh my bloode, dwelleth in me, and I in him. Thus S. Gregorie.

In this ſentence ye heare that Chryſt gaue himſelf meat to mortall men, and that according to our text: he that eateth my fleſh, and drinketh my bloode &c. Whiche text as ye haue hearde of other fathers before alleaged, ys to be vnderſtanded of the eating of Chryſtes fleſh in the Sacrament.

Obiection oute of S. Gregorie anſwered.

But yf the Aduerſarie reclame and ſaie, that S. Gregory ſaieth Chryſt gaue himſelf meat to the mindes of the faitfull, and that therfor he meneth not of anie corporall receipt for the minde taketh none ſoche. Therto I ſaie that trueth yt ys, that ſainct Gregorie ſaieth that Chryſt geueth himſelf meate, to the mindes of the mortall: but I praie you, howe take ye the minde here? do ye not take yt for the ſoule? and do not all the holie writers ſaie, that the fleſh of Chryſt in the Sacrament ys the meate of the ſoule? dothe not Chryſoſtom ſaie, that yt ys *verus cibus qui ſaluat animam.* Yt ys the very meat in dede that ſaueth the ſoule? Why then, what do ye winne by this that ye ſaie, yt ys the meat of the ſoule, ſeing that the holie Fathers haue ſo plainly teſtified, that the very ſubſtanciall bodie of Chryſt being in very dede receaued in the bleſſed Sacrament ys the meat of the ſoule? What then doth S. Gregorie helpe your cauſe, ſeing he ſaieth none otherwiſe then they which haue ouerthrowen your cauſe?

Greg. in Homil. Paſch.

And that yow ſhall perceaue, that he agreeth with the reſt acknowledging two maner of receiptes of Chryſtes bodie and blood as they doo, ye ſhall heare him open himſelf. *Quid namque ſit ſanguis agni, non iam audiendo, ſed bibendo didiciſtis, qui ſuper vtrumque poſtem ponitur, quando non ſolùm ore corporis, ſed etiam ore*

cordis

A *cordis hauritur.* For what the bloode of the lambe ys, ye haue not onely learned by hearing, but also in drinking. Which blood ys putt on bothe the postes when yt ys not onely dronken with the mouth of the bodie, but also with the mouth of the heart.

Chrystes blood dronk with mouth of bodie and mouth of heart.

Se ye not here S. Gregorie when he saieth, the bloode of the lambe ys dronke both with the mouth of the bodie and with the mouth of the heart? Doth he not plainlie distincte and disseuer, these two receiptes, as the receipt of the bloode of the lambe with the mouth of the bodie to be the corparall receipt, and with the mouthe of the heart to be the spirituall receipt, which although they be distincted receiptes: yet he wished them in this homelie to be ioined together, for then we shall be sure to haue the blood vpon both our postes to our more sauegarde against the destroier. Yt maie be but vpon one poste for as he saieth not moche after: *Qui sic Redemptoris sui sanguinem sumit vt imitari passionem eius necdum velit, in vno poste sanguinem posuit.* He that doth so receaue the blood of his Redemer, that as yet, he will not folowe his passion, he hath put the blood vpon one poste.

B Thus we vnderstande by S. Gregorie not onely two maner of receiptes of Chrystes flesh and bloode, but also we be taught by him that they maie concurre, and be both doen at once. And also that the corporall receipt maie be withoute the spirituall, as also the spiritual maie be without the corporal.

THE SIX AND TWENTETH CHAPITER CONTINUETH THIS EXPOSITON BY S. CYRILL AND LYRA.

TO adde yet mo wittnesses howe this text ys to be taken, S. Cyrill expowndeth yt in this wise: *Qui manducat meam carnem, & bibit meum sanguinem, in me manet & ego in eo. Vnde considerandum est, quòd non habitudine solùm quæ per charitatem intelligitur, Christum nobis inesse, verùm etiam participatione naturali. Nam quemadmodum si quis igne liquefactam ceram, alij ceræ similiter liquefactæ ità miscuerit, vt vnum quid ex vtrisque factum videatur: Sic communicatione corporis & sanguinis Christi, ipse in nobis est, & nos in ipso. Non poterat enim aliter corruptibilis hæc natura corporis, ad incorruptibilitatem, & vitam traduci, nisi naturalis vitæ corpus ei coniungeretur.* *In Ioan. cap. 15.*

C Owre Sauiour Chryst saieth. He that eateth my flesh, and drinketh my bloode, dwelleth in me, and I in him. Whervpon (saieth Cyrill) yt ys to be considered, *that not onelie by inwarde disposition, whiche ys vnderstanded by charitie, Chryst to be in vs: but also by naturall participation.* For as yf anie man wolde mengle waxe that ys melted by the fire, with other waxe that ys likewise melted, so that of both ther maie be perceaued to be made one: *So by the partaking of the bodie and bloode of Chryst, he ys in vs, and we in him.* For this corruptible nature of the bodie, coulde not otherwise be brought to incorruptiblitie and life, except the bodie of natural life shoulde be conioined to yt. Thus Cyrill.

Two waies of Chrystes being in vs: that ys spirituallie, and naturallie.

What can the Aduersaries saie to this Authour? ys ther no other receipt of Chrysts bodie, but a spirituall receipt? yes, this auncient father, as the other auncient fathers haue doen before, saieth, that *Chryst ys not in vs onely by charitie,* wherbie he vnderstandeth the spirituall maner, *but also by naturall participacion,* that ys, by the eating and drinking of naturall flesh and bloode. And that this shoulde not be taken for a phantasie he saieth that Chrystes flesh ys so in vs,

D and we in him, as two waxes melted and put together be made one. So also (*as S. Hilarie saieth before*) as God the Sone, and God the Father be one in substance: So we by this receipt of Chryst be one with him, and by him also ioined to the godheade. I nede not to note then to yow that Cyrill vnderstandeth this text of the blessed Sacramēt, wher the woordes whollie fownde to that pourpose. The reall presence also ys sufficiētly taught, when he saieth that

A plain place of S. Cyrill for the prest.

that we do partake the naturall fleſh and bloode of Chryſt, whoſe naturall fleſh ys not nor can be receaued, but wher yt ys reallie preſent. The effect of of this alſo proueth the receipt, bicauſe we be not onely in minde affection, and ſoule ioined to Chryſt: but alſo by our natural fleſh, receauing his natural fleſh. This ſentence alone trulie, yf a mā hath not ſolde himſelf ouer to he Deuell, to be blinded, ys ſufficiēt to moue and ſtirre anie heart to accept the the true catholike faith. But yf men wil not ſee what ſhal we ſaie? who ys blinder thē he that will not ſee? God yet illumine their heartes, that they cal not darkneſſe light, and light darkneſſe. To proceade in our matter, to this aunciēt Father of the higher houſe ſhal be ioined *Lira* ne of the lower houſe to ſhewe his vnderſtāding of this text. Thus he ſaieth writing vpon yt: *Hic probat quoddā ſuppoſitū. Dixerat enim, quòd māducatio dat vitā. Iſtud probat hic, quia illud, per quod aliquis vnitur principio viuificatino, illud dat vitā. Hoc patet in vita corporali etc.* He re he proueth a thing ſuppoſed. For he had ſaied, that the eating of this fleſh geueth life. This he proueth here. For that by the whiche a mā ys vnited to the principle that maketh thinges to liue, geueth life. This appeareth in the corporall life. By this Sacramēt, a mā ys vnited to Chryſt, who ys the beginning of the ſpūall life. And this ys yt that ys ſaied: *He that eateth my flesh and drinketh my bloode, dwelleth in me and I in him.* that ys to ſaie, he ys vnited to me. This Authour proceadeth as yow haue hearde him beginne, wher he taught that Chryſtes fleſh was ſo verilie meat, that yt was in the Sacramēt not as in a ſign, but reallie and in very dede. To the whiche fleſh of Chryſt (ſaieth he) we be vnited by the Sacramēt, that ys by the receauing of the Sacramēt; wherin being reallie Chryſtes verie fleſh we be vnited to the ſame. For yf yt be not ther, we can not be vnited to yt by the Sacramēt. For an vniō ys the making of two things or mo, one, whiche thinges muſt be preſent ſo to be vnited. Wherfor the bodie of Chryſt ys reallie in the Sacramēt or ells ther can be no vniō. What maner of vnion ys wrought by the Sacramēt S. Hilary hath taught vs, that yt ys a natural vniō, that ys, an vniō of Chryſtes natural fleſh and ſubſtāce, and of our natural fleſh and ſubſtāce, whiche both by this Sacrrmēt be made one, ſo that Chryſt dwelleth in vs, and we in him. Yf anie of the Aduerſaries wolde take occaſiō to obiect (*as they wil doo as wel vpō a woorde, as a whol ſentēce*) that this Authour ſaieth, that Chryſte ys the beginning of the ſpūal life, wherfor we be ioined to him ſpirituallie, for the hauing of that ſpūal life, and not corporal life: it ys very manifeſt, I ſaie, that we liue not corporally by the Sacramēt but this corporall life ys mainteined by other foode. But the life that we haue by the receipt of Chryſt in the Sacramēt ys the eternal life, whiche ys called the ſpūal life, as diſtincted frō the corporal and temporal life. *Temporalē vitā ſine illo habere homines poſſūt, æternā verò omnino nō poſſūt.* Men maie haue (ſaieth S. Augu.) the tēporal life withoute the Sacramēt but the eternall life by no means can they haue. For this meat ſuffreth the tēporal death to come to vs, but (*as Chryſoſtom ſaieth*) yt expelleth death, meening the eternall death. Of the whiche S. Auguſt. ſaieth. *Quantū pertinet ad mortem iſtā viſibilē et corporalē, nunquid nos nō morimur, qui māducamus panē de cælo deſcendentē? Sic ſunt mortui et illi, quemadmodū et nos ſumus mor ituri. Quantū attinet, vt dixi, ad mortē huius corporis viſibilē atq; carnalē. Quantū attinet ad mortē illā de qua terret Dns quia mortui ſunt patres iſtorum. Manducauit Manna et Moyſes, manducauit Manna et Aaron, māducauit Manna et Phinees, manducauerant ibi multi, qui Dño placuerunt et mortui non ſunt.* For ſomoche as doth pertein to this viſible and corporal death do not we die, which do eate the bread deſcending from heauen? So alſo be they dead, euen as we alſo ſhall die. for ſomoche as perteineth to the viſible and corporall death of this bodie, as I haue ſaied, for ſomoche as perteineth to that death from the whiche our Lor-

Lyra in 6. Ioan.

Aug. tract. in Ioan. 26.

A Lorde doth feare vs, that the fathers of these be dead, Moyses also did eate Manna, and Aaron did eate Manna, and Phynees did eate Manna, manie did eate ther whiche haue pleased God and be not dead, Thus moche S. Augustine.

In all whiche sainges ye perceaue that by the receipt of Chryst in the Sacrament, we haue life, not corporall and temporall, but eternall. Neither by yt do we eschape temporall and corporall death but eternall death, So that yowe se the eternall life, set against visible, corporall, and temporall life, as a spirituall life, whiche spirituall and eternall life ys by faith and holy conuersacion answerablie begonne in this life, in owre inwarde man, and in our bodies by the receipt of Chrystes liuing flesh (*as he himself saieth*) *Ego resuscitabo eum in nouissimo die.* I will raise him in the last daie. *Ego* (saieth Cyrill) *id est corpus meum quod comedetur, resuscitabo eum.* I, that ys, my bodie, whiche shall be eaten, shall rayse him vppe in the last daie. And again he saieth: *Ego ergo, qui homo factus sum, per meam carnem in nouissimo die comedentes resuscitabo,* I therfor *Chrystes bodie, shall raise our bodies,*
B (saieth S. Cyrill in the person of Chryst) who am made man, by my flesh will raise the eaters of the same in the last daie. So that Chryst ys he by whome, being vnited vnto him we shall haue that eternall and spirituall life, that know weth neither corruption nor ende.

THE SEVEN AND TWENTETH CHAP. ABIdeth in the same exposition by *Theophilact*, and *Rupertus Tuicien.*

THeophilacte vpon the text nowe in hande saieth thus: *Hoc loco discimus Sacramentum Communionis. Nam qui edit, & bibit carnem & sanguinem Domini, in ipso manet Domino, & Dominus in ipso. Contemperatio enim fit noua, & super rationem, ita vt sit Deus in nobis, & nos in Deo. Non audis terribilem auditum? Non Deum nudum manducamus, tangi enim nequit, & incorporeus est, & neque oculis, neque manibus apprehendi potest. Iterum nudi hominis caro nihil prodesse potest. Sed quia Deus vniuit sibi carnem secundùm ineffabilem contemperationem, viuifica est & caro, non quòd in Dei naturam transierit (absit) sed ad similitudinem candentis ferri, quod & ferrum manet, & ignis ostendit operationem: sic ergo & Domini caro manens, caro viuifica est, sicut Dei caro.* In this place we learn the Sacrament of Cõmunion. *For he that eateth and drinketh the flesh and blood of our Lorde, dwelleth in the same our Lord, and our Lord in him.* For ther ys a newe con temparacion made, and that aboue reason, so that God shoulde be in vs, and we in him. Doest thowe not heare a terrible hearing? We do not eate bare God, for he can not be touched, and ys withoute bodie, and can neither with eyes, nor with handes be apprehended. Again the flesh of a bare man nothing profiteth, but God hath vnited to himself this flesh after an vnspeakable contemperacion, yt ys flesh causing life, as the flesh of God, not that yt ys gone into the nature of God (*God forbidde*) but to the likenesse of fierie Iron, whiche still remaineth Iron, and sheweth the operacion of fier: So therfor the flesh of our Lorde also, remaining still flesh, ys quickning or causing to liue, as the flesh of God. Thus moche Theophil. *In 6. Ioan.*

Not God alone, spirituallie but the flesh of Christ verilie and also corporallie receaued in the Sacr.

The flesh of Chryst geueth life and yet remaineth still naturall flesh.

Who in the first front of his sentence testifieth by expresse woordes, that
D this text ys to be vnderstanded of the Sacrament. For he saieth: *that in this place we learn the Sacrament of Cõmunion.* In the rest he trauaileth to sett furth the excellencie of Chrystes flesh, prouing that yt ys able to giue life, for that yt being vnspeakeably cõtemperated with the Godhead, as Iron ys with fier

which hath the operacion of fire, and yet ys ſtill very naturall Iron: So the E
fleſh of Chryſt hath the power to giue life as the fleſh of God: and yet yt remaineth ſtill very naturall fleſh.

All which proceſſe why hath he made, but to declare to vs, that the fleſh of Chryſt being receaued of vs (*for that therbie Chryſt dwelleth in vs, and we in him*) we haue that in vs, whiche ys able to giue vs life, bicauſe (*being the flesh of God*) yt hath ſoch powre. And ſo he doth not onely teſtifie, this ſcripture to ſpeak of the Sacrament, but alſo he teſtifieth the very fleſh of Chryſt, that ys ioined to the Godhead, to be ther preſent, and ſo receaued and eaten to giue life. Of the which matter he hath ſo manifeſtly allreadie vpon the ſcriptures before alleaged ſpoken his faith that yt can not here be called in queſtion whether yt be ſo vnderſtanded of him in this place or no. Wherfor I leaue this authour as one moſt plainly ſhewing himſelf, and for the further expoſition of the text I will heare the teſtimonie of *Rupertus* who making a conference betwixt the godlie aſſured and certen promeſſe of Chryſt, and the wicked and falſe promeſſe of the ſerpent to our Mother Eue, ſaieth thus: F

Rupertus Tuicien. *Quãto enim ſuauior eſt hæc vox (Qui mandacat meam carnem, & bibit meum ſanguinem, in me manet & ego in illo) illectione illa, qua Serpens ſuſurrauit: Comedite, & eritis ſicut dij? qui vtique de ſuo non dabat, ſed rapinam facere ſuadebat. Hic autem non qualecunque ſuum, ſed ſuam carnem, & ſuum ſanguinem dat. In illis qui non credunt, & non credentes, ore tamen, Sacramentum percipiunt, cibus & potus iſte operatur iudicium.* Howe moch more pleaſaunt ys this voice (*He that eateth my flesh and drinketh my blood, dwelleth in me and I in him*) then that enticement, whiche the ſerpent whiſpered. Eate and ye ſhall be as Goddes? Who yet gaue nothing of his owne, but moued them to do robberie. But this (*meaning Chryſt*) geueth not euery maner thing of his, but euen his fleſh and his blood. In them that beleue not, and yet not beleuing, with their mouth receaue the Sacrament, this meat and drinke vnto them woorketh iudgement. Thus *Rupertus*.

As in other, ſo in this authour ye maie perceaue, that he vnderſtandeth this ſcripture (*as the reſt do*) of the Sacrament. For he ſaieth that *they whiche withoute faith receaue the Sacrament, receaue yt to iudgement.* Whiche ſaing as yt delighteth me, and reioiceth me, for that I ſee ſoche concorde, conſent, and G
agreement among the Fathers, and Chryſtes Parliament houſe, all affirming and teaching, againſt the falſe perſwaſion of the Aduerſarie, that this ſixt chapiter of S. Iohn ys vnderſtanded of the bleſſed Sacrament: So yt greueth me to ſee the whyſpering of the ſerpent ſo farre to haue preuailed vpon the Sonnes of Adam, that they crediting him in his miniſters, and without due faith receauing the Sacrament, receaue their iudgement to condemnacion, as this authour alſo ſaieth.

Rupertus moſt plainlie auoucheth the preſence. As for the preſence of Chryſt in the Sacrament, ther ys none that ys familiarely acquainted with this authour, but knoweth that the confeſſeth and auoucheth the verie reall preſence of Chryſt in the Sacrament not onelie in this place, when he ſaieth, that Chryſt geueth vs no ſmall thing of his, but he geueth vs hys fleſh and his blood: But alſo vpon this chapter in manie places. Of the whiche for the better creditt to be geuen by the reader, I will here bring in one, and hereafter diuerſe other ſhall be brought furth. Thus he ſaieth: *Proinde cunctis figurarum vel ſimilitudinum nebulis amotis, non corpus quodlibet, non corpus Chriſti quod eſt Eccleſia, ſed illud corpus Domini, quod pro nobis traditum eſt, nos manducare, & illum ſanguinem, qui pro nobis fuſus eſt in remiſſionem peccatorum, nos bibere, indubitanter credimus. Et quod fecit ipſe, hoc idem in cõmemorationem ipſius ſcimus, et bonè ſcimus nos facere, id eſt, carnẽ ipſius* H

Li. 6. coment. in Euang. Ioan.

manducare, & ſanguinem eius bibere, ſine quibus non habebimus vitam in nobis. Thus he ſaieth: *Therfor all clowdes of figures or ſimilitudes beinge put awaie, we doubtleſſe beleue, not any bodie, not the bodie of Chryſt which is the Church, but that bodie of the Lord which was betraied for vs, that we ſhould eate, and his bloud which was ſhed for vs in remiſſion of ſinnes, that we ſhould drinke. And that he did himſelf, that we knowe we ought to do in his remembrance, that is, to eate the flesh and drinke the bloud of him, without which we haue not life in vs.*

A *manducare, & sanguinem bibere.* Therfor all clowdes of figures and similitudes remoued, we vndoubtedlie beleue that we receaue, not euerie bodie, not the bodie of Chryst (whiche ys the Churche) *but the same bodie of our Lorde that was betraied for vs, and that same bloode that was shed for vs in the remission of Sinnes*. And we knowe, and knowe well, that we do euen the same verie thing in the remembrance of him, that he himself did, that ys, that we do eate hys flesh, and drink hys bloode. Thus he.

Hath not this Authour taught the presence of Chryst in the Sacrament plainlie enough? I Suppose he hath spoken so plain that he shall be shent for his laboure, and gett litle good will of the Proclamer, but hatred (*For veritas odium parit*, trueth causeth hatred) and so shall be cast oute as a man not woor thy to be heard, and yet a man aswell learned, and aswell estemed, as the Proclamer, ād not yesterdaie born, but one that liued almost fiue hūdreth years agone. Well in this hys plain maner of writing, ād testifieng of the faith that was in the Church in those daies let vs examin him, what he doth saie, that B other Fathers haue not saied before. First he saith that we must remoue, all clowdes of figures and similitudes, as touching the substance of the Sacrament. So that the substance of the Sacrament ys not a figure or a similitude of the bodie of Chryst, but the verie bodie of Chryst yt self. Hath not Origen and Chrysostome saied as moche before, and diuerse other? And when thys Authour remoueth figures from the Sacrament, doth not he thē both impugn the clowdie doctrine, and the obscure shadowes of the Aduersaries figures, signes, and tokens, and teacheth that the verie substance of Chrystes bodie and blood ys present in the Sacrament? He saieth that we receaue no other bodie in the Sacrament, but that bodie of Chryst, that was betraied for vs, and that same blood that was shedd for vs: The like woordes speaketh Chrysostome, as before ys alleaged more then once or twice, and herafter more shall be. Thus then we maie conclude that this Authour both vnderstandeth the sixt of sainct Iohn of the Sacrament, and that also in yt he confesseth without figure the very bodie of Chryst.

Rupertus his saing conferred with other more aūcient fathers

C

THE EIGHT AND TVENTETH CHAP. ENdeth the exposition of this text by Haymo, and Euthymius.

SVfficient testimonie being produced for the right and ttue vnderstanding of this text, I haue determined nowe to ende the same with this one onely coople mo, whom I will breiflie alleadg and ouerpasse. The first of these shall be Haymo, who alleaging this scripture declareth well howe yt ys to be vnderstanded. For speaking of the flesh and bodie of Chryst, he saieth thus: *Sicut illa caro corpus Christi est, ita iste panis transit in corpus Christi. Nec sunt duo corpora, sed vnum corpus. Diuinitatis enim plenitudo, quæ fuit in illo replet & istū panē, & ipsa diuinitas Verbi quæ implet cœlū et terram, & omnia quæ in eis sunt, ipsa replet corpus Christi, quod à multis sacerdotibus per vniuersū orbē sanctificatur. Et facit vnū Christi corpus esse. Et sicut ille panis & sanguis in corpus Christi trāseunt: ita omnes qui in Ecclesia dignè comedūt illud, vnū corpus Christi sunt, sicut & ipse dicit: Qui māducat carnē meam, & bibit sanguinē meū, in me manet, & ego in eo.* As that flesh ys the bodie of Chryst: euen so this bread passeth in to the bodie of Chryst. Neither be they two bodies, but one bodie. For the plenitude or fulnesse of the Godhead that was in him, doth also fil this bread, ād the sāe Godhead of the Sōne of God, which doth fil heauē ād earth ād al things that

Haim. in. 10. 1. Cor.

The God head of the Sonne filleth the bodie of Chryst sanctified by the preistes

be in them, the ſame doth fill the bodie of Chryſt, which ys ſanctified of manie preiſtes through all the worlde, and maketh yt to be one bodie of Chriſt. And as that bread and blood do paſſe into the bodie of Chryſt: Euen ſo all that do woorthilie in the Church eate yt, they are one bodie of Chryſt, as he himſelf ſaieth: He that eateth my fleſh, and drinketh my bloode dwelleth in me, and I in him, Thus farre Haymo. I do merueill howe the Aduerſarie could haue the face to denie this, the ſixt of S. Iohn to be vnderſtanded of the Sacrament, ſeing that ſoch a nombre with ſo great conſent do not onely in generall woordes ſaie that yt ys vnderſtanded of the Sacrament, but do alſo expownde euery ſentence particularly, as hytherto (gētle Reader) thowe maiſt perceaue euen to this authour. Who when he had declared the wholl matter of the Sacrament, as firſt howe the bodie of Chryſt ſhoulde be in the Sacrament, which, he ſaieth, ys by that that the bread paſſeth into the bodie of Chryſt, which ys doen by the turning of the ſubſtance of the bread into the ſubſtance of the bodie of Chryſt: vnto thys he addeth and teacheth by whom thys merueilouſe worke ys wrought and doen, ſaing: that yt ys doen by the power of the Godhead, euen the ſame that was fullie in Chryſt: euen the ſame that filleth both heauen and earth, that ſame ys fullie, ſaieth he, in the bodie of Chryſt, whiche ys ſanctified of manie preiſtes.

The bodie of Chryſt conſecrated of manie preiſtes ys but one bodie.

And here note, Reader, againſt the carnall diſputers that allthough he ſaie, that the bodie of Chryſt be conſecrated of manie preiſtes through the whol worlde: yet he ſaieth not that they be manie bodies of Chryſt, but onely one bodie. And ſheweth alſo howe that ys brought to paſſe, and who ys the woorker of yt. *The Godhead* (ſaieth he) *that ys fullie in Chryſt, maketh thys to be one bodie.* Thus when he had ſhewed howe great a thing the Sacrament ys in yt ſelf, then he beginneth to ſhew what yt ys towarde vs, and what yt woorketh in vs yf we receaue yt woorthilie. *As the bread (ſaieth he) ys become the bodie of Chryſt: So all they that woorthilie eate the ſame are the bodie of Chryſt.* And to proue this, he allegeth the ſaing of Chryſt, whiche we haue in hande: *He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in hym.*

So then in this diſcourſe yt ys eaſilie perceaued, that he teacheth the bread to be turned into the bodie of Chryſt, that the bodie of Chryſt ys in the Sacrament, and not alone, but with the Godhead in yt, and ſo perfect God and man: that though the bodie of Chryſt be cōſecrated of manie preiſtes: yet by the powre of the Godhead yt ys wrought, to whom nothing ys vnpoſsible. Finallie that we receauing this bodie of Chryſt in the Sacrament, according to Chryſtes ſaing, we maie dwell in Chryſt, and he in vs. And thus yt ys manifeſt that thys Authour vnderſtandeth thys text of the Sacrament.

In Matth. 26.

The fleſh that the Sōne of God tooke by in carn. ys vnited to vs by the Sacra.

Now this being plain, we will breiflie heare hys yocke felowe, whom for thys time we make *Euthymius*. Thus writeth he. *Si (inquit) de vno corpore, & ſanguine omnes fideles participamus, omnes vnum ſumus per ipſam horum myſteriorum participationem, & in Chriſto omnes, & Chriſtus in omnibus. Qui edit (inquit) meam carnem, & bibit meum ſanguinem, in me manet, & ego in eo. Verbum ſiquidem per aſſumptionem carni vnitum eſt, hæc rurſus caro vnitur nobis per participationem.* Yf all we (ſaieth Euthymius) do partake of one bodie, and one blood, all we are one by participacion of theſe myſteries and we be all in Chryſt, and Chryſt in vs all. *He* (ſaieth Chryſt) *that eateth my bodie, and drinketh,* my blood, dwelleth in me and I in him. For trulie the Sonne of God by taking of fleſh vpon him, ys vnited to the

A to the fleſh: *Again this flesh ys vnited to vs by participacion.* Thus Euthym.

This ſentence ys but ſhort, but yt ys effectuouſe. But haſting to ende the expoſition of this text, I will note here but one thing, leauing the reſt to the diligent reader to conſider. The thing that I note, ys that this Authour ſaieth that the fleſh, whiche the Sonne of God by aſſumption did vnite to him, *that flesh again ys vnited to vs by participacion.* Wherin I note that the ſame fleſh that was vnited to the Sonne of God, the very ſame and none other ys vnited to vs. The verie naturall fleſh was vnited to the Godhead. Wherfor the verie naturall fleſh of Chryſt ys vnited to vs by participacion. That yt ys the ſame fleſh, this Authour well ſheweth when he ſpeaking of the fleſh vnited to the Godhead ſaieth: *Hæc rurſus caro: This flesh again:* not this fleſh ſpirituallie, but this fleſh that was vnited to the Godhead, which was naturall fleſh. The mean how this fleſh ys vnited to vs he ſaieth ys by participacion. Wher do we participate yt? in the Sacrament. Then this fleſh ys in the Sacrament.

Aplain proof of the preſence againſt the proclamers.

B THE NINE AND TWENTETH CHAP. EX

powndeth the next text that foloweth in the ſixt of S. Iohn, by ſainct Auguſtin and ſainct Cyrill.

THe text that foloweth in the ſixt of S. Iohn ys this: *Sicut miſit me viuens Pater, & ego vino propter Patrē. Et qui māducat me, & ipſe viuet propter me. As the liuing Father ſent me, and I liue for the Father: Euē ſo he that eateth me ſhall liue by the means of me.* Not mindinge to tarie vpon this, as to declare how we eating Chryſt do liue by him, for that this ys (I truſt) ſufficientlie declared allready, I will no more nowe trauaill but to ſhewe that, that yet was not declared, namelie howe Chryſt liueth by the Father, Whiche matter S. Auguſtine dothe ſo well open that yt ſatiſfieth me: and ſo, I truſt, yt will do the Reader.

Ioan. 6.

Thus he ſaieth vpon the ſame text: *In qua ſententia, ſi rectè accipiuntur hæc verba, ita dixit: Sicut me miſit viuens Pater, & ego viuo propter Patrem: & qui manducat me,*

Aug. trāc. 26 in Ioan.

C *& ipſe viuet propter me. Ac ſi diceret vt ego viuam propter Patrem, id eſt, ad illum tanquam ad maiorem vitam meam referam, exinanitio mea fecit, in qua me miſit: vt autem quiſquam viuat propter me, participatio facit, qua manducat me. Ego itaque humiliatus viuo propter Patrem: ille erectus viuit propter me. Si autem ita dictum eſt, Viuo propter Patrem, quia ipſe de illo, non ille de ipſo eſt, ſine detrimento æqualitatis dictum eſt: Nec tamen dicendo, Et qui manducat me, ipſe viuet propter me, eandem ſuam, & noſtram æqualitatem ſignificauit, ſed gratiam Mediatoris oſtendit.* In whiche ſentence, if theſe woordes be rightlie taken, thus he ſaied: *As the liuing Father ſent me, and I liue for the Father: Euen ſo he that eateth me, liueth by the means of me.* As though he ſhould ſaie, that I liue for the Father, that ys, that I referre my life to him as to a greater, the abaſing or demiſsion of my ſelf made yt, in the whiche he ſent me. But that anie man liueth by me, the participacion maketh yt, in the which he eateth me. I therfore humbled do liue for the Father: and he exalted liueth by the means of me. Yf yt be ſo ſaied, I liue for the Father, bicauſe the Sonne ys of the Father, and not the Father of the Sonne: yt ys ſaied withoute detriment of the equalitie. Neither yet ſaing: and he that eateth me, liueth by

D the means of me, hath he ſignified hys equalitie and owrs to be all one, but he hath ſhewed the grace of the Mediatour. Thus farre S. Auguſtin.

In whoſe ſentence ye ſee howe the ſaing of Chryſt maie be vprightlie vnderſtanded, either of his Godhead, or of his manhead. Of hys Godhead yt

maie be ſaied, *I liue for the Father*, not that the Sonne, whoys born equal to the E
Father, and ys from euer with the Father, being one in nature and ſubſtance
with the Father, ys made better then he was by the Father, but he liueth for
the Father, as being of the Father, born of the Father, and yet not after the
Father in time, neither leſſe or inferiour to the Father in deitie, who ys
equall God with God the Father, born from euer before all times. Of his
Manhead yt ys alſo vnderſtanded, who being a creature, was inferiour to
the Father, and therfor in that reſpect ſaied: *Pater maior me eſt*, The Father ys
greater then I. who being ſo was bettered by the Father, and liued by the
Father the fountain of all life in all liuing creatures.

In 6. Ioan. cap. 18.

And that I breake not the ordre that I haue hitherto obſerued, I will ioin
to ſaincte Auguſtine being of the one ſide of Chryſtes Parliament houſe,
ſaincte Cyrill an auncient of the other ſide of the houſe, who ſaieth thus:
Sicut miſit me Pater, & ego viuo propter Patrem, & qui manducat me, viuet propter me. Cùm miſſum ſe dicit Filius, nihil aliud quàm incarnatum ſe, vult ſignificare. Conſueuit autem Chriſtus quæ vim excedunt humanam, ea Patri tribue re. Humiliauit enim ſeipſum factus homo, & ideo conuenientem homini menſuram F
non recuſat. Pater (inquit) qui manet in me ipſe facit opera. Patri ergo etiam incarnationis operationem, quæ vim excedit humanam, vt ſolet, accommodat. Hoc ergo eſt quod dicit: Quemadmodum ego factus ſum homo voluntate Patris, & viuo propter Patrem. quia ſcilicet è vita, quæ ſecundùm eſſentiam eſt, naturaliter, emanaui, & genitoris naturam ad vnguem conſeruo, vt & ego naturaliter vita ſim: ita qui manducat meam carnem ipſe viuet propter me, totus ad me reformatus, qui vita ſum, & viuificare poſſum. Se verò manducari dicit, cùm ſua caro manducatur, quia Verbum caro factum eſt, non naturarum confuſione, ſed ineffabili illo vnionis modo. As the
liuing Father hath ſent me, and I liue for the Father: Euen ſo he that
eateth me, ſhall liue by the means of me. When the Sonne ſaieth that
he ys ſent, he will nothing ells ſignifie, but himſelf to be incarnated
For Chryſt hath vſed to attribute ſoche thinges as exceade the power
of man, to the Father. He hath humbled him ſelf being made man,
and therfor he doth not refuſe the meaſure conuenient to man. Ther-
for the worke of the incarnacion, which paſſeth the powre of man, he doth
(as he was woute) applie yt to the Father. This ys yt therfor that he ſaieth G
Euen as I am made man by the will of the Father, and do liue for the Father, bicauſe I haue flowed oute naturally of that life, which ys of very nature, and I do conſerue the nature of my Father in euery poincte, ſo that I am alſo naturallie life: Euen ſo he that eateth my flesh, he ſhall liue by me alltogether reformed vnto me who am life, and am able to make to liue. He
ſaieth himſelf to be eaten, when his fleſh ys eaten. For the woorde ys
made fleſh not by confuſion of natures, but by an vnſpeakeable maner of
vnion. Thus farre S. Cyrill.

Chryſt vſeth to attribute to the Father ſoche thinges as excead mans power.

Chryſt ys eaten when his flesh ys eaten.

As the text doth ſpeake of two maner of liues, that ys of the life of
Chryſt by the Father, and of the life of vs by Chryſt: So doth this aut-
hour declare, both that Chryſt flowing from the nature of the Father,
who ys life him ſelf, and hauing and being the ſame very nature: ys
life him ſelf, and liueth by the Father, and alſo that we eating him,
for ſomoche as he ys the very life, ſhall liue by him. Wher note that Cyrill
ſaieth that Chryſt ſaieth him ſelf to be eaten, when his fleſh ys ea-
ten. wherby he ſignifieth to vs that the fleſh of Chryſt ys verilie eaten. H
For yf yt were ſpoken of the ſpirituall eating of beleife, he wolde not tranſ-
ferre yt from the Godhead, to the whiche moſt proprely yt doth ap-
pertein, that we ſhoulde beleue in yt, and referre yt to the fleſh of
Chryſte

A Chryſte onelie, or ſo applie yt to yt, as by yt to come to whole Chryſte. As a man maie ſaie, I am whole when either hand, or head or ſome membre, or parte of the bodie ys made whole, whiche ys proprely made whole in dede, or as a man maie ſaie, I do ſee, I do heare, when proprelie the eie doth ſee, and the eare dothe heare, or the ſoule raither doth ſee and heare by the eie and eare: So Chryſt (*as Cyrill ſaieth*) doth ſaie him ſelf to be eaten, when his fleſh ys eaten, to whom yt apperteineth proprely to be eaten, and not to the God head.

For (as *Theophilacte* ſaieth) *Deum nudum non manducamus, tangi enim nequit, & incorporeus eſt, & neque oculis neque manibus apprehendi poteſt.* We do not eate bare God, for he can not be touched, and he hath no bodie, neither can he be apprehended with eies nor handes, So then as the ſpiritull eating of Chryſt by beleife moſt proprely doth appertein to the Godhead, and by yt ys applied to the wholl perſon of Chryſt: So to the fleſh of Chryſt yt apperteineth moſt proprely to be verily and really eaten, and by yt (*for ſo moche as the Godhead ys inſeparablie annexed to yt,* (as Cyrill ſaieth (*non enim abeſt*

B *Vnigenitus, the onely begotten ſonne of God ys not abſent frō yt*) we do ſaie that wholl Chryſt ys eaten, euen as of Chryſt we do learn, who (as Cyrill hath noted) doth ſaie: *Qui manducat me,* he that doth eate me, not diuiding the Godhead from the manheade, but me, that ys wholl Chryſt.

In. 6. Ioan.

As to the Godhead to be beleued: So to the fleſh yt proprelie apperteineth to be eaten.

Being thus then, made manifeſt, that by this text alſo Chryſt taught vs the eating of his verie fleſh, whiche can not otherwiſe be then in the Sacrament, wherbie yt ys conſequent that this text ys to be vnderſtanded of the Sacrament: I will procead to ſeke the vnderſtanding of other textes folowing.

THE THIRTETH CHAP. BEGINNETH EXPOSITION *of the next text by ſainct Ambroſe and Chryſoſtom.*

C YT foloweth in the ſixte chapiter of ſaincte Iohn: *Hic eſt panis qui de cælo deſcendit, non ſicut manducauerunt patres veſtri Manna in deſerto, & mortui ſunt. Qui manducat hunc panē viuet in æternū.* This ys the bread that camme down from heauen, not as yower Fathers did eate Manna and are dead. He that eateth of this bread, ſhall liue euer. Owre ſauiour Chryſt, who began to declare this great miſtery to the Iewes, and notwithſtāding their murmuring, did open to them not onely, that yt was poſſible, that his fleſh ſhoulde be eaten, but alſo neceſſarie, and nowe in the laſt ſentence as in other before he had made mencion of the ſame, and had declared the benefit, and great commoditie that ſhoulde enſewe to them that wolde eate his fleſh, namely that they ſhoulde haue life euerlaſting: Nowe as yt were after a diſputacion he maketh a concluſion or determinaciō of the matter, ſaing: *This ys the bread that came from heauen.*

Ioan. 6.

The Iewes (*as in the beginning of this ſixt chapiter, yt doth appeare*) although they had ſeen the great miracle of our Sauiour Chryſt wrought in the multiplieng of the bread, and in feading ſo great a multitude whith ſo fewe loaues, that then they could ſaie, this ys the very Prophet, whiche ſhould come

D into the worlde, wherby they ment *Meſsias*, and therfor wolde then haue made him a king: yet ſhortly after like an vnthankfull and vnmindefull people of that notable fact doen in the preſence of ſo manie, woorthy truly neuer to haue ben forgotten, forgetting this great woonder, required to ſee

some notable sign at Chrystes hand, as though they had neuer seen anie, E
Ioan 6. and therfor saied: *Quod tu facis signum, vt videamus & credamus?* What sign sheweſt thowe, that we maie see and beleue? And then to make their bragge they saied: *Patres nostri manducauerunt Mãna in deserto, sicut scriptũ est: Panem de cælo dedit eis.* Owre fathers haue eaten Manna in the wilderneſſe, as yt ys written he gaue them bread from heauen to eate.

To determine directly against them, and that they shoulde perceaue, that Manna was but a figure of this very bread, that came from heauen (For Manna gaue not life to the eaters of yt, but this bread doth) therfor he saied Not as yower fathers did eate Manna and be dead, but he that eateth of this bread shal liue for euer. He wel declareth what death their fathers died, who did eat Manna, that ys the euerlasting death, not all that did eate Manna died that death but their fathers in vnbelief. And as they through vnbeleif died an euerlasting death: so they that shall eate this bread with true beleif shall liue an euerlasting life. But yt shall be to the pourpose to heare the holy Fathers how they vnderstãd this text of the which the first coople shall F
li.8. de initiand. be sainct *Ambrose* and *Chrysostom*. Sainct *Ambrose* saieth thus: *Reuera mirabile est quòd Manna Deus pluerat patribus, & quotidiano cœli pascebantur alimento. Vnde dictum est: Panem Angelorum manducauit homo. Sed tamen illum panem qui manducauerunt in deserto mortui sunt. Ista autem esca, quam accipis, iste panis viuus, qui de cælo descendit vitæ æternæ substantiam administrat. Et quicunque panem hunc manducauerit, non morietur in æternum. & corpus Christi est.* Truly yt ys merueilouse that God did rain Manna to the fathers, and that they were fedde withe the dailie foode from heauen. Wherfor yt ys saied: Man hath eaten the bread of Angells. but for all that they that haue eaten that bread in desert, are dead. This meat that thowe takeſt, this bread of life, that came downe from heauen, doth miniſtre the substance of euerlasting life, and who so euer shall eate this bread, he shall not die for euer, and yt ys he bodie of Chryst. Thus farre he.

What this bread ys that descended from heauen, and what the profit and benefitt of yt ys, sainct Ambrose hath in this his saing declared, the bread ys the bodie of Chryst (saieth he) whiche bodie ys the meat that the faithfull doth take, and the benefite of this so taken ys euerlasting life. G

Wherfor sainct Ambrose being so plain, I will bring in his yocke folowe Chrysostome, who hath (*according to the counsell of sainct Paule*) not caried the yocke with the vnfaithfull, but with the faithfull, whiche ys the yocke of Chryst, whiche, as he himself saieth, ys sweet. Thus he saieth: *Dicit ergo: Qui manducat carnem meam in morte non peribit, neque damnabitur. Sed non de communi dicit resurrectione (siquidem omnes resurgent) sed de clara illa & gloriosa quæ præmium meretur. Patres vestri manducauerunt Manna in deserto, & mortui sunt. Qui manducat hunc panem, viuet in æternum. Frequenter idem repetit, vt auditorum animis imprimatur. Vltima enim hæc erat doctrina, vt resurrectionis, & vitæ æternæ fidem confirmaret. Quocirca post vitæ æternæ promissionem resurrectionem proponit, postquam illã futuram ostendit, & hoc vnde constat? à scripturis, ad quas eos semper relegat, vt inde erudiantur. Cùm autem dare vitam mundo dicat, in æmulationem eos adducit, vtsi aliorum bono mouentur, nolint ipsi excludi. Frequenter autem Mannæ meminit, & differentiam conferendo ad fidem allicit. Nam si possibile fuit vt quadraginta annos sine messibus & frumento, & aliis ad victum necessarijs viuerent, longè magis nunc cùm ad maiora venerint. Nam si in illis figuris sine labore expositum colligebant: nunc profectò magis, vbi nulla mors, & veræ vitæ fruitio. Vitæ autem vbique meminit. Nam eius trahimur cupiditate, & nihil suauius quàm non mori. Etenim in veteri Testamento longa vita, & multi*
2.Cor.6. Math. 11. Homili.46 in Ioan.

dies

dies promittebantur : Nunc verò non ſimpliciter vitæ longitudo, ſed vita ſine fine promittitur He ſaieth therfor, he that eateth my fleſh, ſhall not periſh in death, neither ſhal be damned. But he doth not ſpeake of the common reſurrection (for all ſhall riſe) but of that clere, and glorioufe, whiche deſerueth rewarde. Yower fathers haue eaten Manna in the wilderneſſe, and be dead. He that eateth this bread ſhall liue for euer. he doth often repete the ſame, that yt might be ymprinted in the mindes of thearers. This was the laſt doctrine, that he might confirme the faith of the reſurrection, and euerlaſting life: wherfor after the promiſſe of eternall life, he proueth the reſurrection, after he had ſhewed that yt was to come. And from whence doth his appeare? by the ſcriptures, vnto the whiche he doth allwaies ſend them, that from thẽce they might be taught. When he ſaieth yt to geue life to the woorlde, he bringeth them to folow, that if they be moued with the profit or commodi tie of other, they wolde not be excluded. Often he maketh mencion of Manna, and conferiring the difference, allureth them to faith. For if yt were poſſible that they ſhoulde liue fortie years withoute harueſtes, and other neceſſares to their liuing: *moch more nowe when they are comed to greater things.* For if in theſe figures they did gather withoute labour the thing ſett furth, or made ready to their handes, nowe truly moche more, wher ys no death, and the fruicion of true life. Of life he maketh mencion euery where. For we be drawen with deſire therof, and nothing ys more pleaſaunt, then not to die. For in the olde Teſtament long life, and manie daies were promiſed: Nowe not ſimplie lenght of life, but life withoute ende ys promiſed: Thus he.

We come to greater thi ges in the Sacr. then the Iewes did in Mã na.

Albeit Chryſoſtom in this ſentence maketh no great mencion of the Sacrament in open and expreſſe woordes: yet folowing the ſenſe in the beginning of this part of this chapter, whiche by his iudgement ys of the Sacrament, if yt be well conſidered he ſaieth ſufficiently: as alſo wher he ſaieth that yf yt were poſſible for the Iewes to liue fortie yeare without harueſt or corne *moche more nowe when we be commed to greater thinges.* Manna was a great miracle as ſainct Ambroſe ſaieth, and if they did well receaue yt, they did receaue ſpirituallie Chryſt. Then if our Sacramẽt be (*as the Sacramentaries ſaie*) a peice of bread, whiche ys no like thing to Manna, the one being from heauen by miracle, the other by common courſe from the hand of the artificer withoute any miracle or wonder, and in the receipt of yt Chryſt ſpiritually receaued, as in the receipt of Manna, howe then be we comed to greater thinges then the figure of Manna was, ſeing that in both Chryſt ys receaued but ſpirituallie. And Manna ys from heauen by God, the bread from the earth by the baker.

Mãna and the Sacrament compared.

Wherfor by theſe woordes of Chryſoſtome that we be comed to greater thinges, ys ſignified to vs that the Sacramẽt cõteineth a woorthier thing, and a thing of greater miracle, then Manna was, whiche alſo was a miraculouſe thing, which thing conteined in the Sacrament ys the very bodie of Chryſt, of the whiche Manna was the figure, of the whiche more ſhall be ſaied in the thirde booke. But here to be ſhort if the reall preſence of Chryſtes bodie be not in the Sacrament, then ys Manna a woorthier and greater thing then yt by al meanes, as by that, that ys allready ſaied yt maie appeare. And ſo ſhall Chryſoſtome be reproued of an vntrueth for that we are not comed to greater thinges, But I ſhall ſooner refuſe the ſainges of theſe aduerſaries, then I will the ſainges of Chryſoſtome, and ſo I truſt, will the wiſe reader.

THE

THE ONE AND THIRTITH CHAP. PROCEADETH in the the exposition of the same text by S. Hierom and S. Cyrill.

Hieron. ad Hedibiq.2

LEt vs heare the testimonie of an other coople for the vnderstanding of this text. S. Hierom saith: *Si ergo panis, qui de cœlo descendit, corpus est Domini, & vinum quòd Discipulis dedit sanguis illius est noui Testamenti, qui pro multis effusus est, in remissionem peccatorum, iudaicas fabulas repellamus, & ascendamus cum Domino cœnaculum magnum stratum, atque mundatum, & accipiamus ab eo sursum calicem noui Testamenti, ibique cum eo Pascha celebrantes, inebriemur ab eo, vino sobrietatis. Non enim est regnum Dei esca, & potus, sed iusticia & gaudium, & pax in Spiritu sancto. Nec Moyses dedit nobis panem verum, sed Dominus Iesus, ipse conuiua, & conuiuium, ipse comedens, & qui comeditur.* Yf therfor the bread that descended from heauen, *be the bodie of our* Lorde, and the wine that he gaue to his Disciples *be his blood of the newe Testament*, whiche was shed for manie in remission of sinnes, let vs repell and cast from vs Iudaicall fables, and let vs ascende with our Lorde in to the great parlour paued and made clean, and let vs from aboue take of him, the cuppe of the newe Testament, and ther celebrating with him the Passeouer, let vs be satisfied of him, with the wine of sobrietie. For the kingdom of God ys not meat, and drinke, but righteousnesse, and peace, and ioie in the holy Gost. Neither did Moyses geue vs the true bread. *but our Lorde Iesus, he ys the feaster, and he ys the feast, he ys he that eateth, and ys eaten.* Thus farre S. Hierom.

The bread that descended from heauen ys the bodie of our Lorde.

Chryst ys the feast and the feester.

By these woordes we are after the vnderstandinge of S. Hierom, fullie enstructed what the bread ys, that our Sauiour Chryst speaketh of when he saied: *This ys the bread that descended from heaue.* Yt ys (*saieth S. Hierom*) the bodie of our Lorde, and the wine ys the bloode that was shed for manie in the remission of sinnes. By the which woordes he doth not onelie teache vs, that this scripture ys to be vnderstanded of the Sacrament, but by the same also he hath testified with other holie Fathers the presence of Chrystes bodie in the Sacrament. For in the beginning he saied, *that the bread that descended from heauen ys the bodie of our Lorde*, and to shewe vs wher he ment yt to be, in the ende he saieth, *that not Moyses did geue the true bread, but our Lorde Iesus, he ys the feaster and the feast, he ys he that doth eat, and ys eaten.* Wherby he well sheweth that that bread ys the bodie of our Lorde, which ys in that holie feast, wher our sauiour Chryst ys the feaster, and he him self also ys the meat and drinke of the feast, and so the wholl feast. In the whiche as he doth in his membres, being the head of them, eate the blessed meat of that holie feast: So yt ys euen he, euen his very bodie, and bloode that ys ther eaten and dronken. Wherfor soch a noble feaster being present, and so holie meat being ther eaten, the Church right well with goodlie concorde, and consent singeth: *O sacrum conuiuium, in quo Christus sumitur.* O holie feast in the which Chryst ys receaued.

But the prolixitie of this matter, if yt shoulde be woor thilie folowed, calleth me backe, and moueth to staie and heare the other that ys ioined to sainct Hierom, whiche ys S. Cyrill, who saieth thus: *Non enim prudenter, quæ ad breue tempus sufficiunt, hoc nomine appellabuntur, nec panis erat ex Deo, quem maiores Iudæorum comederunt, & mortui sunt. Nam si de cœlo & ex Deo fuisset, liberasset à morte participantes: Contrà verò corpus Christi, panis de cœlo est, quia æternam comedentibus vitam largitur* Those thinges which for a short time suffice shall not wisely be called by this name. Neither that bread, which the elders of the Iewes

wes did eate, and be dead, was of God. For if yt had ben from heauen and of God, yt had deliuered the partakers of yt from death. Contrary wise the bodie of Chryst ys the bread from heauen, For yt graunteth the eaters eternall life. As S. Hierom saied that the bodie of Chrystes ys the bread that descended from heauen: So by like woordes saieth S. Cyrill here. And that we shoulde knowe what he meneth, he applieth the figure of yt eaten by the elders of the Iewes, whiche did not giue life, whiche was Manna, vnto the bodie of Chryst, whiche being eaten doth giue life eternall. Wherfor Manna being a figure of Chrystes bodie eaten in the Sacramēt, yt must nedes folowe that he vnderstandeth this scripture of Chrystes bodie in the Sacrament, of the whiche no man that hath redde Cyrill can doubte, whose wholl processe ys so plain in the matter.

THE TWO AND THIRTETH CHAP. ENDETH THE *exposition of this text by saincte Augustin and Theoph.*

NOwe let vs heare as breifly one coople mo and then we shall leaue this text. S. Augustin saieth thus: *Hic est panis, qui de cœlo descendit, vt illum manducando viuamus, quia æternam vitam ex nobis habere non possumus. Non sicut (inquit) manducauerunt patres vestri Manna & mortui sunt. Qui manducat hunc panem viuet in æternum. Quod ergo illi mortui sunt, ita vult intelligi, vt non viuant in æternum. Nan temporaliter profectò, & hi moriuntur, qui Christum manducant, sed viuunt in æternum, quia Christus est vita æterna.* This ys the bread that descended from heauen, that we eating him maie liue. For we can not of our selues haue eternall life. Not (*saieth he*) as yower Fathers haue eaten Manna, and are dead, he that eateth this bread, shall liue for euer. That they then be dead, thus he wolde yt shoulde be vnderstanded, that they liue not for euer. For tēporallie the se truly shall also die, which do eate Chryst, but they liue for euer. For Chryst ys eternall life. Thus farre he. *Tract. 26. in Ioan.*

What gloses the Aduersaries do here vpon S. Augustins saing inuent, I leaue them to their the same inuencion. But for somoche as Chryste him self and S. Augustin expownding Chrystes saing, doth applie the figure of Manna and the eating of yt to this bread that came from heauen, and Manna by all the Fathers iudgementes ys the figure of the holie Sacrament, yt ys manifest that therfor this scripture ys to be vnderstanded of the Sacrament.

Whiche *Theophilact*, who at this present ys ioined with S. Augustin, will by expresse woordes declare. *Patres vestri comederunt Manna in solitudine. Hoc sæpe & multum versat in ore, vt persuadeat hominibus. Nan si possibile fuit quadraginta annis sine messe, & semente pasci homines, & conseruari illorum vitam, multò magis nunc conseruabit naturam spiritualem meliori pane Dominus, carne sua, quæ absque semine viri ex virgine constituta est.* Yower fathers haue eaten Manna in the wildernesse. Thys (*saieth Theophilact*) oftē and moche he speaketh, that he might perswade men. For yf yt were possible men to be fedde, and their liues to be conserued fortie yeares, withoute sowing or haruest, moche more nowe shall our lorde with a better bread, that ys, his flesh, which without the seed of man ys made of a virgen conserue our spirituall life. Thus he. *In 6. Ioan.*

Obserue, as ys before noted, that the applicacion of the figure argueth the thing figured here to be spoken of, which thing ys the Sacrament. And for the veritie of the same, yf this authour had nothing spoken here expres-

selie:

ſelie: yet that whiche he hath hitherto vpon this part of the ſixt of S. Iohn allreadie declared, wolde and maie ſufficiently ſhewe his minde vpon this. But, God be praiſed, he doth verie plainlie here alſo open the matter. For when he had ſaied that our Lorde wolde feed vs with a better bread, expownding yt, that ys (*ſaieth he*) his fleſh. And that he wolde not make yt an imaginarie fleſh, he ſaieth *that he feedeth vs with the ſame flesh, whiche without the ſeed of man was born of the Virgen*, Whiche maner of ſpeache ys ſo plain that I cā not but merueill that men will ſuffer them ſelues to be ſeduced, and led awaie by vain men, when ſoche auncient Fathers do teache them in ſoche ſorte, that they haue nothing to kepe them ſelues from the trueth, but ſelf will, and malice.

Oure lord feadeth vs with a bread which ys his flesh. A plain saing for the Procla.

THE THREE AND THIRTETH CHAP. PROCEADETH *to the next text in the ſixt of ſaincte Iohn.*

HItherto our Sauiour Chryſt ſpeaking of this great miſtery of the eatinge and drinking of his fleſh and bloode, doth here nowe make an ende of the ſame. And therfor, ſaieth the Euangeliſt to declare the ſame: *Hec dixit in Sinagoga docens in Cpharnaum*. Theſe thinges ſaied he in the Sinagog as he taught in Capharnaum. But for aſmoche as manie hearning this doctrine of Chryſt were not edified, but offended therwith, as manie of our faint Chryſtians are, whoſe maner of incredulitie, and hardneſſe of beleif, with Chryſtes proceading to reforme the ſame, as the Euangeliſt ſetteth yt furth, our Capharnaites, through vnbeleif of that that Chryſt ſpake to the better declaracion of his doctrine, haue taken to the more occaſion of their doubte, eroure, and ruine, ſeing that they wolde ſo take his woordes to turne them againſt him ſelf, and with them to impugne that trueth that he hath taught, and left in his Church to remain and continue vntill he come: we ſhall by his grace take theſe ſcriptures from them, and by like proceſſe, as hertofore ys vſed ſhewe the true vnderſtanding of them, that all men maie perceaue that theſe Aduerſaries haue raither ſought occaſion to be raither enemies of Gods trueth then fauourers of the ſame. whiche name they moche vſurpe, cloa thing them ſelues with ſhepes cloathinge, but inwardlie they are very wolues. outwardlie they euer crie Gods woorde, when in dede they vtter their inuencions grownded vpon affection, raither to pleaſe the peoples phantaſies, then fullfill Gods pleaſure. So they crie the trueth, the trueth, when they in very dede ſet furth lies, and hereſie to impugn and deſtroie the trueth.

Ioan.6.

Sacramēta ries of oure time are Capharnaites.

Hereti:kes call their. phantaſies gods woord and their lies, trueth.

And as they that miſliked the doctrine of Chryſt were of his Diſciples: So theſe nowe that miſlike the ſame doctrine were of his Diſciples, but nowe *abierunt retro poſt Satanam*, they are gone back after Satan. And as the diſciples ſaied when they heard this doctrine: *Durus eſt hic ſermo, quis poteſt eum audire?* This ys an hard ſaing, who can abide the hearing of yt: So theſe men ſaie that yt ys an hard ſaing, and they can not abide the hearing of yt.

But as ſainct Auguſtin ſaied by the Diſciples, which firſt ſpake theſe woordes: So maie yt be ſaied by their diſciples, who in theſe daies do folowe thē: *Ipſi erant duri non ſermo*. They were hard, and not the woorde. But as he ſaieth in an other place: *Si Diſcipuli durum habuerunt iſtum ſermonem, quid inimici?* Yf the Diſciples counted this woorde harde, what do the enemies? Yf thoſe that did

Aug in Pſal.98.

A did knowe and folow Chryſt oflate daies do accõpte yt an hard ſaing, that we ſaie according to Chryſtes doctrin, that we do eate his very fleſh in the Sacrament, what maie the Iewes, and Infideles do? But yf Chryſt did labour to abduce the Iewes from the figures and ſhaddowes, and adduce them to the very thing and trueth: moche more they that haue profeſſed Chryſt, ſhould be brought from figures, and learn to knowe the trueth of figures, which ys nowe in the newe teſtament. Which was Chryſtes pourpoſe, though they lept backe, as *Theophilact* ſaieth ſpeaking of the proceſſe of Chryſtes doctrine as concerning this myſterie. *Quod lucrum ex his verbis? imò plurimum, & maximũ. Nam quoniam memores erant ſubinde cibi corporalis, oſtendens eis quia omnia illa figura erant, & vmbra: Quæ autem ab ipſo nunc introducuntur, veritas ſunt. eius gratia hæc dicit, & ſpiritualis cibi recordatur, vt faciat eos à ſenſibilibus aliquantum remergere, cõtemnereque figuras & vmbras, & accurrere ad veritatem. Sed illi cùm nihil poſſent intelligere, quod ſupra ſenſum eſt, meliores non fiunt, ſed magis reſiliunt, & dicunt: Durus eſt hic ſermo, hoc eſt aſper, & qui ſuſcipi nequeat. Quis enim cùm carnalis ſit, poſſet ſuſcipere ſpiritualem* B *cibum, & panem qui de cœlo deſcendit, & carnem, quæ comeditur, &c. Nam quia carnem audierant, putabant quòd eos cogeret carnis & ſanguinis fieri deuoratores: quia autem nos ſpiritualiter intelligimus, neque carnium voratores ſumus, imò ſanctificamur per talem cibum.* What aduantage or gain of theſe woordes? very moche and great. For for that they were often mindefull of bodilie meat, Chryſt ſhewing that all thoſe thinges were but a figure, and a ſhaddowe: but ſoche things as by him were brought in were the trueth, for this cauſe he ſaied theſe thinges, and remembreth the ſpirituall meate, that he might make them ſomwhat return from ſenſible thinges, and to contemne figures, and ſhaddowes. But they when they can vnderſtand nothing that ys aboue the ſenſeis they are made neuer the better, but they leape ãd ſaie: *This ſaing ys harde*, that ys, vnpleaſaunt to ſenſuall knowledge, and which can not be receaued. For what ys he who when he ys carnall, can receaue ſpirituall meat and the bread, that deſcẽded frõ heauen, and the fleſh which ys eatẽ? for bicauſe they had heard him ſaie (*fleſh*) they thought that he wolde compell them to be deuourers of fleſh ãd blood. But bicauſe we vnderſtand the ſpirituall meat, we are not the deuou- C rers of fleſh, but raither we are ſanctified by ſoch meat. Thus moch Theoph.

Theophilact in 6. Ioan.

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Who geuing a cauſe why this doctrine of Chryſt ſemed hard to them ſaieth, yt was bicauſe they coulde not vnderſtand anie thing, that was aboue the knowledge of the ſenſeis: Euen ſo our ſenſuall and carnall men vnderſtanding not howe Chryſtes verie bodie ſhould be in the Sacrament, vnleſſe yt ſhoulde occupie the place of a bodie, neither be eaten vnleſſe yt ſhoulde be felt with our teeth, as other fleſh, and ſoch like after the groſſe knowledg of the ſenſeis, they leape backe and ſaie: yt can not be doen, yt ys a thing vnpoſsible, and who can abide to heare yt? But yf they wolde (*as Theophilact ſaieth*) vnderſtand aboue the ſenſes that ther ys the very reall body of Chryſt, which ys yet a ſpirituall meat, and not take yt ſo groſſlie and carnallie, but yet verilie and ſpiritually, they ſhould not be groſſe deuourers of fleſh, but yet eate the verie fleſh of Chryſt, not with teeth percing and hurting that, which ys liuing impaſsiblie, and yet with the mouth receauing that fleſh faithfullie.

Carnall vnderſtãding

ſelie: yet that whiche he hath hitherto vpon this part of the ſixt of S. Iohn allreadie declared, wolde and maie ſufficiently ſhewe his minde vpon this. But, God be praiſed, he doth verie plainlie here alſo open the matter. For when he had ſaied that our Lorde wolde feed vs with a better bread, expownding yt, that ys (*ſaieth he*) his fleſh. And that he wolde not make yt an imaginarie fleſh, he ſaieth *that he feedeth vs with the ſame flesh, whiche without the ſeed of man was born of the Virgen,* Whiche maner of ſpeache ys ſo plain that I cā not but merueill that men will ſuffer them ſelues to be ſeduced, and led awaie by vain men, when ſoche auncient Fathers do teache them in ſoche ſorte, that they haue nothing to kepe them ſelues from the trueth, but ſelf will, and malice.

Oure lord feadeth vs with a bread which ys his flesh. A plain ſaing for the Procla.

THE THREE AND THIRTETH CHAP. PROCEADETH to the next text in the ſixt of ſaincte Iohn.

Hitherto our Sauiour Chryſt ſpeaking of this great miſtery of the eatinge and drinking of his fleſh and bloode, doth here nowe make an ende of the ſame. And therfor, ſaieth the Euangeliſt to declare the ſame: *Hec dixit in Sinagoga docens in Cpharnaum.* Theſe thinges ſaied he in the Sinagog as he taught in Capharnaum. But for aſmoche as manie hearning this doctrine of Chryſt were not edified, but offended therwith, as manie of our faint Chryſtians are, whoſe maner of incredulitie, and hardneſſe of beleif, with Chryſtes proceading to reforme the ſame, as the Euangeliſt ſetteth yt furth, our Capharnaites, through vnbeleif of that that Chryſt ſpake to the better declaracion of his doctrine, haue taken to the more occaſion of their doubte, eroure, and ruine, ſeing that they wolde ſo take his woordes to turne them againſt him ſelf, and with them to impugne that trueth that he hath taught, and left in his Church to remain and continue vntill he come: we ſhall by his grace take theſe ſcriptures from them, and by like proceſſe, as hertofore ys vſed ſhewe the true vnderſtanding of them, that all men maie perceaue that theſe Aduerſaries haue raither ſought occaſion to be raither enemies of Gods trueth then fauourers of the ſame. whiche name they moche vſurpe, cloa thing them ſelues with ſhepes cloathinge, but inwardlie they are very wolues. outwardlie they euer crie Gods woorde, when in dede they vtter their inuencions grownded vpon affection, raither to pleaſe the peoples phantaſies, then fullfill Gods pleaſure. So they crie the trueth, the trueth, when they in very dede ſet furth lies, and hereſie to impugn and deſtroie the trueth.

Ioan.8.

Sacramēta ries of oure time are Capharnaites.

Heretikes call their. phantaſies gods woord and their lies trueth.

And as they that miſliked the doctrine of Chryſt were of his Diſciples: So theſe nowe that miſlike the ſame doctrine were of his Diſciples, but nowe *abierunt retro poſt Satanam,* they are gone back after Satan. And as the diſciples ſaied when they heard this doctrine: *Durus eſt hic ſermo, quis poteſt eum audire?* This ys an hard ſaing, who can abide the hearing of yt: So theſe men ſaie that yt ys an hard ſaing, and they can not abide the hearing of yt.

But as ſainct Auguſtin ſaied by the Diſciples, which firſt ſpake theſe woordes: So maie yt be ſaied by their diſciples, who in theſe daies do folowe thē: *Ipſi erant duri non ſermo.* They were hard, and not the woorde. But as he ſaieth in an other place: *Si Diſcipuli durum habuerunt iſtum ſermonem, quid inimici?* Yf the Diſciples counted this woorde harde, what do the enemies? Yf thoſe that did

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Carnall vnderſtãding

THE FOVR AND THIRTETH CHAP. BEGINneth the exposition of this text: *Si ergo videritis, &c.* by saincte Augusten and saincte Cyrill.

OVr Sauiour perceauing some of hys owne Disciples, and other who heard him so plainlie speaking of the eating and drinking of his flesh and bloode, to be offended, bicause thei phansied that he wolde haue them groslie to deuoure his flesh, ād drinke his blood, to lead and bring them from this ther grosse vnderstanding he saied: doth this offended yowe. *Si ergo videritis filium hominis ascendentē vbi erat prius?* What and if ye shall see the Sōne of man ascēde vppe thither wher he was before?

Ioan. 6.

Or we entre to shewe the exposition of this text, as to know to what pourpose, or wherfore Chryst spake these woords to the Iewes, and how he doth aunswer their incredulitie to his woordes, or dissolue their errour: this ys to be examined, how Chryst doth saie that *the Sonne of man shall ascend wher he was before.* Yt ys knowen to all that professe Chryst, being of discrecion, that Chryst as man was born of the Virgen in earth, and was neuer in heauen before he spake these woordes. *Howe then doth he saie, that the Sonne of man shall ascende wher he was before?*

As I haue learned of S. Augustine howe to dissolue this doubte: So do I thinke yt mete that yē do, for that his authoritie ys great, and his saings be weightie. In this matter thus he reasoneth. *Illud non negligenter prætereundum est, quod ait: Si ergo videritis filium hominis ascendentem vbi erat prius? filius hominis Christus ex virgine Maria. Ergo filius hominis hic cœpit esse in terra, vbi carnem assumpsit ex terra, vnde propheticè dictum erat: Veritas de terra orta est. Quid ergo sibi vult quod ait: Cum videritis filium hominis ascendentem vbi erat prius? Nulla est quæstio si ita dixisset: Si videritis filium Dei ascendentem, vbi erat prius: Cum verò, filium hominis, dixit, ascendentem vbi erat prius, nunquid filius hominis in cœlo erat, priusquàm in terra esse cœpit? Hic quidem dixit vbi erat prius, quasi tūc non ibi ēsset quando hæc loquebatur. Alio autem loco ait: Nemo ascendit in cœlum, nisi qui descendit de cœlo, filius hominis, qui est in cœlo. Non dixit (erat) sed filius (inquit) hominis, qui est in cœlo. In terra loquebatur, & in cœlo se esse dicebat. Quò pertinet nisi vt intelligamus, quòd etiā pristino sermone commendauit charitati vestræ, vnam personā esse Christū, Deum & hominē, non duas, ne fides nostra non sit Trinitas sed Quaternitas. Christus ergo vnus est. Verbum, anima & caro, vnus Christus, filius Dei, & filius hominis vnus Christus. filius Dei semper: filius hominis ex tempore. tamen vnus Christus secundùm vnitatem personæ in cœlo erat, quando in terra loquebatur. Sic erat filius hominis in cœlo, quemadmodum filius Dei erat in terra, filius Dei in terra in susceptā carne: filius hominis in cœlo in vnitate personæ.* That ys not necligently to be ouerpassed that he saieth: *What and yf ye see the Sonne of man ascending wher he was before?* The Sonne of man, Chryst of the Virgen Marie. Therfore the Sonne of man began here in earth, wher he tooke flesh of the earth. Wherfor yt was spoken by the Prophet: *Trueth shall spring oute of the earth.* What meneth then that he saieth, *when yow shal see the Sonne of man ascende wher he was before?* Ther were no question yf he had saied: What yf yow shal see the Sōne of God ascēd vppe wher he was before? but when he saied the Sonne of man to ascende wher he was before, was the Sonne of man in heauen, before he begā to be in earth? Here he saied, where he was before, as though he were not then ther, when he spake these woordes. In an other place he saieth. No man ascendeth vppe to heauen, but he that came down from heauen, euen the Sonne of man which ys in heauen. He did not saie (*which was*) but the Sonne (saieth he) of man which ys in heauen. He spake in the earth, and he saied he was in heauen

Aug. tract 27. in Ioan

How christ the Sōne of man was in heauē whē he spake in earth.

A uen. To what powrpoſe yt ys, but that we maie vnderſtand, which I haue alreadie declared to yowr charitie, that Chryſt God and man ys one perſon, not two, leaſt our faith be not a trinitie, but a quaternitie? Chryſt therfor ys one. The Sonne of God, the ſoule, and the fleſh one Chryſt. The Sonne of God, and the Sonne of man one Chryſt. Chryſt the Sõne of God euer: the Sõne of mã in time: Yet for al that one Chryſt after the vnitie of perſõ was in heauen, when he ſpake in earth. The Sonne of man was ſo in heauẽ, as the Sonne of God was in earth. The Sonne of God was in the earth in the receaued fleſh: the Sonne of man was in heauen in the vnitie of perſon. Thus farre ſainct Auguſtine.

Although this ſentẽce bẽ ſomwhat lõg: yet if ye weigh yt wel, yt ſhall not repẽtyow of the reading of yt. For in yt yẽ maie ſee the doubt fullie diſſolued for the being of Chryſt the Sõne of mã in heauẽ, who thẽ preſentlie ſpake in earth: and howe he was before in heauẽ, who was born in time in the earth.

Why Chriſt made mencion of hys aſcenſion in the vi. of S. Iohn.

B Nowe this doubt being diſſolued, let vs ſeke the vnderſtanding of the ſcripture we haue to expownde, which in a great parte we ſhall do, yf we knowe wherfor Chryſt here made mencion of his aſcenſion into heauen, ſeing he was now in ſetting furth howe his bodie ſhould be eaten in earth. The cauſe why he maketh here mencion of hys aſcenſion ys declared by the ſame S. Auguſtine, who vpon this text ſaieth thus: *Quid eſt hoc? Hinc ſoluit illos, quos nouerat. Hinc aperuit vnde fuerant ſcandalizati, hinc planè ſi intelligerent. Illi enim putabant eum erogaturum corpus ſuum: Ille autem dixit aſcenſurum ſe in cœlum vtique integrũ. Cùm videritis filiũ hominis aſcendentẽ vbi erat prius, certè vel tũc videbitis, quia nõ eo modo quo putatis, erogat corpus ſuũ. Certè vel tunc intelligetis, quia gratia eius non conſumitur morſibus.* What if yow ſee the Sõne of man aſcend vppe wher he was before? what ys this (*ſaieth S. Auguſtine*) By this he ſolued them, whom he had knowen. By this he hath opened wherby they were offended, by this plainly if they wold vnderſtand. For they thought that he wolde deale furth hys bodie, but he ſaieth that he wolde aſcende into heauen, and that wholl. *When ye ſhall ſee the Sõne of man aſcende vppe wher he was before,* certenlie euen then ſhall ye ſee, that not after that maner that ye thinke, he geueth oute his bodie, certenlie euen thẽ

Tract. 27. in Ioan.

C ſhall ye vnderſtande, that his grace ys not conſumed by morſels.

Do ye not here ſee the cauſe, why Chryſt ſpake of his aſcenſion? S. Auguſtin hath opened yt vntõ yow. They thought that Chryſt wolde haue geuen his bodie in lumpes or peices among them. Therfor to plucke thẽ frõ that groſſe and carnal vnderſtanding, he telleth them before that he wil leaue no part nor peice of his bodie behinde, but he will whollie aſcende into heauen with an wholl bodie.

But let not now the Aduerſarie, neither the weake man take anie occaſiõ of errour, wher none ys iuſtly geuen, that bicauſe S. Auguſtin ſaieth that the Diſciples thought that he wolde geue his bodie emõg thẽ, and Chryſt ſaied, he wolde aſcend vppe wholl, that therfor by no means Chryſt geueth hys bodie vnto vs in the Sacramẽt. For if by no means, then he geueth yt not ſpirituallie neither, and ſo were the doctrine of the Aduerſaries ouerthrowen. But that he geueth not his verie real bodie in the Sacramẽt, although the Aduerſaries wolde haue yt ſo onely to be vnderſtanded: yet yt doth not ſo meẽ but, as S. Auguſtin ſaieth, *non eo modo, quo putatis, erogat corpus ſuum,* not after ſoch

D maner as yowe thinke he geueth oute his bodie. So that he denieth not the geuing oute of Chryſtes bodie, but the maner of the geuing oute of hys bodie. And what maner doth he denie? that maner that the groſſe Diſciples thought, which maner S. Auguſtin more plainly declareth in an other place

In Psalm. 98.

saing: *Tunc autem, quando Dominus hoc commendans, de carne sua locutus erat, & dixerat: Nisi quis manducauerit carnem meam non habebit in se vitam æternam, scandalizati sunt quidam ex septuaginta, & dixerunt: Durus est hic sermo. Quis potest eum intelligere? & recesserunt ab eo, & amplius cum eo non ambulauerunt. Durum illis visum est quod ait: Nisi quis manducauerit carnem meam, non habebit vitam æternam. Acceperunt illud stultè, carnaliter illud cogitauerunt, & putauerunt, quia præcisurus esset Dominus particulas quasdam de corpore suo, & daturus illis, & dixerunt: Durus est hic sermo.* Then, saieth S. Augustin, when our Lord setting furth thys had spoken of his flesh, and had saied: *Except a man eate my flesh, he shall not haue in himself life euerlasting.* Certain of the seuentie Disciples were offended and saied: *This ys an hard saing. Who can vnderstand yt?* And they went from him, and walked no more with him. Yt semed harde to them, that he saied: *Except a man eate my flesh, he shall not haue in himself life euerlasting.* They tooke yt foolishlie, carnallie they thought yt. And they thought that our Lord wolde cut certain peices from hys bodie and geue to them, and they saied: *This an harde saing.* Thus S. Augustin.

Capharnaites how they vnderstood Chryst carnallie.

Here ye perceaue after what maner the Disciples thought that Chryst wolde geue them his bodie to eate, and this maner doth sainct Augustin denie, not the maner that the Chrystian faith teacheth but onely that maner, that the grosse Disciples thought, and therfor S. Augustin saith: *Non eo modo quo putatis*, not after that maner, that yowe thinke, so that S. Augustine in this place dothe neither denie the geuing oute of Chrystes bodie verilie, ād reallie, to be receaued: nor yet the maner cōuenient to the geuing oute of the same, which now the catholique Church throughout the world vseth: Wherfor let neither the weake man wauer for thys, neither the Aduersarie triumphe thinking his heresie to be confirmed, and himself to haue gotten the victorie. *Ne ante victoriam canat triumphum*, Least he make a triumphe before the victorie.

S. Aug. denieth not the geuing furth of Chrystes bodie reallie, but thegrosse maner conceaued of the Disciples.

But yet the Aduersaries will saie that S. Augustin doth not teache here the presence of Chrystes bodie reallie, but spiritually, that ys by grace, for he saieth plainlie that then when the Sonne of man ys ascended vppe wher he was before, we shall perceaue that his grace ys not consumed with morsells. Wher he teacheth the presence of Chryst by grace, not by reall presence.

Obiection out of S. Aug. answered.

This reason or argument ys as good here as yt ys in some other places of S. Augustins workes, wher bicause he speaketh of the spirituall receauing of Chryst, therfore ye will clean expell the reall receauing of hys bodie. And thus might some other Heretique contrarie, take some other place of S. Augustin, where he speaketh of the reall presence, and therby contend against yow that ther ys no spirituall presence. But an vppright reader shall, as ys before saied, finde in S. Augusten both maners of the presence of Chryst in the Sacrament, that ys a reall presence, and a spirituall presence, and agreablie therunto !, a reall receauing of the same bodie, and a spirituall.

Aug. serm. ad Neoph. A plain place of S. Aug for M. Juel.

But that the reader maie perceaue that this ys true that I haue saied, that S. Augustin teacheth the reall presence of Chrystes bodie in the Sacrament, harken howe sainct Augustin taught as yt were the yonge scholers in the faith of Chryst in this matter. Thus he taught them: *Hoc accipite in pane quod pependit in cruce. Hoc accipite in calice, quod effusum est de latere Christi. Erit enim illi mors, non vita, qui mendacem putauerit Christum.* Take ye this in the bread, that did hang on the crosse. Take this in the

the chalice, that was ſhedde oute of the ſide of Chryſt. He ſhall haue death not life that thinketh Chryſt a Lyar.

What ys ther to be thought here but that S. Auguſtine teaching yonge ſcholers wolde ſpeake in plain woordes, and plain ſentence, that the yong learners might perceaue the thing to be as yt ys ſpoken, and not vſe to them obſcure figures, and tropes? For in theſe do not they vnderſtand what ys to be beleued. Yf therfor Chryſt were in the Sacrament but as in a figure, then wolde ſainct Auguſtin haue taught theſe yong ones thus: Take ye, this bread, as a ſign, token or figure of Chryſtes bodie, and when ye ſee yt broken, remembre that Chryſtes bodie was broken vpon the Croſſe for yowe. And likewiſe, take thys wine as a ſign, or token of Chryſtes bloode ſhedde for yowe vpon the Croſſe. But vnderſtande that yt ys not in verie dede the bodie and blood of Chryſt, but ſignes and tokens of them. Thys were a maner of ſpeache mete to teache yong ones, yf the trueth of the thing were agreable, but becauſe the trueth ys not ſo, therfore S. Auguſtin taught them by ſoche plain ſpeache, as the truth wolde beare, that ys, that they wolde take in the Sacrament that bodie that hanged vpon the Croſſe, and in the cuppe that blood that was ſhedde oute of Chryſtes ſide.

Chryſt yt made a liar when his woord ys not beleued

Yea and that they ſhoulde ſo take he addeth a cõminaciõ that they ſhould take death and not life, which think Chryſt a lyar. Why? What ſaied Chryſt? *Take eate, thys ys my bodie.* He then that dothe not beleue Chryſt herin, but ſaieth yt ys not his bodie, but a figure of hys bodie: he ys the Aduerſarie of Chryſt, the reprouer of Chryſt. And he maketh Chryſt a lyar, as S. Auguſtin ſaieth and therfor ſhall haue death and not life.

In time therfor take hede yf thow beeſt in errour, thow canneſt not make Chryſt a lyar, but thow thy ſelf ſhalt be fownde a lyar. And therfore thowe ſhalt not be admitted to the bleſſed companie of the maſter of the trueth: but to the curſed and damnable companie of the Father of lyes. Repẽt thee therfore of thine hereſie, and embrace the trueth, that by yt thowe maiſt atteign to the true life.

Ca. 22. ſup. 6. Ioann.

Nowe to this learned Father ſhall be ioined S. Cyrill, who ſaieth thus: *Ex imperitia multi qui Chriſtum ſequebantur, verba ipſius non capientes, perturbabantur. Nam cùm audiſſent: Amen, amen dico vobis, Niſi comederitis carnem filij hominis, & biberitis eius ſanguinem, non habebitis vitam in vobis: Ad immanes ferarum mores vocari ſe à Chriſto arbitrabantur, incitariq́ue vt vellent crudas hominis carnes manducare, & ſanguinem bibere, quæ vel auditu horribilia ſunt, nondum enim myſterij huius formam & diſpenſationem pulcherrimam cognouerant. Illud etiam adhoc cogitabant: Quomodò caro huius hominis, aternã nobis vitam largietur? aut quomodò ad immortalitatẽ adducere poterit? Quæ cùm intelligeret is, cuius oculis omnia nuda ſunt, atque aperta, alia eos re mirabili ad fidem impellit. Fruſtra (inquit) o vos, propter verba mea conturbamini. Quòd ſi credere non vultis vitam vobis à meo corpore dari, quid facietis, quando in cœlum me volare conſpicietis? Non enim aſcenſurum me ſolummodò profiteor, ne rurſus quomodò id fieri poſſit quæratis, ſed oculis etiam ita fieri veſtris cernetis. Quid ergo hoc videntes, dicetis: Annon erit hoc magnum veſtræ dementiæ argumentum? Si enim putatis carnem meam vitam vobis afferre non poſſe, quomodò tanquam volucris in cœlum aſcendet? quomodò per aëra volabit: hoc enim ſimiliter generi humano impoſsibile eſt. Quod ſi præter naturam caro mea in cœlum conſcendet, quid prohibet ne ſimiliter præter naturam viuificet?* For lacke of knowledg manie that did folowe Chryſt not vnderſtanding his woordes were troobled. For whẽ they heard: verily verelye

Capharnaites howe thei vnderſtood Chryſt. Ioan. 6.

Except ye eate the flesh of the Sonne of man, and drinke hys blood, ye shall not haue life in yowe. They thought themselues to be called of Chryst to the cruell maners of wilde beastes, and to be moued that they shoulde eate the rawe flesh of a man, and drinke hys bloode, whiche thinges are horrible euen to heare. They had not yet knowen the goodly forme and dispensacion of this mystery. Moreouer also they thought: Howe should the flesh of this man graunt vs eternall life? or howe can yt bring vs to immortalitie? Whiche thinges when he did vnderstand, vnto whose eyes all thinges are naked and open, with an other merueilouse thing he driueth them to the faith. O yowe (*saieth he*) vainlie are ye troobled for my woordes. For yf ye will not beleue life to be geuen yow of my bodie, what will ye do when ye shall see me flie vppe into heauen? I do not saie that I will onely ascende into heauen, least yow aske again howe that maie be doen: but ye shall euen so see yt with yowr eyes. What therfore wil ye saie seing this? shal yt not be a great argument of yowr madnesse? Yf ye thinke that my flesh can not bring life vnto yow, how shall yt as a flieng thing ascende into heauen? howe shall yt flie by the ayer, for this likewise ys vnpossible to mankinde? Then yf my flesh shall go vppe into heauen beside nature, what dothe let that yt likewise beside nature maie not geue life. Thus moche S. Cyrill.

Chrystes flesh beside nature ascended into heauen: beside nature ye geueth life in the Sacra.

Yow maie in this goodlie and liuely expositiō perceaue two vain thoughtes, that the grosse Disciples had, one that they shoulde after the cruel maner of wildes beastes, eate the rawe flesh of Chryst, as yt were tearing yt, or cutting yt oute by peices, and so Chrystes blessed flesh, as other thinges that be eaten, to be consumed. The other vain thought was how that flesh, which they accompted but as the flesh of a naturall man onely, and not as the flesh of God ioined to the Godhead in vnitie of person, and therfor supposed yt to be a mortall, and a corruptible flesh, howe (*I saie*) that mortal and corruptible flesh coulde geue vnto them immortalitie, and incorruption.

Two vain thoughtes of the Capharn.

Nowe to answer bothe these vain thoughtes, and to reforme thē, Chryst saied: *what yf ye see the Sonne of man ascende vppe wher he was before?* By which one saing he answereth bothe their thoughtes, and teacheth as concerning the first, that wher they thought, that his bodie shoulde be cutte or torne in peices, that they had an euell vnderstanding. For yt shoulde ascende vppe into heauen, and that wholl, *as S. Augustine saied.* And that they might the better beleue yt, they shoulde see yt, as S. Cyrill here saieth. The other vain thought ys also answered in that he saieth his bodie shall ascend vppe to heauen, which ascension ys aboue the order of nature. Therby instructing them, that as his bodie aboue the course of nature shoulde ascende: So yt aboue the course of nature shoulde geue life. How the flesh of Chryst shoulde geue life S. Cyrill heretofore hathe declared vpon the sainges of Chryst, that yt ys by the eating of Chrystes flesh. And therfor he saied of the power of Chrystes flesh: *Non verbo solùm verumetiam tactu mortuos excitabat, vt ostenderet corpus quoque suum vinificare posse. Quodsi solo tactu suo corrupta redintegrantur: quomodò non viuemus, qui carnem illam & gustamus & manducamus? Reformabit enim omnino ad immortalitatem suam participes sui. Ne velis iudaicè quomodò quærere, sed recordare quamuis aqua naturaliter frigidior sit: aduentu tamen ignis frigiditatis suæ oblita, æstuat.* Chryst did not with his woorde onelie, but also with hys touching he did rase dead men, that he might shewe, that his bodie also coulde geue life. Yf then with his onely touching corrupted things are made sownde again, *how shall not we liue, which taste and eate that flesh?* He will withoute all doubte reforme the partakers of him to this immortalitie. Neither do tho-

In 6. Ioan cap. 14.

we

A we after the Iewes maner aſke, *howe*: but remembre that though the water naturallie be colde: yet by the coming of the fire to yt, hauing forgotten her coldneſſe, waxeth hote. So that by S. Cyrill here yowe maie perceaue that the fleſh of Chryſt, which the vnbeleuing Diſciples did thinke coulde not geue life, doth geue life to them, that receaue and eate yt.

Let not the Aduerſaries nowe caſt in ther comon gloſe, that Cyrill ſpeaketh of the ſpirituall receauing and eating of Chryſtes fleſh For he teacheth more then in one place, that we are ioined to Chryſt not onely ſpirituallie, but alſo after the fleſh, by the eating of the ſame verie fleſh. And to this pourpoſe alſo tendeth this his diſputacion in this ſentence laſt alleadged, that he wolde proue the fleſh of Chryſt to geue life by the corporall touching of yt, and therfor yt geueth life to vs that corporallie do taſt and eate the ſame. And therfor let not the Sacramentarie aſke, *howe*, For as Chryſt aſcended aboue the courſe of nature of man: So he geueth him ſelf in the Sacrament to be eaten aboue the order and courſe of the nature B of man.

And nowe ye maie perceaue, wher the Aduerſaries haue abuſed this ſcripture to proue that ther ys no reall preſence of Chryſt in the Sacrament, by cauſe they ſaie that Chryſt by this text minded onelie to pluck the Diſciples from their groſſe thought of the carnall eating of him, to a ſpirituall maner of eating, and therfor here ys no reall fleſh to be eaten. Wherupon they charge vs, not onely with the name, but alſo with the groſſe erroure of the Capharanaites, that we (like as they did) do go farre wide from the true mening of the ſcripture. But they are ſo buſie in charging vs with the groſſe carnalitie of the Capharnaites, and ſo curiouſe in ſifting of their ſpiritualytie, which they ſifte ſo long and ſo finely, that they let all the fine flower of Chryſtes heauenlie bread fall from them, and kepe nothing but the bare branne of the ſignifieng ſign in their owne hande, which in dede ys the groſſe bread they feed on.

The Sacramentaries ſifte the Sacra. ſo fine that they leaue nothing but the brā for themſelues.

For, as ye haue heard, neither S. Auguſtin, nor S. Cyrill do ſo expownde yt that ther ys no reall preſence of Chryſt in the Sacrament, but that C Chryſtes minde was onely to remoue the carnall and groſſe maner of eating whiche the Capharnaites had conceaued, of the whiche maner bothe theſe fathers haue made mencion. But as for the maner of our eating, ys no ſoche groſſe and beaſtlie maner, as Chryſt wolde remoue from the Capharnaites, but yt ys ſoche a maner as ys bothe reall, and yet ſpirituall, taught vnto vs by our Sauiour Chryſt himſelf, and teſtified by his holie Churche and ſet furth by the holie Fathers of the ſame, as yowe maie perceaue by S. Auſten and S. Cyrill, who although they reproue the maner of the Capharnaites: yet they commende to vs the maner vſed and receaued in the Churche.

THE FIVE AND THIRTETH CHAP. PROCEADETH in the expoſition of the ſame text, and endeth yt by Euth. and Petrus Cluniacen.

In 6. Ioan.

NOwe hauing heard one coople of the elder houſe expownding this text: we will heare one coople mo onely, expownde the ſame, and ſo ende yt, and paſſe to the next. *Euthymius* expownding this ſcripture writeth thus: *Si ergo videritis filium hominis aſcendentem vbi erat prius, quid dicetis? Loquitur de futura ſui in cœlum aſſumptione. Aſcendentem, quoad humanitatem: vbi prius erat, quoad diuinitatem. Qui enim poteſt hanc carnem reddere cœleſtem, poteſt vtique ipſam cibum hominum efficere.* What yf ye ſee the Sonne of man aſcende vppe wher he was before, what will ye ſaie? ſaieth *Enthymius* He ſpeaketh of the aſſumption of him ſelf in to heauen, to come. what if ye ſee him aſcending? *Aſcending vppe*, as touching his humanitie, *where he was before*, as touching his deitie. *For he that can make his flesh heauenly, can alſo make the ſame meate of men.* Note I praie yowe, that this authour by the poſſibilitie of the worke of Chryſt to make his fleſh heauenly concludeth the poſſibilitie to make the ſame the meat of men, not groſſlie after the rude phantaſie of the Capharnaites, but verilie and reallie after the pleaſure of Chryſt.

As eaſie for Chryſt to make his flesh meat in the Sa. as to make it to aſcēd.

Argument of the aſcēſion vſed by Chryſt ſo.viys vain to proue the ſpirituall eating, but good to proue the reall eating of his flesh.

And that this authour meneth of the reall fleſh of Chryſt to be the meat of men, yt dothe moſt euidenlie appeare by his argument deduced vpon the poſsibilitie of Chryſt in making his fleſh heauenlie. For yf he had ſpoken of Chryſtes fleſh to be eaten ſpirituallie, ther neded no ſoche argument vpō poſsibilitie to be made vpon his veric reall fleſh. For the fleſh of Chryſt was ſpirituallie the meate of the holie fathers in the olde lawe. Wherfor that neded not to be proued poſsible, which ſo manie yeares had ben in vſe: but that was nedefull to be proued to be poſsible, which before was not in vſe, whiche was that the verie fleſh of Chryſt ſhoulde be eaten of men reallie.

Yf the ſaing and mening of Chryſt had ben, that the Iewes ſhoulde haue eaten his fleſh ſpiritually onelie, as the Aduerſaries wolde haue yt, this argument of his aſcenſion ſhoulde not haue neaded, but he might haue ſaied to them: As I gaue yower fathers Manna from heauen, that they eating yt ſhoulde alſo ſpiritually eate me in a figure that I was then to come: So nowe ye ſhall eate a peice of bread, and drinke a cuppe of wine, in a figure, and for the remembrance of me, that I am comed, and haue ſuffred for yowe. This maner of eating of Chryſtes fleſh as yt was vſed of the good and beleuing Iewes, and well knowen to them both in Manna, and in the Paſchall lambe: So if Chryſtes mening had bē to no further matter of eating his fleſh but in ſoche ſort, they wolde neuer haue ſtaied, and ſticked ſo moche at yt. But he ment the receipt of his fleſh in dede. And therfor he verie well bringheth the poſsibilitie of two workes vpon one thing, namely that yt ys as poſsible for Chryſt to make his fleſh the meate of men, as yt was to make the fleſh whiche was earthlie nowe to be hauenly, And ſo this Authour concludeth that the fleſh of Chryſt ys as reallie eaten of men, as yt ys made heauenlie of Chryſt: But Chryſt hath made yt heauenly. wherfore he maketh yt to be eaten reallie.

Petrus Cluniacen.

Of this ſcripture *Petrus Cluniacenſis* maketh a verie goodlie expoſition paraphraſticallie: *Si videritis filium hominis aſcendentem vbi erat prius. Spiritus eſt qui viuificat, caro non prodeſt quicquam, hoc eſt, quia me hominem, inter homines videtis, nihil*

A *nihil de me adhuc, quod ad hoc Sacramentum ſpectat, pluſquam de alio homine ſentire poteſtis. Et ideò carnaliter ſapientes velut per fruſta conciſam carnem meam me vobis velle dare creditis. Sed poſtquam in cœlum aſcendero, poſtquam hanc carnem, de qua agitur, adhuc mortalem, in Deum glorificauero, tunc intelligetis, quia Spiritus eſt qui viuificat, hoc eſt ſpiritualliter intellecta, accepta viuificant. Caro autem non prodeſt quicquam, quia carnaliter intellecta mortificant. Dabo enim carnem meam hominibus, non more cadauerum detruncandam, minuendam, conſumendam, quia ſic accepta caro mea non prodeſſet quicquã, ſed dabo eam abſque dolore diuidendam, abſque imminutione partiendam, abſque conſumptione comedendam, quia Spiritus eſt qui viuificat, & quia ſic accepta, & intellecta caro mea vitam non mortalem, ſed æternam percipientibus donat.* What if ye ſee the Sonne of man aſcende vppe where he was before? Yt ys the Spirit that quickneth, the fleſh profiteth nothing, that ys, bicauſe ye ſee me a man among men, ye can nothing more vnderſtand of me (*for ſomoche as apperteineth to the Sacrament*) then ye can of an other man. And therfore vnderſtanding carnally, ye beleue that I will geue my fleſh to yowe, as cutt in lumpes
B or peices, but after that I aſcende into heauen, after that I ſhall glorific this fleſh, of the whiche we nowe ſpeake, being yet mortall, into God: then ye ſhall vnderſtand, that yt ys the Siprit that quickneth, that ys, that theſe my woordes ſpiritually taken do quicken, but the fleſh profitteh nothing. For carnally vnderſtanded they kill. I will geue my fleſh vnto men, not after the maner of dead karkaſes to be cutt in peices one from an other, to be diminiſhed, to be conſumed, For my fleſh ſo taken ſhould not profitt anie thing, But I will geue yt withoute greif to be diuided, without diminucion to be parted, withoute conſumption to be eaten. For yt ys the Spirit that quickneth. And my fleſh ſo taken and vnderſtanded, yt geueth to the receauers, not mortall life, but eternall. Thus farre *Petrus Cluniacen.*

This ys the maner of our Sacramentaries.

This ys the faith of all catholikes

In this Authour as in the other before, ye ſee that expowndeh he not this ſaing of Chryſt of his aſcenſion into heauen, that the reall preſence of his bodie ſhoulde not be in the Sacrament: but onely Chryſt made mencion of his aſcenſion to pull them from that groſſe maner of eating of his fleſh, that they thought he wolde geue them lumpes or peices of that his viſible fleſh
C in carnall and groſſe maner, as a man wolde geue a peice of beof or mutton to one to eate. And that his bodie ſo eaten ſhoulde be dead, and ſo finally conſumed, and therfor, yt ſelf as they thought being mortall, they merueiled howe yt ſhoulde make the eaters of yt ymmortall, and howe yt being eaten and ſo conſumed, and ended ſhoulde make the eaters of yt continue for euer and to haue none ende. To reforme this their vain and groſſe ymagination, he tolde them of his aſcenſion. But for his preſence in the Sacrament, as the holie Churche beleueth and teacheth, his verie bodie in viſible forme ys aſcended, and yet the ſame verie bodie in ſubſtance ys preſent inuiſiblie in the Sacrament, and ys wholly receaued of euery receauer. Whiche maner this authour dothe very well ſeetfurth when he ſaied in the perſon of Chryſte: *I will geue my flesh to men not after the maner of dead karkaſes to be cutt in peices, to be diminished, to be conſumed* (for my fleſh ſo taken ſhoulde nothing profitt) *but I will geue my flesh withoute greif to be diuided, withoute diminucion to be parte, dwith oute conſumption to be eaten.* Thns ye maie perceaue that though the groſſe maner of the vnbeleuing diſciples be reprehended: yet the faithfull
D maner of the beleuing Chryſtians ys approued, and therby alſo as the wreſting of this ſcripture ys eſpied: So ys their hereſie by the ſame (truly nowe declared and expownded) reiected and refuſed. Wherfore I will nowe leaue this ſcripture and go to the next.

why Chriſt made mencion of hys aſcenſion Iohn.vi.

THE

THE SIX AND THIRTTETH CHAP. TREACTETH of the next text by S. Auſten and Chryſoſtom.

Ioan. 6. SPiritus eſt qui viuificat, caro non prodeſt quicquã. yt ys the ſpirit that quickneth, the flesh profitteth nothing. This text the Aduerſaries hane not a litle triumphed on, and haue made yt ſo familiar, that boies and girles, coulde blatter this againſt Chryſtes preſence in the Sacrament. *The flesh profiteth nothing.* My ſaing therfor left aparte, I will laie the ſainges and expoſitions of the Fathers before the reader, and then ſhall ye ſee whether theſe wicked ſchoolemaſters haue not well taught their wicked ſcholers, and yonge ympes, to blaſpheme Chryſtes bleſſed fleſh, ſaing that yt profiteth nothing, and alſo howe well they wreſt the ſcripture, and violentlie plucke yt and teare yt, as yt were, from the natiue ſenſe. The firſt coople to ſhewe vs the expoſition of this text, ſhall be S. Auguſtine and Chryſoſtom.

Tract. 27. in Ioan. S. Auguſtine ſaieth thus: *Quid eſt quod adiungit: Spiritus eſt qui viuificat, caro* F *non prodeſt quicquam? Dicamus ei (patitur enim nos non contradicentes, ſed noſce cupientes) O Domine magiſter bone, quomodò caro non prodeſt quicquam, cùm tu dixeris, Niſi quis manducauerit carnem meum, & biberit ſanguinem meum, non habebit in ſe vitam? An vita non prodeſt quicquam? & propter quid ſumus, quod ſumus, niſi vt habeamus vitam æternam, quam tua carne promittis? Quid eſt ergo, Non prodeſt quicquam? Caro non prodeſt quicquam, ſed quomodò illi intellexerunt. Carnem quippe ſic intellexerunt, quomodò in cadauere dilaniatur, aut in macello venditur, non quomodò ſpiritu vegetatur. Propriè ſic dictum eſt: Caro non prodeſt quicquam, quomodò dictum eſt: Scientia inflat. Iam ergo debemus odiſſe ſcientiam? Abſit. Et quid eſt, Scientia inflat? ſola ſine charitate. Ideo adiunxit: Charitas verò ædificat. Adde ergo ſcientiæ charitatem, & vtilis erit ſcientia, non per ſe, ſed per charitatem. Sic & nunc, Caro non prodeſt quicquam, ſed ſola caro. Accedat Spiritus ad carnem quomodò accedit charitas ad ſcientiam, & prodeſt plurimùm. Nam ſi caro nihil prodeſſet, Verbum caro non fieret, vt habitaret in nobis. Si per carnem multum nobis profuit Chriſtus, quomodò caro nihil prodet? Sed per carnem ſpiritus aliquid pro ſalute noſtra* G *egit. Caro vas fuit, quod habebat attende, non quod erat. Apoſtoli miſſi ſunt, nunquid caro ipſorum nihil nobis profuit? Si caro Apoſtolorũ nobis profuit, caro Dommi nihil potuit prodeſſe? Vnde enim ad nos ſonus verbi, niſi per vocem carnis? Vnde filius? Vnde conſcriptio? Iſta omnia opera carnis ſunt, ſed agitante Spiritu tanquam organum ſuum. Spiritus ergo eſt qui viuificat. Caro non prodeſt quicquã. Sicut illi intellexerunt carnem: non ſic ego do ad manducandum carnem meam.*

A long ſentence of S. Auguſtine, but as profittable and pleaſaunt, as yt ys long, whiche I bring whollie that the reader ſhoulde not be defrauded of the right meninge of S. Auguſtine vpon this ſcripture, and that the Aduerſaries ſhoulde not haue occaſion to reprehende that in vs, that ſo often they haue offended in, namelie to bring in a ſentence of an Authour truncately ſo moch as apparantly wolde ſerue for their poupoſe, but not ſo moche as wolde trulie open the right mening of the Authour in that matter. In this ſentence thus alleaged ye ſhall perceaue the full minde of S. Auguſtin, for ſo moche as he thought neceſſarie to be ſaied for the explicacion of Chryſtes minde in this ſcripture. Thus maie S. Auguſtines woordes be engliſhed:

Spirit how yt quickneth, and flesh howe yt profiteth nothing.

What ys yt then that he adioineth: *Yt ys the Spirit that quickneth, the flesh profiteth nothing?* Let vs ſaie vnto him, he ſuffreth vs, not againſt ſaing, but deſiering to knowe: O Lorde, good maſter, howe doth the fleſh profitt nothing, ſeing thowe haueſt ſaied: *Except a man eate my flesh, and drinke my bloode, he ſhall* H

haue

haue no life in him? Doth not life profitte anie thing? And for what be we, that we be, but that we maie haue eternall life, which thowe promiſeſt by thy fleſh? What ys yt then that the fleſh profiteth nothing? The fleſh profitteth nothing, but as they vnderſtoode yt. They did ſo vnderſtande the fleſh, as yt ys torne in the dead karkas, or as yt ys ſolde in the ſhambles, not as yt ys quickned withe the ſpiritt. Therfore yt ys ſo ſaied: *the flesh profitteth nothing*, as yt ys ſaied: *that ſcience doth puff vppe or make prowde*. Shall we nowe therfore hate ſcience? God forbidde. And what ys yt: Science doth puff vppe? Alone withoute charitie. Therfore he adioined: *Charitie edifieth*. Adde therfore to ſcience charitie, and ſcience ſhall be profitable, not by yt ſelf, but by charitie. So alſo nowe the fleſh profitteth nothing, but the fleſh alone, let the ſpirit come to the fleſh, as charitie cometh to ſcience, and yt profiteth very moche. For if the fleſh ſhould profitt nothing, the *woorde* ſhoulde not haue ben made fleſh, that he might dwell among vs. Yf Chryſt by the flesſh hath profitted vs moche, howe doth the fleſh profitt nothing? But the ſpirit by the fleſh hath doen ſomwhat for our healthe. The fleſh was the veſſell, what yt had attend, not what yt was: The Apoſtles were ſent, did not their fleſh profitt? yf the fleſh of the Apoſtles did profitt vs, coulde the fleſh of our Lord nothing profitt? Frō whence came the ſownde of the worde to vs, but by the voice of the fleſh: from whence the ſtile? from whence the writing? All theſe workes be of the fleſh, but the Spirit mouing yt as his organ. Therfore *yt ys the Spirit that doth quickeneth, the flesh profiteth nothing*. As they do vnderſtande the fleſh: So do not I geue my fleſh to be eaten. Thus farre S. Auguſtine.

The preſenceof Chriſts flesh in the Sacr. after the catholique faith.

Nowe weigh, gentle Reader. whether the fleſh of Chryſt doth profitte anie thing or no. Nowe weigh alſo whether this ſcripture doth any one iotte ſpeake or make againſt Chryſtes bleſſed fleſh in the Sacrament. The catholique faith teacheth not that the fleſh of Chryſt ys geuen in the Sacramēt as peices or lumpes of fleſh betorn oute of a dead karkas, neither that the fleſh of Chryſt ys there as yt ys in the ſhambles, nor that yt ys a pure naturall fleſh without the ſpiritte, not the fleſh of a perſon that ys onelie man, for ſo vnderſtanded as they did vnderſtand yt, ſaith S. Auguſtine, yt profiteth nothing. But the fleſh of Chryſt of the good catholiques ys beleued to be in the Sacrament, not as the fleſh of a pure man, but as the fleſh of God: not diuided from the Godhead, but inſeparablie euermore conioined to the ſame, not groſſly as in the ſhambles but ſpirituallie, and yet verilie and reallie, as a diuine fleſh in miſterie, not torn as oute of a dead karkas by peices to be geuē abroade to the people, but (*as Petrus Cluniacenſis ſaieth*) yt ys parted, euery mā without diminuciō euerie one receauing whol Chryſt Neither yt ys eatē, that therby yt ys cōſumed, but yt ys eatē and yet euer remaineth (*as the Church ſaieth*) *Nec ſumptus, abſumitur*. neither being receaued yt ys cōſumed.

The flesh of Chryſt receaued as the flesh of God profiteth moch.

This ys the catholique faith againſt the whiche this ſcripture doth nothing ſpeake, but raither with yt, For as S. Auguſtine ſaieth: The fleſh of Chryſte taken as yt ys quickned with the Spirit, that ys, with the Godhead, and as the fleſh of God, yt profiteth moche, which fleſh ys ſo taken of the faithfull. And therfor the Sacramentaries maie be aſhamed and moche repent of ther wicked blaſphemie, wherwith they haue blaſphemed the true catholique faith of Chryſte, calling yt the groſſe and vain imaginacions of the Capharnaites, with ſoche like impieties: ſeing that the faith ys pure, perfect and agreable to godds woorde, and nothinge agreeing with the vanities of theſe groſſe men. After whoſe groſſe maner as the fleſh profiteth nothing:

Chryſt geueth his flesh in ſubſtance verilie, but not in rude maner groſſelie.

nothing: So after that maner Chryſt doth not geue his fleſh, as S. Auguſtine in the perſon of Chryſt concludeth his expoſition, ſainge: *Sicut illi intellexerunt carnem, non ſic ego do ad manducandum carnem meam.* As they did vnderſtande the fleſh, ſo do not I geue my fleſh to be eaten. In the whiche wordes ſainct Auguſtin dothe inſinuate to vs that Chryſt dothe geue vs the ſame his fleſh to eate, but not after that maner For the ſubſtance ys not here denied of the thing that ys geuen, but the maner, whiche he ſignifieth plainlie when ſaieth: *As they did vnderſtande flesh: ſo do I not geue my flesh.* of the whiche this foloweth well: I do geue my fleſh, but not as they vnderſtande yt.

The like we yſe in common ſpeache, as whē we ſaie: we be no ſoch men as yowe take vs to be: we graunt the ſubſtance of the thing, that we be men: but ſaing (*no ſoche men*) we denie but the condiciō or maner of the thing, and not the thing yt ſelf. So he ſaing: I do not geue my fleſh as they did vnderſtand, the maner onely ys denied, but the thing ys raither admitted, and affirmed.

Chryſoſt. hom.46. in Ioannem.

I am compelled to leaue S. Auguſtine, leaſt I ſhoulde be to tedioufe to the reader, and turne, me to his yockfelowe in this place, Chryſoſtom, who handling this ſcripture ſaieth thus: *Quid igitur caro non prodeſt quicquam? Non de ipſa carne dicit, abſit, ſed de his qui carnaliter accipiunt, quæ dicuntur. Quid autē eſt carnaliter intelligere? ſimpliciter vt res dicuntur, neque aliud quippiam excogitare. Non enim ita iudicanda ſunt quæ videntur, ſed myſteria omnia interioribus oculis conſideranda, hoc eſt, ſpiritualiter. Qui non manducat meam carnem, & bibit meum ſanguinem, non habet vitam in ſemetiſpo. Quomodò nihil prodeſt caro, ſine qua nemo poteſt viuere? Vide quòd ea particula, Caro non prodeſt quicquam, non de ipſa carne, ſed de carnali auditione dictum eſt.* What then? Doth the fleſh profitt nothing? He ſpeaketh yt not of that fleſh (God forbidde) but of theſe that carnally take theſe thinges, that be ſpoken. But what ys yt to vnderſtande carnallie? Plainlie as the thinges be ſpoken, neither to thinke anie other thing. Not ſo are thinges that be ſeen to be iudged: But all miſteries are to be conſidered with the inwarde eies. that ys ſpirituallie He that doth not eate my fleſh, and drinke my bloode, hath no life in him ſelf. Howe dothe the fleſh profitte nothing withoute the whiche no man can liue? See, that that particle (*the flesh profiteth nothing*) ys not ſpoken of that fleſh, but of the carnall hearinge. Thus Chryſoſtom,

Caro non prod. ys not ſpoken of the flesh of Chryſt, as being the flesh of God.

He needeth no expoſitour to open and expownd his expoſition. For at the firſt ſeight he maketh yt manifeſt, that this ſaing of Chryſt: *The flesh profiteth nothing*, ys not to be vnderſtanded of the fleſh of Chryſt. *Non de ipſa carne dictum eſt.* yt ys not ſpoken of that fleſh of Chryſt, *ſaieth he*. And in the ende of his ſaing again he ſaieth: *Vide quòd ipſa particula, Caro non prodeſt quicquam, non de ipſa carne dictum eſt.* See that, that particle (*the flesh profiteth nothing*) ys not ſpoken of that fleſh, mening the fleſh of Chryſt. What vngodly ſchoolemaſters and impudent be theſe that teache their vngodly diſciples ſo to vnderſtand this ſcripture, as two of the moſt famouſe Fathers of Chryſtes Church vnderſtand yt (*as ye heare*) to the plain contrarie. Thei ſaie the fleſh of Chryſt ys not in the Sacrament, for the fleſh profiteth nothing: But that the fleſh of Chryſt ys in the Sacrament, and ſo being receaued doth profitte bothe theſe Fathers and other alſo, haue, and ſhall hereafter teſtifie againſt them. Therfor I will not trooble thee, Reader, with anie longer inueighing againſt them, more then ordinarie proceſſe by me intended ſhall inueigh. Whiche I truſt ſhall be ſoche, that euery authour that ſhall be brought, ſhall impugn

A impugn their wicked doctrine, and maintein the true faith of Chrysts catholique Churche, I will therfore proceade to induce mo wittnesses.

THE SEVEN AND THIRTETH CHAP. PROceadeth vpon the same text by *Theophilact* and *S. Bernard*.

THeophilact geueth a breif testimonie of hys vnderstanding of this text, writing thus: *Spiritus est qui viuificat: Caro non prodest quicquam. Quoniam (vt sæpe diximus) carnaliter exponentes ea quæ dicebantur à Christo, offendebãtur, dicit quia spiritualiter intelligenda sunt, quæ dicũtur à me, hoc est prodesse. Caro autẽ, hoc est, carnaliter illa exponere, nihil prodest. Sed offendiculi occasio fit. Sic ergo illi qui carnaliter audiebãt, quæ à Christo dicebantur, offendebantur.* Yt ys the Spirit that quickneth, the flesh profiteth nothing. For that (as we haue oftẽ saied) that they expownding those things carnallie
B which were saied of Chryst, were offended, he saied that they are spiritually to be vnderstanded, that be saied of me, that ys to profitte. But the flesh, that ys carnallie to expownde, doth nothing profitte, but ys made occasion of offence or slaunder. So they that carnallie did heare those thinges, whiche were spoken of Chryst were offended. Thus *Theophilact*.

In whiche woordes ye se nothing spoken against the flesh of Chryst in the Sacrament. He bendeth not himself to expownde this scripture against yt, as Chrystes enemies haue doen: but he bendeth himself to expownde yt So as Chrystes very minde maie be opened vnto vs. Which was to teache the Capharnaites spirituallie to vnderstande Chrystes woordes, which he spake of the eating and drinking of hys flesh and bloode. Whiche woordes yf they were vnderstanded spirituallie they did profit. Yf they were vnderstanded carnallie, they did not profitte. But he doth not saie that Chrystes flesh in the Sacrament profiteth nothing. But here will the Sacramentaries obiect and saie, this ys the thing that we wolde, that Chrystes woordes
C shoulde be taken spirituallie, that the eating whiche Chryst speaketh of, shoulde be taken not for a corporall ot carnall eating, but for a spirituall eating, which ys (beleuing) ãd his flesh not for that carnall flesh of hys naturall bodie, but for hys spirituall flesh, that ys for the meritte, benefitt, vertue or grace that cometh to vs by hys naturall flesh. And therfor the papistes (as they terme them) vnderstanding these woordes of Chryst carnally, as to saie, that they do eate Chrystes very flesh really in the Sacrament, are verie Capharnaites, and the flesh profiteth them nothing.

Obiectiõ of the Sacramentaries for the spirituall eating.

Ye saie very well, and ye seem in yowr owne conceit to haue madea strõg argument. But weigh well the authour that ye haue grownded yowr argument vpon. Yt ys *Theophilact*, who saieth that Chrystes woordes must be vnderstanded spiritually. And euen so saie all the Catholiques, whom yt liketh yow to call Papistes and Capharnaites. And what ys the spirituall vnderstanding of Chrystes woordes by *Theophilact*? that we should onely beleue Chryst to haue died, and shedde hys bloode for vs? and that we be partakers of the meritte of the same? Call to minde howe he
D expownded these woordes of Chryst: *Panis quem ego dabo caro mea est. The bread that I will geue ys my flesh*: and ther shall ye perceaue the vnderstanding of Chrystes woordes, that he meneth of. He saieth ther these woordes. *Take heed that the bread whiche ys eaten of vs in the mysteries ys not onely a*

Thãswer to the former obiect.

figure of our Lordes bodie, but the very flesh of our Lorde. For he did not saie, The bread that I will geue ys a figure of my flesh, but yt ys my flesh. And howe yt cometh to passe that this bread shoulde be the very flesh of Chryst, and by whom yt ys so compased and wrought, the same *Theophilact* furthwith declareth. *That bread* (saieth he) *ys transformed with the secrett woordes by the mysticall benediction, and the coming of the holy Gost, into the flesh of our Lorde.* Thys ys the spirituall vnderstanding of *Theophilact*, which ys in dede a spirituall vnderstanding. For yf that be spirituall that ys wrought hy the worke of the Spiritt of God, and that ys aboue the reason of man, and ys not with in the compasse of sensuall knowledge, but ys apprehended and knowen onely by faith, then ys this a spirituall vnderstanding. That yt ys wrought by the Spiritt of God, this Authour doth testifie, that yt ys aboue naturall reason, yt ys manifest. For ther ys no naturall mean vsed in the doing of yt. That yt ys not within the compasse and the knowledge of the senseis, this Authour also doth ther shewe. *And howe* (saieth he) *ys yt, that yt doth not appeare flesh to vs, but bread? That we shoulde not* (saieth he) *abhorre from the eating of yt. For yf yt shoulde haue appeared flesh, we shoulde haue had no pleasure to the Communion. But nowe our Lorde condescending to our infirmitie, the mysticall meat appeareth soche, as we haue ben otherwise accustomed withall.*

Spirituall vnderstanding what yt ys.

This flesh then of Chryst ys not seen of vs. And so trulie ys yt not perceaued of anie sense. And therfor for somoch as yt ys perceaued by no sese, but that faith ys of hearing, in that respect yt maie also be called spirituall. What ys knowen in the Sacrament by senses and what aught to be knowen by faith S. Augustin also teacheth saing: *Quod videtis in altari panis & calix est, quod etiam oculi vestri renuntiant. Quod autem fides postulat instruenda, panis est corpus, calix est sanguis. Potest animo cuiuspiam cogitatio talis suboriri. Dominus Iesus Christus nouimus vnde carnem acceperit, de Virgine Maria scilicet, nutritus est, creuit, sepultus est, resurrexit, cœlum ascendit, illuc leuauit corpus suum, vnde venturus est iudicare viuos & mortuos. Ibi est modò sedens ad dextram Patris, quomodò ergo panis corpus eius? vel quod habet calix, quomodò est sanguis eius? Ista ideo, fratres, dicuntur sacramenta, quia in eis aliud videtur, aliud intelligitur. Quod videtur speciem habet corporalem, quod intelligitur fructum habet spiritualem.* That ye do see in the aultar, yt ys bread and the cuppe, which also yowr eyes do shewe yowe, but that faith requireth to be instructed, *the bread ys the bodie, and the cuppe ys the bloode.* But in the minde of som bodie soch a thought maie rise: We knowe from whence our Lorde Iesus Chryste hath taken flesh, that ys, of the virgen Marie, he was nourished, he did growe, he was buried, he did rise, he hath ascended into heauen, thither he hath lifted vppe hys bodie from whence yt shall come to iudge the quicke and the dead. Ther ys he nowe sitting at the right hande of the Father. Howe then ys the bread hys bodie? or that the chalice hath, howe ys yt hys bloode? Bretheren, therfore these thinges be called Sacramentes, bicause ther ys one thing seen in them, and an other vnderstanded. That whiche ys seen hath a corporall forme that which ys vnderstanded hath a spirituall fruit or profyt. Thus farre saint Augustine.

Serm. ad in fanees.

A plain saing of S. August. for the Procla mer.

In the whiche woordes S. Augustin doth plainly open what ys iudged to be in the Sacrament by the iudgement of the senseis, and what by the iudgement of faith. The eyes iudge yt bread, and a cuppe of wine, but faith iudgeth that, that the eyes haue iudged bread, to be the hodie of Christ and that, that by the senseis ys iudged wine, to be the blood of Chryst.

Senses and faith iudge diuerselie.

Then

A Then yf the bodie of Chryſt be not knowen in the Sacrament by anye other knowledge, then by the knowledg of the faith, then yt ys no carnall knowledge, but a ſpirituall knowledg: yf ſo, then we vnderſtande Chryſtes woordes ſpiritually and not as the Capharnaites carnallie (*as the Sacramētaries do ſlanderously charge vs*) but like lowlie ſubiectes vnto our maſter Chryſt, ſtriuing againſt our naturall knowledge, and though euen by faith we can not comprehende the wholl myſterie: yet for that he hath ſaied yt we beleue yt ſo to be, as *Algerus* werie well to this pourpoſe ſaieth.

Dum in myſterio, quod non eſt apparet, quod eſt occultatur, fidei lucta proponitur, vt meritum augeatur. Dum contra hoc quod videtur, credens quod non videtur, de credita intus veritate, de ſuprata exterius falſitate, duplicem aſſequitur gratiam. Cætera enim Chriſti miracula, cùm ſint infidelibus in ſignum vt conuertantur, hoc ſolùm fidelibus datur ad meritum, vt illo erudiantur. In illis enim quæ Deus in extrinſeca materia fecit, roboratur fides. In hoc autem ſolo quod ex ſeipſo facit, fides exercitatur, vt victa, et inuicta facilius coronetur. Victa, inquam, ne B *comprehendat, ſed inuicta, ne diffidat, dum exteriores quidem ſenſus obiecta panis, & vini ſpeciem, colore, odore, & ſapore, ipſum quod fuerat mentiendo, panem & vinum quod non eſt nituntur inſtruere. Interior autem intellectus ipſum quod eſt, corpus ſcilicet Chriſti contemplans nec comprehendere ſufficiens, non tamen deſiſtit credere.* *Algerus li. 2 ca. 3.*

While in the myſterie that that ys not appeareth, that that ys, ys hidden, battaill vnto faith ys propownded, that meritte maie be encreaſed, while that againſt yt that ys ſeen, beleuing yt that ys not ſeen of the beleued inwardly veritie, of the ouercomed outward falſitie, ſhe getteth duble grace. For other miracles of Chryſt, wher they be to the vnfaithfull for a ſign, that they maie conuerte, this alone ys geuen to the faithfull to merite, that by yt thei maie be taught. In thoſe miracles, that God did make in an owtwarde matter, faith ys ſtrenghtned. In this alone that he maketh of himſelf, faith ys exerciſed, that being ouercomed, and vnouercomed, ſhe maie be more eaſilie crowned. I ſaie ouercomed, that ſhe can not comprehende, vnouercomed, that ſhe diſtruſt not, while the outward ſenſeis by the formes of bread and wine obiected, the coloure, the ſauour and the taſte, falſly ſaing to be yt that C yt was, doo laboure to affirme yt bread and wine, which yt ys not. But the inwarde vnderſtanding beholding yt, that yt ys, that ys to ſaie, the bodie of Chryſte, neither being able to comprehende yt, ceaſſeth not yet to beleue. Thus farre *Algerus*.

Faith ouercōmed and not ouercomed in the miſterie of the Sacr.

Thus farre be we from the Capharnaites that wher they reſted within the cōpaſſe of carnall knowledg ād vnderſtanding, we flie to the height of faiths erudicion, and ſo leauing carnall knowledge, mete for the ſenſeis, we accept, and cleaue to that ys ſpirituall, according to the inſtruction of faith. Therfore ſeing that nothing ys taught of the catholique Church, or beleued, as cōcerning Chryſts very bodie in the Sacrament, that cometh vnder natural knowlege, either of reaſon, or of the ſenſeis: what blinde malice ys ther in the Aduerſaries to call vs carnall Capharnaites, who iudged of Chryſt no otherwiſe then by naturall reaſon and ſenſeis? Yf they will ſaie, that we be carnall, bicauſe we beleue Chryſtes diuine fleſh miraculouſlie by the diuine power to be in the Sacrament, and vnlike to be receaued of the faithfull: then maie they call vs carnall bicauſe we beleue the ſame fleſh to be D vnited to the Godhead in vnitie of perſon, and nowe to be exalted aboue all creatures, and to be at the right hande of God the Father. For what more carnalitie ys yt, to beleue the bodie of Chryſt to the in the Sacrament, then to beleue the ſame bodie, to be at the right hand of God the Father?

Capharnaites iudged only by reaſon and ſenſes.

For as the power of God woorketh the one: So yt woorketh the other. And as by the ſcriptures we be certified of the one: So be we therby alſo certified of the other. And therfor as all faith concerning Chryſtes bodie, as hys incarnacion, paſſion, reſurrection, and aſcenſion, ys ſpirituall and not carnall, though yt be aboute Chryſtes fleſh: So ys the faith beleuing the ſame fleſh to be in the Sacrament, a ſpirituall faith. And the beleuers in that reſpect, be likewiſe ſpirituall, and not carnall.

To beleue Chryſtes fleſh to be in the Sacr. ys a ſpiritu all faith.

And Albeit yt were neceſſarie of this to haue ſaied more, for that the Aduerſaries haue moch delighted themſelues with their ſpiritualitie, and haue moche flattered themſelues to be by this their hereſie right ſpirituall, when in dede they be therby verie carnall (*hereſie being a worke of the flesh*) and haue thought themſelues with this alone clean to aboliſh the name of the catholique Church, and the memorie of the ſame from the earth, the contrary effect wherof they haue ſeen: yet for that I ſee the matter ſo to fall oute that this rude booke will exceed the quantitie and proporcion by me intended to the more trooble of the reader, and for that I haue ben longer vpon *Theophilact* then I minded. I will breiflie touche his yockefelowe S. *Bernarde* and ſo ende this chapter.

Thus writeth S. *Bernarde. Quis non illic vehementer cupiat paſci, & propter pacem, & propter adipem, & propter ſatietatem? Nihil ibi formidatur, nihil faſtiditur, nihil deficit. Tuta habitatio Paradiſus: dulce pabulum, verbum: opulentia multa, nimis æternitas. Habeo & ego verbum, ſed in carne: & mihi apponitur veritas, ſed in Sacramento. Angelus ex adipe frumenti ſaginatur, & nudo ſaturatur grano: me oportet interim quodam ſacramenti cortice eſſe contentum, carnis furfure, litera palea, velamine fidei. Et hæc talia ſunt, quæ guſtata adſerunt mortem, ſi non primitijs Spiritus quantulumcunque accipiant condimentum. Prorſus mors mihi in olla, niſi ex propheta farinula dulcoretur. Denique abſque Spiritu, & Sacramentum ad iudicium ſumitur, & caro non prodeſt quicquam, & litera occidit, & fides mortua eſt: ſed Spiritus eſt qui viuificat, vt viuam in eis.* Who deſiereth not earneſtlie ther to be fedde, both for peace, and for the fatte, and for ſatietie? Ther ys nothing feared, nothing loathed, nothing lacking. Ther ys Paradiſe a faif habitacion: the woorde, a ſwete foode: eternitie, great abundance. I alſo haue the woorde, but in the fleſh: and the veritie ys ſett before me, but in the Sacrament. The Angell ys fedde of the fatte of the qwheat, and ys filled or ſatisfied with the open corne in ſeight. In the mean while I muſt be contented with a certain barke of the Sacrament, with the branne of the fleſh, with the chaffe of the letter, with the veil or couering of faith, and theſe thinges be ſoche that being taſted they bring death, yf of the firſt fruites of the Spiritte thei take not ſome maner of ſeaſoning, my death ys ſurely in the potte except yt be made ſweete with the Prophetes meall. Laſtly without the Spirit the Sacrament alſo ys taken to condemnacion: and the fleſh profiteth nothing at all: and the letter killeth: and faith ys dead but yt ys the Spiritte, that geueth life, that I maie liue in them. Thus moche S. Bernarde.

Bernard. ſerm. 33. in Cant.

The veritie of Chriſtes fleſh ys ſet furth before vs in the Sacr.

Who in this chapiter, ſhewing the great difference betwixt this preſent life and the bleſſed life to come, openeth the commodities of the one, and the incommodities of the other: the perfection of the one, and the imperfection of the other, among which to our pourpoſe he ſaieth: *that Paradiſe ys a ſaif habitacion, Ther the Sonne of God ys the ſweete foode.* Wherunto comparing the ſtate of this life, he ſaieth: *I alſo haue the woorde the Sonne of God, but in the fleſh: the veritie ys ſett furth before me, but in the Sacrament,*

Here

Here first note that the veritie ys settfurth in the Sacrament, and not a bare figure: and yet this Sacrament, though yt hath the veritie yet yf yt be receaued withoute the Spirit, yt ys (*saieth saincte Bernarde*) receaued to condemnacion. For the flesh profiteth nothing. But yt ys the Spiritt that geueth life. The spirit, as before ye haue ben taught of Chrysostom and Cyrill, ys taken two maner of waies: either for a spirituall vnderstanding in beleuing, and therbie vnderstanding the verie flesh of Chryst to be verilie in the Sacrament, not after a grosse maner to be cutte oute to ys in Lumpes (*as the Capharnaites vnderstood yt*) but spirituallie, and yet verilie, vnspeakeablie, and yet crediblie by the worke of Gods powre euen verie wholl Chryst: orells for the flesh of Chryst as a diuine or godlie flesh vnited to the spirit, whiche ys the Godhead, and so becomed nowe spirituall, and quickning, able to geue life, for that yt ys the flesh not of a sole man, but the flesh of God. *Spirit take two maner of waies.*

Nowe, *saieth S. Bernard*, the veritie ys in the Sacrament, the verie flesh of Chryst ys ther receaued, but yf yt be receaued withoute the spirit (*as ys declared*) the flesh alone profiteth nothing, yf ye ioin the spirit to the flesh (*as saincte Augustin willeth yow*) the flesh profiteth moche. For to take the flesh alone, and so to vnderstand carnallie, the flesh profiteth nothing. Thus maie ye perceaue howe holie Bernarde with the rest agreeth, that he placeth not so the spiritte, that he expelleth the flesh of Chryst from the Sacrament, as the Aduersarie doth, but he ioineth the veritie of the flesh and the spirit together, and so stand they in moche amitie, and do greatly profit the beleuers.

THE EIGHT AND THIRTETH CAAP. ENdeth the exposition of this text by Euthymius and Lyra.

NOwe fearing with prolixitie to be tediouse, I will breiflie heare the testimonie of one coople mo expownding this text nowe in hand, and so end the same. *Euthymius* writeth thus: *Spiritus est qui viuificat. Spiritum nunc vocat intellectum spiritualem eorum quæ dicta sunt. Similiter & carnem, intelligere ea carnaliter. Non enim de carne ipsius quæ viuificat, nunc sermo est. Ait ergo: Hæc spiritualiter intelligere vitam præbet, quam suprà dixi: carnaliter verò intelligere, non prodest quicquam.* Yt ys the Spiritte that quickneth. He calleth the Spirit nowe the spirituall vnderstanding of those thinges that be spoken. Likewise the flesh carnallie to vnderstande. For nowe he speaketh not of hys flesh that quickneth. He saieth therfore to vnderstand these thinges spirituallie, yt geueth life, whiche I spoke of before. But carnallie to vnderstand them yt profiteth nothing. *Euthy. in 6 Ioan.*

I shall not nede to note the woordes of this Authour, for all the authours yet alleadged drawe so iustly by one line, that allmost they speake all one maner of woordes, euen from the first to the last, aswell the later writers, as the most auncient. For this man with Chrysostom and Augustine saieth: that this scripture: *the flesh profiteth nothing*: ys not spoken of the flesh of Chryst, which doth quicken: but of carnall vnderstanding, of the whiche ye haue not a fewe times hearde. He saieth also that these woordes, *the Spiritt dothe quicken*: are to be vnderstanded of spirituall vnderstanding of the woordes of Chryste spoken of this mysterie, what the spirituall vnderstanding of Chrystes woordes be, this authour hath shewed throughoute

this processe. But breifly vpon these woordes of Chryste: *My flesh ys meat in dede*: This (saieth he) Chryst saied, confirming that he neither spake in darke maner of speache, neither in parables. Then (as ther was delared, aswel vpon Chryst as also vpon this Authour) yf ther be no darke maner of speache nor parable in those woordes of Chryst: then we eate Chrystes very flesh reallie, and not in a figure, which yet so taken and vnderstanded, ys spirituallie taken and vnderstanded after this Authour, and other, which likewise haue vnderstanded yt, as before appeareth. And the like shall yow perceaue in the Authour that folowerh, who ys Lyra, who for an exposition of this scripture writeth thus:

Lyra in 6. Ioan.

Spiritus est qui viuificat. Quia dixerat carnem suam esse cibum necessarium ad salutem, & ipsi intelligebant hoc, acsi daretur in propria specie, sicut laniatur, vel venditur in macello, quod est horribile, ideo tollit hunc intellectum, dicens: Spiritus est qui vinificat, quasi dicat: Verba quæ dixi spirituale habent sensum, & sic viuificant. Caro autē non prodest quicquam, quia caro Christi manducata eo modo qua intelligebant, non esset vtilis, sed magis horribilis.

Yt ys the spiritte that quickneth, the flesh profiteth nothing. For bicause he had saied that hys flesh ys a necessarie meat to saluacion, and they did vnderstande yt as though yt shoulde be geuen in his owne forme, as yt ys cut and solde in the Shambles, which ys horrible, therfore he taketh awaie that vnderstanding, saing: Yt ys the spiritte that quickneth, as who shoulde saie. The woordes that I haue spoken haue a spirituall sense, and so they quicken, but flesh profiteth nothing, for the flesh of Chryst eatē after that maner, that they did vnderstand, should not be profitable, but raither horrible. Thus *Lyra*.

In this exposition ye doe also see the grosse maner of the Capharnaites, who (*as ye haue hearde*) thought the flesh of Chryst should be geuen vnto thē, as yt ys cutt or solde in the shambles, in his own propre forme and maner, that ys as verie peices of flesh both in seight and substance, to be refused. For this maner of vnderstanding ys grosse and carnal, and therfore these woords must haue saieth this Authour a spiritual sense. What spiritual sence also this Authour vnderstandeth of Chrystes woordes, yt appeareth well in the exposition of these woordes of Chryst: *My flesh ys meat in dede, &c.* Wher this Authour saieth, as before ys alleadged that by this text was shewed the veritie of the Sacrament. For Chryst did often speake to hys Disciples in Parables, ād therfor least yt should be beleued that hys flesh shoulde be conteined in the Sacrament onely as in a signe, therfore to remoue this, he saieth: *My flesh ys meat in dede*, for here yt ys taken reallie, and not figuratiuelye. Marke that he saieth reallie, and yet he accompteth this a spirituall vndetstanding, as yt ys in dede, as before ys declared, though the Aduersaries sifting yt so finely vntill they make yt nothing, saie that we be carnall, carnallie vnderstanding the woordes of Chryst. But God bring them from ther carnall heresie.

THE NINE AND THIRTETH CHAP. Beginneth the exposition of the next text by saīct Augustin, and Cyrill.

NOwe we come to the last scripture that treacteth of this matter in the sixt of saīct Iohn, which being appendent, hath almost the same vnderstanding that the last scripture before hath. *Verba quæ ego locutus sum vobis, spiritus & vita sunt.* The woordes that I haue spoken to yow are spirit and life. I will not detein the reader, but euen furthwith heare the Fathers expownd this scripture.

And

A And firſt S. Auguſtin, who writeth thus: *Quid eſt ſpiritus & vita ſunt? Spiritualiter intelligenda ſunt. Intellexiſti ſpiritualiter? Spiritus & vita ſunt. Intellexiſti carnaliter? etiam ſic illa ſpiritus & vita ſunt, ſed tibi non ſunt.* What ys yt: *The woordes that I haue ſpoken to yowe, are ſpirit and life?* They are ſpiritually to be vnderſtanded. Haueſt thowe vnderſtanded them ſpirituallie? They are ſpiritt and life. Haueſt thowe vnderſtanded them carnally? Euen ſo alſo are they ſpiritt and life, but to thee they be not. Thus he.

What S. Auguſtine meneth by carnall vnderſtanding ye haue hearde more then once by his owne woordes alleaged. that ys, to vnderſtand that we ſhoulde eate the fleſh of Chryſt in the verie forme and maner of fleſh cutt oute to vs in morſelles or peices, as fleſh ys cutte oute and ſolde in the ſhambles. And not onely ſo, but to take yt as the fleſh of an onely naturall man and not as the fleſh of the Sonne of God, and to be of that weake and baſe degree, that yt ſhoulde be mortall, and conſumptible, not able to geue life euerlaſting to them that ſhoulde woorthilie eate yt, neither for euer to endure, and continue and neuer to haue ende. This (if yowe B haue marked the ſainges of S. Auguſtine, Chryſoſtom, and Cyrill) ys to vnderſtand Chryſt carnallie Which maner of vnderſtãding ther ys no good chryſtian hath. But theſe woordes of them are vnderſtanded ſpirituallie.

And what ys the ſpirituall vnderſtanding of this proceſſe of Chryſt, for the eating of his fleſh, yt hath ben by manie places of S. Auguſtin alledged, declared. But at this preſent to be ſhort, theſe his woordes maie declare. *Caro eius eſt &c.* Yt ys his fleſh, whiche we take couered vnder the forme of bread, and his bloode, whiche we do drinke vnder the forme, and taſte of wine. This ys the ſpirituall vnderſtanding of S. Auguſtin, as concerning the ſubſtance of the Sacrament, although ther be an other maner of ſpirituall vnderſtanding, whiche both he and all the holie Fathers, and all good catholique men doo beleue, receaue, and approue, and do not denie this ſpirituall maner, but both muſt be ioined, and concurre in euery good chryſtian man, yf time and condicion will ſerue, as before ys ſaied.

Sup. ca. 22

Spirituall vnderſtanding of the Sacrament.

C Nowe what S. Cyrill ſaieth, whom here we place with S. Auguſtine, Let vs heare: *Verba quæ ego locutus ſum vobis, ſpiritus & vita ſunt. Totum corpus ſuum viuifica ſpiritus virtute plenum eſſe oſtendit. Spiritum enim hic ipſam carnem ſuam nuncupauit, non quia carnis naturam amiſerit, & in ſpiritum mutata ſit. ſed quia ſummè cum eo coniuncta, totam viuificandi vim hauſit. Nec indecenter hoc dictum quiſquam exiſtimet. Nam qui Domino conglutinatur, vnus cum eo ſpiritus eſt. Quomodò igitur caro ſua vna cum eo non applabitur? Huiuſmodi ergo eſt, quod dicitur: Putatis me dixiſſe viuificum natura ſui eſſe terreſtre, & mortale hoc corpus, ego verò dè ſpiritu & vita locutus ſum. Non enim natura carnis ſecundùm ſe viuificare poteſt, ſed virtus ipſius ſpiritus, viuificantem carnem reddidit. Verba ergo quæ locutus ſum, id eſt, ea quæ locutus ſum vobis, ſunt ſpiritus & vita, qua ipſa etiam caro mea viuit, & viuifica eſt.* The woordes, which I haue ſpokẽ vnto yowe are ſpiritt and life. He ſheweth all his whol bodie to be full of the quickning power of the ſpiritte. For he calleth here the ſpiritte his verie fleſh, not that yt hath leſtof the nature of fleſh, and ys chaunged into a ſpirit: but bicauſe being excellently conioined with him, yt hath taken the wholl power to D quickẽ. Neither let anie man thinke this, to be ſpokẽ vndecẽtlie. For he that ys ſurely ioined to our Lorde, ys one ſpirit with him, howe then ſhall not his fleſh be called one with our Lord? Yt ys therfor after this faſhiõ that ys ſaied: ye thinke me to haue ſaied, this mortall and earthlie bodie of the owne na-

Ca. 24. in 6. Ioan.

The verie fleſh of Chryſt called ſpirit.

ture to be quicking or geuing life. but I haue ſpoken of ſpiritt and life. For E
the nature of the fleſh yt ſelf cā not geue life. But the power of the Spiritt,
hath made the fleſh geuing life. The woordes therfor that I haue ſpokē, that
ys, the thinges that I haue ſpokē vnto yowe, are ſpiritt and life, by the which
the ſame my fleſh alſo doth liue, and ys quickning. Thus farre S. Cyrill.

In whiche woordes, yt ys eaſie to be perceaued that wher S. Auguſtine
before expownding theſe woords of Chryſt, ſaied, that they are to be vnder-
ſtanded ſpirituallie, this authour, as yt were expownding him and the woor-
des of Chryſt, ſaieth, that ſo they are to be expownded ſpirituallie, not by an
expoſitiō of a ſingular imagined ſpirituall maner of vnderſtanding, that ſhall
be ſo ſpirituall that yt ſhall vtterly denie Chryſtes fleſh, but the verie reall
and naturall fleſh of Chryſt, for that yt ys ſo inteirlie ioined to the God
head, which Cyrill here calleth the Spirit, yt ys ſoche a ſpirituall fleſh that
yt maie be called alſō the Spirit, as S. Hierom alſo for like conſideracion,
and for that yt ys ſo exalted, calleth yt the diuine fleſh. So that S. Cyrill vn-
derſtādeth Chryſt, that wher he ſaied, *the woordes that I haue ſpoken to yowe are*
ſpirit and life: yt ys thus to be vnderſtāded, that the fleſh of Chryſt ys ſpirit and F
life. And therfor the Aduerſaies ſeme to be carnall and groſſe, that wher the
ſe holie Fathers vnderſtāde the verie fleſh of Chryſt to be a ſpirituall fleſh for
cōſideracions aboue ſpecified, they maliciouſlie and deſpitefullie to the great
derogacion of ſo high a miſterie, call vs Capharnaites, as though we ſhoulde
receaue nothing but carnall fleſh, the fleſh of an onelie bare naturall man,
and not the fleſh of Chryſt, whiche being inſeparablie ioined to the God
head, and therfore the very fleſh of God, endewed with the power of the ſa
me Godhead to geue life, ys called both Spirit ād life, and ſo ys bothe very
naturall, and yet ſpirituall fleſh. And therfor the catholique people receaue
Chryſtes verie reall fleſh ſpirituallie, bicauſe yt ys a ſpirituall fleſh, and alſo by
cauſe yt ys knowen with a ſpirituall knowledg, not with the knowledg of na-
turall reaſon, nor with the knowledge of carnall ſenſeis, but with the ſpiritual
knowledge of faith, which beleueth that in the Sacrament, that reaſon can
not comprehende, nor the ſenſes perceaue.

Sacramentaries are Capharnaites.

The fleſh of Chryſt ys both naturall and ſpirituall.

And ſo as, *Algerus* ſaieth. *Etſi ſciri non poteſt: credi poteſt, quia quod videtur non materiale corpus panis eſt, ſed ſpecies corporalis. Quod autem intelligitur* G
Chriſtus eſt, qui omnia quæcunque vult in cœlo & in terra poteſt. Sicque dum exteriorum ſenſuum teſtimonio non acquieſcit, nec interiori inquiſitione comprehendens, de veritate tamen non titubat, fit per Dei gratiam vt in tali ſuo agone fides noſtra exerceatur, exercendo augeatur, augendo perficiatur, perfecta coronetur. Although yt can not be knowen: yet yt maie be beleued, for that that ys ſeen ys not the materi-
all bodie of bread, but the forme of bread, but that that ys vnderſtanded ys
Chryſt, who can doe all thinges that he will in heauen and in earth, and ſo
while man doth not agree to the wittneſſe of the outwarde ſenſes, neither
by the inwarde inquiſition cōprehending, doth not yet doubte of the trueth
yt ys doen by the grace of God that faith in ſoche her conflicte ys exer-
ciſed, in exerciſing ys encreaſed, in encreaſing ys perfected, and being per-
fect ys crowned. Thus *Algerus*.

Alger li. 2. cap. 3.

Conflict of faith with reaſon and ſenſes.

So farre wide then ys the catholique faithe from carnalitie in beleuing
and recauing Chryſtes very bodie in the Sacramēt vnder the forme of brea-
de (*as this authour ſaieth*) that our faith hath a great battaill and conflicte with H
reaſon and the knowledg of ſenſeis, whiche conflicte if we proceade to con-
tinue, our faith by ſoche exerciſe ſhall be perfected, and in the ende by Gods
mercie for this trauaill crowned. Therfor that this crown maie be obteined

God

A graunt all catholique people ſtronglie to cõtinue the fight of this battaill, ād all Sacramẽtaries to leaue their carnall hereſies, and to come to this ſpiritual faith and battaill therof, that they alſo with vs maie be crowned.

THE FOVRTETH CHAP. ENDETH THE EXPOſition of this text and ſo of the proceſſe of the ſixt of S. Iohn by Euthymius and Lira.

NOwe one coople mo and then we end this ſcripture, and this proceſſe of the ſixt of ſainct Iohn. The coople ſhall be *Euthymius*, and *Lyra*. *Euthymius* ſaieth thus: *Verba quæ ego loquor vobis ſpiritus & vita ſunt, Spiritualia & viuifica ſunt. Oportet namque non ſimpliciter ea intueri, id eſt carnaliter intelligere, ſed aliud quippiã imaginari, & interrioribus oculis ea aſpicere tanqã miſteria. Nã hoc eſt ſpiritualiter intelligere.* *In.6.Ioan.* *Spirituall vnderſtanding what yt ys.* The woordes that I haue ſpokẽ to yowe, are ſpirit and life, that ys, they are B ſpirituall and quickning. For we muſt not ſimplie beholde thẽ, that ys, carnallie to vnderſtande, but ymagen ſome other thinge, and with the inwarde eies beholde theſe thinges as miſteries. For this ys ſpirituallie to vnderſtand. Thus he.

Ye maie perceaue thys authour ſtill to proceade and contiuue in one maner of vnderſtanding and allwaies declaring one ſpirituall maner of Chryſtes fleſh in miſterie, wher thinges maie not be taken, as they appeare ſimplie, but conſidering that they be miſteries, ther muſt be conſidered ſome other thing ther to be preſent, which ys to be beholden not with the outwarde eye, but with the inwarde eie, whiche thing ys the verie bodie of our Sauiour Ieſus Chryſt by faith ther in verie dede, as verilie to be beleued, as thẽ outwarde forme be by the ſenſeis verilie to be ſeen.

All violent mocions (ſaieth he Philoſopher) be ſlacke or ſlowe in the beginning, and quicke in the ending, ſo man violẽtly moued to vertuouſe and godlie, dedes goeth ſlacklie and ſlowlie in the beginning, but whẽ he approcheth to the end, he maketh moche ſpede to come to yt. And euẽ ſo I miſelf C drawing to the ende of the expoſition of the matter of the Sacramẽt by the ſixt chapter of S. Iohn, make haſt to the ende, as though bothe I in the writing ād the reader in the reading were violẽly caried in this verteuouſe worke ād buſineſſe, ād nowe as yt were with a natural deſire runne haſtilie to the ende.

Wherfor as I haue breiflie ouerpaſſed this laſt authour, ſo will I his yockelowe, which in this place ys *Lira*. who ſaieth thus: *Verba quæ ego locutus ſum vobis, de carne mea mãducãda, ſpiritus & vita ſunt. quia ſpiritualẽ habẽt intellectũ. nec mirũ, quia ſunt à Spiritu ſancto. Iſta tamẽ ſpiritualitas non eſt ſic accipiẽda, quia caro Chriſti ſit in ſacramẽto Euchariſtiæ tantũ modò ſicut in ſigno, vt dixerũt aliqui hæretici, quia eſt ibi realiter, vt dictũ eſt, ſed quia mãducatur caro Chriſti in hoc Sacramẽto quodã ſpirituali modo, in quantũ ſpecies viſibiles atterũtur, & comeduntur, & ſpiritus ex virtute Dei carni vnita reſicitur.* *In 6. Ioan.* The woordes whiche I haue ſpokẽ vnto yow, of my fleſh to be eaten, they are ſpirit and life, for they haue a ſpirituall vnderſtanding. And no merueill. For, they be of the holie Goſt. This ſpiritualitie for all that, ys not ſo to be taken that the fleſh of Chryſt ys onely in the Sacrament as in a ſigne, as certain heretiques did ſaie, for yt ys ther reallie, as yt ys ſaied, but bycauſe D the fleſh of Chryſt ys eaten after a certain ſpirituall maner, forſomoche as the viſible formes are bruiſed and eaten, and the ſpirit by the power of God vnited to the fleſh ys refreſhed.

In this ſentence of this authour ye ſee the ſpiritual maner of the fleſh of Chryſt

Reall presence called spirituall for diuerse causes.

Chryst in the Sacrament whiche the Sacramentaries had diuised, plainlie reiected, as hereticall, and the right spirituall maner taught, which ys, that the flesh of Chryst ys reallie vnder the formes of bread and wine, ād so receaued. Whiche maner of presence, and receipt ys called spirituall for diuerse causes, of the whiche this authour reciteth diuerse. One ys, that this presence of

.1. Chryst ys wrought by the holy Spirit of God. And therfore as workes doen by Gods Spiritt are called spirituall of the woorker: so ys this being wrought

.2. by the holie Spirit, called spirituall. An other cause ys, that the bodie of Chryst, although yt be verilie present, yet yt ys not perceaued by anie corporall knowelege, but onelie by the spirituall knowledg of faith. Wherfore as all thinges not atteigned vnto by corporall knowledge but by spirituall, are

.3. spirituall: So ys this whiche (as before ys saied) ys by faith beleued, but not of naturall knowledge comprehended, An other cause this authour rehearseth. Whiche ys, that our spirit by the vertue and power of God, vnited to the flesh ys refreshed. As the refection wher with the bodie ys refreshed ys a corporall refection: so the refection of the spirit ys a spirituall refectiō. For- P
asmoche then as our spirit ys by this meat refreshed, yt ys a spirituall refectiō. And in his last cause this authour toucheth an other cause whie yt ys spiritual, though he do not so expresse yt. And that ys, by cause the powre and spirit of God, (whiche ys the Godhead) ys vnited to this flesh, which diuine Spirit so being vnited, and made one with the flesh in the vnitie of person, not in the vnitie of nature, maketh this flesh a spirituall flesh, though neuer the lesse yt be also the verie naturall flesh of man.

Heretiques malicious, arrogant and impudent.

Nowe, gentle Reader, wher the Aduersaries wolde haue wrested, and peruerted this chapter of S. Iohn, to haue not ben vnderstāded of the Sacramēt whether they were obcecated, and blinded through malice, nowe iudge. Whether also they were not arrogant, whiche contemning the authoritie of so manie noble famouse, and auncient Fathers, as ye haue hearde nowe faith fullie alleaged, wolde seke and procead most arrogantly to preferre their owne vain and false Commentes and gloses, before the others expositions. Whether also they were not impudent, shameles, yea and clean past shame G
that so boldie wolde commēd their lies to the people, not onclie, by their sermons, but also to their continuall shame with their pennes in their bookes, as a most substanciall and godlie trueth, when so manie godlie and auncient wittnesses reclamed by their testimonies, and conuinced them to be lies.

Doctrine flieng fr̄ the comon receaued vnderstāding of the script. ys to be suspectd.

Wherfor nowe, Reader, being aduertised beware of them, and learn, as ye haue iust cause, to mistrust them, and flie from them. And cleaue to that cōpanie wher ye see the auncient trueth taught by auncient fathers as here ye haue doen, And not by prowde arrogant will, as the other haue doen, flie from the trueth. Their doctrine ys to be suspected that flie from the common vnderstanding of the scripture receaued in the Churche, as yt ys nowe to be perceaued that these singular men haue doen by their single sigularitie. As our Sauiour Chryst saied to the Iewes: *Si non venissē, & locutus eis non fuisso, peccatū non haberent. Nunc autem excusationem non habent de peccato suo.* YF I had not comed and not spoken vnto them, they shoulde haue had nō sinne but nowe they haue no excuse of their sinne. Yf then soche as haue heard the woorde of Chryste teaching thē his promesse of the geuing furth of his verie bodie and bloode, and do not beleue yt, haue no excuse to saue them frō eternall dānacion: moche more when they haue the same woorde expownded and declared by the holie Churche, of the whiche the holie Gost ys the maister, H

Ioan.ca.15.

the

A the guide, and leader in to all trueth, and yet wil perſiſt in peruerting the ſcri ptures, and through arrogancie will credit none but them ſelues, they be not onely voide of all excuſe, but their damnacion ys greatlie encreaſed.

Wherfore ye that haue erred, ſtaie, and looke vppe in time, beholde all the chryſtiã worlde profeſſing Gods true faith and religiõ, and come to the ſame. Lurke not in the corners of darkeneſſe, whiche will bring yowe to extreã darkneſſe, but com to the light, which Chryſt hath lefte in his Churche, which ſhall lighten yowe the waie to that light, that euer hath ſhewed and ſhined, and neuer was darkned nor ſhadowed.

THE ONE AND FOVRTETH CHAP. BEGINneth the expoſition of theſe woordes of Chryſt: *This ys my bodie, after the minde of the Aduerſaries.*

GReate and manifolde are the maliciouſe inuencions and deuiſeis of the graund enemie of mankind againſt the ſame. Whiche enemie perceauing man to be in that ſtate to come and enioie the glory and felicitie that he was fallẽ frõ, enuied him, and ſubtellie B vnder the conntenãce or pretẽte of a cõmodtie, brought him to a moſt miſerable incõmoditie: vnder the colour of their aduaũcemẽt, dignitie, and great exaltaciõ, he wrought vnto thẽ their deiectiõ, ouerthrowe, and dãnacion. *Ye ſhall not die* (ſaieth the enemie to the womã) *but God doth knowe, that the ſame daie that ye eate therof yower eies ſhall be opened, and ye ſhal be as Gods knowing good and euel.* *Gen. 3.* To whiche his perſwaſiõ and falſe aſſertiõ the womã geuing place by to light creditte, ſeing alſo the fruit of the tree to be delectable and pleaſaunt to the eies, not regarding the certẽ and moſt true woorde of her Lorde God, who before had ſaied, *that in what daie they did eate of the tree of the knowledge of good and euell, that they ſhoulde die the death*, ſhe tooke of the forbidden fruit, and did eate therof, and gaue to her huſbande, who did eate of yt alſo, and ſo not beleuing the woorde of their Lorde God, but tranſgreſſing his commaundemẽt they were not onely expelled oute of that pleaſaunt garden of Paradiſe, but alſo being fallen vnder the heauie burden of gods wrathe and iuſtice, were nowe baniſhed from the eternall felicitie, and glorie of heauen, and made C bonde to hell and euerlaſting damnacion. *Ibid. 2.*

Euen ſo the ſame enemie ſeing the chryſtiã people redemed with Chryſtes moſt preciouſe bloode and reſtored to that felicitie and ioie, whiche by his meãs he had once cauſed thẽ to loſe, ãd that they were nowe quiet, ãd in good lie order in the eartlie Paradiſe of Chryſts Church, he not bearing their happineſſe in the vnitie of faith and godlie cõuerſaciõ, hath vſed his like ſubtletie and craft to make vs trãſgreſſe the cõmaundemẽt of our lorde God, as he did our firſt Parẽtes, to the entẽt he wolde cauſe vs to be baniſhed frõ the inheritãce of the glorie of God, wherunto by Chryſtes bloode we are made free. And will ye ſee howe like his ſubtilties be: Owre firſt Parentes had an order appointed to thẽ what meat they ſhoolde eate in the Paradiſe wher they liued: The builder of our Paradiſe hath appoincted vs what the meat ſhall be that we ſhall eate, ſaing: *Take, eate, this ys my bodie*. The enemie tempted them to breake their order about their meat and foode: he tempteth vs to breake our order about our meat and foode. Their meat was the fruit of euerie tree in Paradiſe, ſauing the tree of knowledge of good and D euell, God ſaing: *Of euerie tree that ys in the gardẽ thowe ſhalt eate, but as touching the tree of knowledg of good and euell thowe ſhalt not eate of yt*: Owre meat in the Paradiſe of Chryſtes Churche, ys his verie bodie and bloode he him ſelf ſaing: *Take eate, this ys my bodie. Take, drinke, this my blood.* The enemie not withſtãding gods owne

Temptaciõ of our firſt parentes, and of Chriſtians in theſe daies compared.

Gen. 2.

owne ſaing to our Parẽtes: *In what daie ſoeuer ye eate of that tree, ye ſhall die the death*, he directlie cõtrary ſaied: *Ye ſhall not die*. The ſame enemie notwithſtãding Chryſtes owne ſaing: *This ys my bodie This ys my blode*: directlie cõtrarie ſaieth: *yt ys not his bodie, yt ys not his bloode: yt ys but a peice of bread, but a cuppe of wine, figures, ſignes, or tokẽs of his bodie, and his bloode*, and to cõpaſſe that this his perſwaſion and aſſertiõ maie be receaued, as to our firſt parẽtes he ſaied: *that yf theie did eate of that fruict they ſhoulde be as Gods knowing both good and euell, pretẽding a great cõmoditie*: ſo nowe he ſaied: *Eſteem this no better thẽ a peice of bread, ãd a cuppe of wine, and not as the bodie and bloode, of Chryſt, For ſo (foramoch as Chryſtes bodie ys in heauen and therfor can not be here) ye ſhall not cõmitte idolatrie whych ys yower great commoditie.*

And as to the furtherance of the temtacion of owre Parẽtes the pleaſing of their ſenſeis in ſeing the fruict fair and pleaſaunt, and not regarding the woorde of their Lorde God, did moche prouoke thẽ: ſo in this our tẽptaciõ he willeth vs, not regarding the woorde of Chryſt our Lorde God, to folowe the pleaſant iudgemẽt of our ſenſies. And for ſomoche as we ſee nothing but bread and wine, we taſt nothing but bread and wine, we feell nothing but bread and wine: Therfore we muſt beleue nothing to be ther but bread and wine. By whiche maner of iudgement, we are moche prouoked the ſooner to aſſent to his temptacion.

Nowe if we ſo aſſent, and eate of the meate, which the enemie perſwadeth vs to eate of, and not of the meat whiche our Lorde and God hath appoincted, we ſhall not onely be expelled oute of this Paradiſe, of Chryſtes Church by the Angell of God: but alſo being diſherited frõ the inheritãce of heauẽ, which Chryſt our Sauiour by his blod hath bought vs to, we ſhall be cõdẽpned to that pain that we were once redemed frõ, ãd ſo eternallie become miſerable with him, vnto whooſe wordes we wolde geue credditte before the woordes of our Lorde God. As nowe ye perceaue howe like the tẽptacions be: ſo maie ye perceaue howe like the rewarde of the aſſẽting or agreing to the tẽptaciõ of the enemie ys. Yf therfor ye will auoide the rewarde, which ys pain eternal, withſtãd the temptacion, whiehe beginneth the thrall.

Two thinges which aught to moue vs to reſiſt the temptatiõs of the Sacramentaries.

A mong manie other, two thinges (methinketh) ſhoulde with the aſſiſtẽce of gods grace, moche moue yowe to withſtãd his wicked tẽptacions in this behalf: the one ys, that as in the firſt tẽptaciõ to our firſt parentes he ſpake the plain cõtrarie of that God had ſpokẽ: ſo in this his tẽptacon he ſpeaketh the verie contrarie to that that Chryſt our Lorde God hath ſpoken. For Chryſt ſaied: *This ys my bodie*: But Sathã ſaieth: *yt ys not his bodie*. Now whẽ anie thing ys taught, that ys manifeſtlie repugnant to the woorde of our Lorde God (who cã ſpeak nothing but trueth) except we be woorſe bewitched then the *Galathians* were, we muſt nedes deme and iudge that doctrine to be falſe coming from Sathan the father of lies, vutrueth and falſhod. And being falſe, what ells ys to be doen but to withſtande and reiecte yt?

Sectes of Sacramentaries. Bereng. Wicleff Io. Hus.

The other thing that aught to moue vs to withſtãd this tẽptaciõ, ys, that the woordes of his doctrine be not conſonant nor agreable. For beſides his diuerſe and cõtrarie ſpirit, which he breathed into *Berengarius*, the firſt publique and open impugner of this bleſſed miſterie (as yt ys ſaied in the preface of this book) into *Wiceff*, and *Hus*: he hath in this our time poured oute manie contrarie ſpitites, and meruelouſlie ſhewed himſelf the authour of diſſẽtion, and repugnant doctrine in the ſame miſterie. But for that I might be iudged partiall in the report of this diuerſe doctrine, I will not vſe mie owne woordes but the woordes of Luther, Satans cheif and firſt Commiſsionar in this maner of proceading, and of Melancthon his right ofspring, and defendour of his doctrine.

Luther

A Luther in his breif confeſſion, noting the diuerſe, and repugnant ſpirittes, that reigned amongeſt the Sacramentaries, ſaieth in this maner: *At the firſt theſe men were well warned of the holie Goſt, when that vpon that one text they diuided them ſelues into ſeuen ſpirits, eche one differing allwaies from the other.* Firſt *Carolſtadius* wold haue the text ſo, that *this ys my bodie*, ſhould ſignifie: *here ſitteth my bodie.* Then *Zwinglius* ſaieth, that that coulde not be well ſaied, no, though the Father of heauen had reueiled yt. Therfor being moued with an other holie ſpirit of his own thus he turned the text: *Take, eate, this ſignifieth my bodie.* The thirde, *Oecolampadius*, brought furth his third holie ſpirit, which turned that text into an other hew, as thus: *Take, eate, this ys the token of my bodie.* The fourth, *Swenckfeldius*, thinking to make his ſtench to ſmell as muſke brought vs furth of his holie ſpirit this rule: Theſe woordes, *this ys my bodie*, muſt be remoued from oure ſeight. For they do let vs of the ſpirituall vnderſtanding. The fifth holie ſpirit, being but excrementes of that other, doth thus read that text. *Take and eate, that which ys deliuered for yowe in this my bodie.* The ſixt holie ſpirit ſaieth, *Take and eate, this ys my bodie in remembrance*, as B though Chryſt had ſaied: *Take and eate, this ys the monument of my bodie.* The ſeuenth holie ſpirit, *Ioannes Campanus*, bringeth this expoſition: *Take and eate this ys my breadie bodie, or bodie of bread.* Beſide all theſe, an other ſpirit flieth aboute (For the Deuell ys an holie, and great ſpirit) whiche perſuadeth men that herein ys no article of oure faith, and therfor we aught not to contend of this matter, but leaue yt free to euery man to beleue herein what he liſt. Thus farre Luther.

Eight diſagreing ſpirittes amõg the Sacramentaries nombred by Luther. Carolſtad. Zwinglius. Oecolamp. Swenckfel.

Ioan. Cam

See ye not by Luthers one woordes ſeuen, and in thend of his collection one mo to make eight diſſonant, and diſagreable doctrines vpon theſe woordes of Ghryſt: *This ys my bodie?* See ye not Sathan diuided againſt Sathan? See ye not his miniſtres plaing at croſſe waſters for the victorie? Be perſuaded then, that wher ſoche contencion, ſoche ſtrife, ſoche Battaill ys amongeſt men, ſpringing all oute of one Goſpell, that in that Goſpell ys no treuth. But we haue not yet ſeen the ende.

C Melanchton the right of ſpring, and heire of the Lutheran doctrine, was not onelie intoxicated with a diuerſe ſpirit from his Father, and maſter Martin Luther, in the ende of his life, but alſo reporteth that among the Lutherans them ſelues, ther were fiue Sacramentaries ſectes, or hereſies. For ſome (ſaieth he) be of *Helhuſius* minde: ſome of *Sarcerius* minde: ſome other folowe the miniſters of Breme: and ſome *Ioachimus Morlinus*: other alſo he alleageth, whoſe opinion ys, that Chryſtes bodie maie be in euery place. Whiche ſectes being fiue in nombre, yf ye put them to the eight enombred by Luther, they make thirtene.

Fiue ſectes of Sacramẽtaries amõg the Lutherans nombred by Melanct.

Thus by their own report yt ys to be perceaued that the woordes of Sathans doctrine be not of one ſownde, of one agreeement, but his ſpirit hath breathed into his diſciples vpon theſe fewe woordes of Chryſt diuerſe and and plain repugnant expoſitions and doctrines.

Chryſtes woordes wreſted to ſixtene diuerſe ſenſes by the Proteſtants.

To theſe thirtene diuerſe doctrines, yf we adde and putto the expoſitions of Luther himſelf, Melanchton and Caluine, whiche eſteemed D them ſelues as the lightes of the worlde, we ſhall make vppe ſixtene diuerſe expoſitions, and doctrines of this matter ſettfurth by Sathans diſciples.

As for Luther, yt ys cuindent that he expounded Chryſtes woordes farre vnlike to *Zuinglius*, *Oecolãpadius*, or anie of that line, yea vnto *Berengarius* himſelf

For he ſaieth they muſt be thus vnderſtãded: *This ys my bodie*, that ys, *this bread ys my bodie.*

Melanct. His mutabilitie.

Melanchton in his later daies (as yt ys common to heretiques to growe worſe and worſe) forſooke Luthers ſpirit, and taſted of *Zwinglius* ſpirit, but ſo as he wolde in ſoch wiſe correct him, that he wolde make him a newe ſpirit. And therfor he wolde haue this ſenſe vpon Chryſtes woordes, *This ys my bodie*, that ys, *This ys a participacion of my bodie*, whiche newe interpretacion (ſaieth Staphilus) ys plainlie a newe Sacramentaries hereſie.

Io. Caluine

Laſt of all the doctrine of Caluine ſwarueth from all theſe, teaching that Chryſt ys geuen to vs reallie, but not corporallie, as though the ſenſe of Chryſtes woordes might be: *This ys my bodie*, that ys, *This ys the verie ſubſtance of my bodie, but it ys not my bodilie ſubſtance.*

Thus aboute the ſenſe of Chryſtes woordes ye haue among theſe Egyptians ſeen a merueillouſe varietie, who creping and groping in their palpable darkneſſe tooke that for trueth, that Sathan ſuffred to come firſt to their hand, by which mean euerie one of them vttered that for trueth, that in his darkneſſe he had lighted on. But among all note howe by *Swenckfeldius*, Sathã wolde haue berieued yowe not onelie of this Sacrament, but of all other, and not onelie of them, but of the ſcriptures alſo. This ys a miſerable progreſſe, this ys the right building of Babell, wher the tounges of men be confownded, that a man can not vnderſtand his neighbour, neither can the catholike vnderſtand the proteſtant, nor the proteſtant, the proteſtant.

But nowe returning to my pourpoſe again, I wiſh that to be perceaued in this proceſſe whiche before I ſpake of to be noted, the better to withſtand Sathan in his temptacions againſt the true doctrine and faith, namelie that his doctrine ys not conſonant, nor agreable in yt ſelf, but diſſonant and repugnant, ſome of his diſciples teaching that the bodie of Chryſt ys in the Sament with the bread, ſome that the bodie of Chryſt ys in the Sacrament in and vnder the bread: other ſome that the bread ys the bodie of Chryſt: other of the contrarie maner denieng the preſence of Chryſt in the Sacrament, but yet diuerſlie, ſome of them teaching that the Sacrament ys but a ſigne of the bodie of Chryſt: other ſome that the bread ys a figure of the bodie of Chryſt: other that it ys the powre vertue, or efficacie of the bodie of Chryſt: other that Chryſt ys reallie exhibited vnto vs, but not bounde nor excloſed in the bread: other (whiche be the worſte ſort) teaching that ther ys neither bodie nor Sacrament.

In which diuerſitie, and contrarietie of doctrines, yt ys eaſelie to be perceaued not onely how moche diſſonant they are frõ the doctrine and woordes of Chryſt: but alſo howe farre diſagreing they are among them ſelues. Whiche faut perceaued, I thinke him more then bewitched that will geue creditte to anie of them, forſomoche as ther ys no man but knoweth that in the doctrine of God ys concorde agreement. And forſomoch as in theſe other doctrins ther ys none agreement, but repugnance and contrarities, yt ys certen that they be not of God.

Beſides this what proof haue anie of all theſe either in the ſcriptures or holie Fathers, that this ſaing of Chryſt: *This ys my bodie*, ſhoulde be vnderſtanded as eche of them ſtowtly ſeeme to auouche, and that after their ſondrie maners? They be contrarie one to an other, yet eche of them perſwade their diſciples that they teache the true woorde of God. And yet the ſcriptures of God beare no ſoche contrarie ſenſeis.

Nowe therfor, Reader, ſtaie thie ſelf, and chooſe raither to beleue Chryſt, then Sa-

A Sathan who goeth aboute to deceaue thee, as he did thie firſt parentes, who through light creditte neclecting what God had ſaied, and beleuing what the ſerpent ſaied, fell into preuaricacion and were condemned. Thus moche then being ſaied of Sathans maner of temtacion to abduce and lead awaie men from the faith of Chryſt, and of his ſondrie and manie inuented falſe expoſitions diſagreeng and clean repugnant euen amongeſt them ſelues, of theſe woordes of Chryſt, *This ys my bodie*: I ſhall nowe addreſſe my ſelf, firſt ſomewhat to ſaie of thinges apperteining to the true vnderſtanding of thoſe woordes, and afterwarde open to youe he right vnderſtanding of the ſame woordes by the moſt auncient and holie Fathers of Chryſtes Church, wher ye ſhall perceaue not a repugnance, as in Sathans ſchoole, but concorde and agrement meit for Chryſtes ſchoole.

THE TWO AND FOVRTETH CHAP. BEGINNETH

the expoſition of the woordes of Chryſt after the catholike maner with certain proofes of the ſame.

B AS ye haue hearde Sathā teaching his ſcholers with moche contrarietie, ſtrife, and repugnance, to expownd or raither to expunēte the woordes of Chryſt and to peruert them, as yt hath pleaſed the ſame ther maſter to moue them, ſome one waie, ſome an other, but neuer one of them the right waie: ſo ſhall ye nowe heare the diſciples and ſcolers of Chryſt, and of his holie ſpirit, with all agremēt, concor- and peace expownde yowe the ſame woordes of Chryſt, after the learniug of their maſter, not ſome one waie, and ſome an other waie: but all one waie, as yt were with one mouthe ſpoken. Yt ſhall moche cōmende this goodlie amitie and concorde of this ſchoole, yf we firſt in the entrie of this declaracion ſhall heare howe the cheif, and higheſt ſcholers of this ſchoole do agree in the reporte of theſe woordes of Chryſt whoſe expoſition we ſeke.

The cheifeſt ſcholers reporters of theſe woordes be the three Euangeli-
C ſtes, Matthew, Marke and Luke, and the Apoſtle Paule. S. Matthew reporteth yt thus: *Ieſus tooke bread and when he had bleſſed it, he breake it, and gaue it to the diſciples, and ſaied: Take, eate, this ys my bodie. And he tooke the cuppe, and thanked, and gaue it them, ſaing: Drinke ye all of this. This ys my bloode whiche ys of the newe teſtament, whiche ys ſhedde for manie for the remiſsion of ſinnes.* *Mat. 26.*

S. Marke agreablie teſtifieth the ſame thus: *Ieſus tooke breade, and bleſsing he brake it, and gaue to them and ſaied. Take, eate, this ys my bodie, and he tooke the cuppe, and when he had geuen thankes, he tooke it to them. And they all dranke of it, and he ſaied to them: This ys my bloode of the newe teſtament, whiche ys ſhedde for manie.* *Mar. 14.*

S. Luke reporteth yt after this maner. *And whē he had takē bread he gaue thākes and brake it, and gaue it vnto them ſaing: This ys my bodie, whiche ys geuen for yow. Likewiſe alſo when he had ſupped he tooke the cuppe ſaing. This cuppe ys the newe Teſtament in my bloode, whiche ys ſhedde for yowe.* *Luc. 22.*

With this teſtimouie of S. Luke agreeth S. Paule thus: *Owre Lorde Ieſus, the ſame night that he was betraied toke bread, and when he had geuen thankes he brake*
D *it and ſaied: Take ye and eate, this ys my bodie, whiche ys broken for yow. This do in remembrance of me. After the ſame maner alſo he tooke the cuppe when ſupper was doen ſaing: This cuppe ys the newe teſtament in my bloode. This do as often as ye drinke yt in the remembraunce of me.* *1. Cor. 11.*

Thus ye ſee firſt theſe foure highe ſcholers of Chryſtes ſchoole conſonātlie and agreablie reporting the doctrine of their maſter namelie that *he tooke*

Tropes and figures patched to Chryſtes woordes excluded.

bread and after he had geuē thankes or bleſſed yt gaue yt to them, ſaing: take, eate, this ys my bodie. Of the whiche ye ſee not one making anie one title or mencion of tropes ſigures, or ſignificacions, whiche the Aduerſarie wolde patche vnto this text to cōfownde the ſaing, and mening of Chryſte, and to ſhadowe his great mercie and loue toward vs, in leauing vnto vs ſo high a myſterie, as a pledge of his great loue to owre endleſſe conſolacion and comforte. Wher thē haue they theſe their tropes, what grounde haue they for them? In dede they haue none. But nowe to cōfirme this doctrine of theſe ſcholers of Chryſte, S. Iohn a great ſcholer of the ſame ſchoole dothe make an inuincible proofe. For he reporting the promiſſe of Chryſte, that he wolde geue vnto his Apoſtles a bread that ſhoulde be his fleſh, euē the ſame fleſh that he wolde geue for the life of the worlde, vttereth the ſame ſimplie and plainlie. Whiche promiſſe was fullfilled no ells wher, but in the laſt ſupper whē he ſaied. *Take, eate, this ys my bodie*, wherfore theſe woordes, *this ys my bodie*, are ſimplie ād plainlie whith oute tropes and figure ſo to be vnderſtāded, as they maie anſwer the promiſſe.

The ſixte of S. Iohn being vnderſtanded of the bodie and blood of Chryſt, the woordes of the ſupper muſt of neceſſitie be ſo likewiſe.

As for the vnderſtanding of theſe woordes of the promiſſe and the reſt adioined to the ſame in the ſixt of S. Iohn, yt ys allready made euident, that theye are to be vnderſtanded of Chryſtes verie bodie and bloode. And for that, that proceſſe muſt and ys neceſſarilie ſo vnderſtanded, of like neceſſitie muſt theſe woordes of Chryſt be ſo vnderſtanded. For S. Auguſtine, Chryſoſtome and diuerſe other teſtifie one thing to be ſpoken of in the ſixte of S. Iohn, and in the laſt ſupper. Wherfore as the ſixt of S. Iohn ſpeaketh without tropes and ſignes, of the verie bodie and bloode of Chryſt: So alſo do theſe woordes of the ſupper of Chryſt.

Yt maketh alſo an euident proofe for this pourpoſe that S. Paule, who taught the Corinthians the vſe of the ſupper of our Lorde, did neuer teache them that yt was but a figure of the bodie of our Lorde, but ſimplie that yt was the bodie of our Lorde. The proof of this ys eaſie, for he taught thē none otherwiſe thē he wrote to thē. He wrote none other meeninge or vnderſtanding of the woordes of Chryſte, but euen as they were of Chryſt ſpokē, whiche was withoute trope or figure, wherfor S. Paule taught them without trope or figure. Yt ys not like that ſo woorthie an Apoſtle and teacher wolde in ſo perilouſe a matter (wher on the one ſide, yf Chryſtes preſence be not there, Idolatrie might by occaſion of the woordes ſownding as they do, ſooē be cōmitted, and on ther ſide, yf the preſence of Chryſtes bodie as the woordes do ſownde, be verilie ther, necligence in omittinge of duetie might be admitted, yt ys not like (I ſaie) that he wolde leaue a matter of weight and perill vndeclared and not opened. Wherfore ſithen he ſo taught and wrote the woordes of Chryſte in no other ſenſe then they were of Chryſt ſpoken, yt doth well folowe that they muſt be ſo vnderſtanded. Theie were ſpoken of Chryſt whithoute any trope or figure, wherfore yt appeareth that of S. Paule they were vnderſtand whithoute trope or figure.

The ſame among infidells of the chriſtiā religiō in the primitiue Church, proueth the preſence.

That the woordes of Chryſt are to be vnderſtanded withoute trope or figure not onelie the faith of Chryſtes Churche, whiche ſhall be hereafter declared, but alſo the ſame grounded vpon the ſame faith ſpred thoroughout among the infidells and heathen in the primitiue Churche dothe well prooue yt. Yt ys not vnknowen to ſoche as haue trauailed in the hiſtories that the Chryſtians were moche hated and abhorred, for that they were famouſlie reported to eate the fleſh of men, and of children. And being ſo reputed, were with more cruelltie ſought, and drawen to tormentes, and Martyrdome. Among the whiche the holie woman

A woman and constant Martyr *Blandina*, saied to them that were aboute her: *Multũ erratis, o viri, quòd putatis infantum visceribus vesci eos, qui ne brutorum quidẽ animaliũ carnibus vtuntur.* Ye are deceiued, o ye mẽ, that ye thinke thẽ to eate the bowells of children, which vse not to eate the flesh of brute beastes. Attalus also heing sore tormented, when he sawe the people delighted with the smel of his flesh being rosted, saied vnto them. *Ecce, hoc est homines comedere, quod vos facitis, quod à nobis velut occultũ iniquitatis facinus, quod vos aperta luce committitis.* This Lo that you do, ys to eate men, whiche as a secret wickednesse ye enquiere amonge vs, whiche ye committe in the open light.

Euseb. li. 5. cap. 2. Blandina.

Ibid. cap. 3. Attalus.

Lib. de passione eius quem scripserunt presbyteri & Diaconi Achaiæ.

The heathen, as yt ys supposed, knowing the chrystians to assemble, and hearing that in those assembles they did eate the flesh of a man, and not knowing the mysterie, suspected that they killed either men or children for that pourpose, when in dede they eate the flesh of Chryst. Who (as saiꝯ Androwe saied) when his very flesh ys eaten of the people, and his blood dronke: yet doth he still remain wholl and sownde vndefiled, and aliue.

B Yt prooneth well also this fame, that Auerrois the Philosopher saieth of the Chrystians: *Mundum peragraui, varias sectas inueni, & nunquam tam fatuam reperi sectam, sicut est secta Christianorũ. Quoniam Deum suum, quem colunt, deuorant dentibus.* I haue walked ouer the worlde, I haue sownde diuerse sectes, and yet did I neuer finde so fooliſh a secte as the sect of the Chrystians. For they deuoure with their teeth, whom they honoure as God. Yt was knowen to all the worlde, that the Chrystiãs honoured Chryst as their God. Wherfor yt ys easie to perceaue, that the fame was that they receaued and eate Chryst. And forasmoche as the heathen reputed Chryst but as a verie man, and were ignoraunt of that great mysterie of the coniunction of the Godhead and manhead in vnitie of person in Chryst, they saied that the Chrystians did eate the flesh of man. By whiche voice other some, as in a multude yt often happeneth, mysvnderstanding yt, and taking yt absolutelie, reported the Chrystians as before ys saied, that they did eat secretlie the flesh of men and children.

C With this suspicion yt ys not vnlike that the Iewe was ledde of whom S. Amphilochius maketh mencion: who being desierouse to searche and knowe the secrett mysteries of the chrystians, at the time that S. Basille shoulde go to the holie ministracion, feigning himself a chrystian, entred among the Chrystians, and when the Sacrament was broken by the handes of S. Basill, he sawe thẽ a childe diuided, and whẽ with other he came to the cõmunion, the Sacrament deliuered vnto him was made flesh, and the cuppe was full of bloode, of whiche bothe reseruing some token, he went home and shewed yt to his wief, and for declaracion tolde her what he had seen with his eyes. Whervpon beleuing the mysteries of the Chrystians to be merueillouse and wonderfull, the next daie he came to S. Basill, and desired to be baptised, and made a chrystian.

S. Amphil. in vita Basilij.

A Iewe induced to be a Chrystiã by a miracle of the Sacramẽt.

Thus we maie perceaue, that the workes of God be great and merueillouse, who vnto this Iewe but suspecting the chrystians to eate flesh and drinke bloode in their mysteries made yt soch to him as he suspected yt to be and
D to appeare soche to his seight as yt was couertlie to other in verie dede. But he sawe yt with his bodilie eye for his instruction, that the true Chrystian seeth with his faithfull eye to his saluacion.

But to return to our first matter, so great was the fame that the Chrystians did eate mãnes flesh in their mysteries, that to deliuer thẽ frõ the enuie that was cõceaued, against thẽ for the same *Iustinus* the holie martyr was enforced

in his Apollogie made vnto *Antonius Pius* to reueil and declare vnto him all the wholl order of the myſteries of the chryſtians, and what was their faith therin, whiche thing was not vſed in thoſe daies to be declared to anie prophane man and infidel, but allwaies kept ſecrette, ſo moche as yt might be. And yet vpon this enforcemēt this *Iuſtinus* declared the matter ſo plainlie, as no man of his auncientie to ſoche men more plainlie, as ſhortlie here after ye ſhall perceaue.

As theſe thinges then hitherto ſaied do proue by the ſame that Chryſt ys preſent in the Sacrament, and ſo conſequentlie that the woordes of Chryſt, haue ben and ſo ought to be vnderſtanded in their propre ſenſe without trope or figure: So wolde I wiſh them of all chryſtians in theſe daies to be receaued. And as by theſe thinges we maie be moued. So by other reaſons we maie from the contrarie vnderſtanding be diſſwaded. Among manie of whiche I wil bring but one or two, that *Rupertus* doth make and the firſt ys this.

Rupert. li. 6. in Ioan. Apoca. 22.

Nonne Ioannes Euangeliſta dicit in Apocalipſi: Si quis apposuerit ad hæc, apponet ſuper illū Deus plagas ſcriptas in libro iſto. Et ſi quis diminuerit de verbis prophetiæ libri huius, auferet Deus partem eius de ligno vitæ, & de ciuitate ſancta, & de iis quæ ſcripta ſunt in libro iſto? Nunquid minus timenda eſt hic illa maledictio, vt non detrahamus, vel apponamus quidquam verbis dicentis, Hoc eſt corpus meum, quod pro vobis tradetur: Hic eſt ſanguis meus noui teſtamenti, qui pro multis effundetur, in remiſſionem peccatorum? Cùm enim illo dicente: Hoc eſt corpus meum, nos ſubauditionem apposuerimus dicentes, figuratiuum, vel per ſimilitudinem dictum: Cùm inquam illo dicente: Hoc eſt corpus meum, nos dixerimus, hoc ſignificat corpus meum, nonne multum eſt quod apponimus, vel praua demutatione detrahimus, & ſenſum generamus, quem tantus Author Deus & homo nuſquā eſt locutus, nec aſcendit vnquam in cor eius? Dothe not the Euangeliſt Iohn ſaie in the Apocalipſe: *Yf anie man ſhall adde vnto theſe thinges, God ſhal adde vnto him the plagues, that are written in this booke. And yf anie man ſhall minishe of the woordes of the booke of this prophecie, God ſhall take awaie his parte oute of the booke of life and oute of the holie citte, and the thinges whiche are written in this booke?* Ys this maledictiō or curſe leſſe to be feared here, that we diminiſh not or putte any thing to the woordes of him that ſaied: *This ys my bodie, whiche ſhall be delidered for yow. This ys my bloode of the newe teſtament, whiche ſhall be ſhedde for manie in the remiſsiō of ſinnes?* For when he ſaieth: *This ys my bodie:* we ſhall putto an vnderſtanding, ſaing a figuratiue bodie, or that yt ys ſpoken by a ſimilitude, when I ſaie, he ſaieth. *This ys my bodie:* we ſhall ſaie this ſignifieth my bodie, ys yt not moche that we putto his woordes, or by an euell chaunge take from them, and make a ſenſe, whiche ſo great an Authour God and man, in no place hath ſpoken, neither at anie time did yt aſcende in to his heart? Thus *Rupertus.*

To the woordes of God maie nothing be added nor diminished

This ys the firſt reaſon of this Authour, whiche yf yt be well weighed, and the thing well conſidered, howe moche we by figures, tropes, and ſignifications, do alter and chaunge, howe moche we putto in woordes and diminiſh in ſubſtance, howe the expoſition denieth, that the text affirmeth: we haue good cauſe to feare the malediction of God ſpoken by S. Iohn, who beareth not ſoche expoſitions denieng what he hath ſaied, nor ſoche gloſes confowndīg his text. Wherfore we maie well be diſſuaded from ſoche expoſitions, or rather deprauacions, and the rather that their ys no warrant to beare vs ſo to expownde theſe woordes of Chryſt, as of the circumſtance of the place maie be perceaued, whiche this Authour vſeth as an other reaſon to moue vs not ſo to vnderſtande Chryſtes woordes of his ſupper as the Aduerſarie dothe expownde them. And thus he ſaieth.

Cùm obijcit quis ſuiſque ſcriptitat in ſedulus, quod itidem dixerit eadem veritas. Ego ſum

vitis

A vitis, tam audaciter, quã imperitè in argumentum mendosum illud attrahit, cum statim subsequentia verba dicentis: Sicut palmes non potest ferre fructum à semetipso nisi manserit in vite: sic nec vos nisi in me manseritis, manifestè per similitudinem compellant intelligi, præsertim cùm non signanter dixerit: Ego sum hæc vitis: sicut signanter dixit, Hoc est corpus meum, hic est sanguis meus, apposita protinus descriptione veræ proprietatis, de corpore inquiens, quod pro vobis tradetur, de sanguine autem, qui pro multis effundetur. Igitur ne veniant super nos plagæ nouissimæ, neque apponimus, neque diminuimus quicquam diuinæ definitioni, vel descriptioni, quam incarnatum Verbum ore proprio depromsit. Imo quia perfecta charitas foras mittit timorem, non tam plagarum timore, quam veritatis amore, confitemur, quia panis iste corporeus, postquam signauerit eum Pater, & vinum hoc expressum acinis præsentibus mox vt eodem signo signatum est per manus ecclesiæ dicentis: vt nobis corpus & sanguis fiat dilectissimi filij tui, Domini nostri Iesu Christi, etc. vsque in meam memoriã facietis: corpus & sanguis eius, qui huius traditionis author est, & hoc sacrificium ipse Christus est, cuius passione vt sacrificium fieret à Deo Patre in veritate signatum est. Whẽ one obiecteth, and writeth yt also in his bookes euen as boldlie as vnlearned lie that the same trueth (mening Chryst) saieth also, *I am a vine*: he draweth yt into a false argument, seing that the woordes immediately folowing of him saing thus: *As the braunche can beare no fruit of him self, except he abide in the vine*: So *neither can yowe except ye abide in me*: Do manifestlie enforce that saing to be vnde by a similitude, speciallie for that he did not with a singular demonstraciõ saie: *I am this vine*: as with a singular demonstracion he saied: *This ys my bodie, this ys my bloode*: Wherunto furthwith he put the description of the true propertie of eche of them, of the bodie saing: *whiche shall be deliuered for yowe*, of the blood also, *whiche shall be shedde for manie*. Therfor that these later plagues come not vpon vs, we neither diminish, nor put to any thing to the diuine definition or discription, whiche the Sonne of God incarnate hath spoken or vttered with his owne mouthe. But raither, bycause perfecte charitie casteth oute feare, not so moche for the feare, as for loue of trueth we do confesse, that this bodilie breade, after the Father hath blessed it, and this wine pressed oute of these present grapes, as sooen as yt ys blessed by the handes of the C churche saing: that yt maie be made to vs the bodie and bloode of thy most beloued sone Iesus Chryst, and so furth vntill ye come to these woordes, *ye shall do yt in the remembrance of me*, that yt ys the bodie and bloode of him, who ys the Authour of this tradicion, and that this sacrifice ys Chryst him self, by whose pasion yt was blessed of God the Father in verie dede, that yt might be made a sacrifice. Thus farre he.

These woordes I am a vine. Ioan. 15. are proued by the circũstance to be a similitude.

Two thinges I thinke, good gẽtle Reader, in this reason of this Authour to note to thee: The one ys that where the Aduersarie bringeth furth certain places of the scripture, whiche be vnderstand by tropes: as whet Chryste saieth: *I am a vine, I am the dore*, and soche like, therby to prooue that these woordes of Chryst. *This ys my bodie*: shoulde so be vnderstande also (whiche in dede proueth nothing) this Authour declareth that the circumstance of these places, doth compell vs so to vnderstand them, as in the opening of this text: *I am a vine*, he hath declared. So this scripture also: *I am the doore*, the woordes of Chryste immediately folowing teache vs that they are tó be vnderstande by D a similitude, for streight waie he saieth: *By me who soeuer entreth he shall be saued, and shall go in, and go oute, and finde foode*. So that we haue Chrystes owne warrant so to vnderstand them. But tó vnderstande the woordes of Chrystes supper in like maner, vieue the place, ye shall finde no title in the texte, to cause yt to beare the Aduersaries sense. So that they haue no other warrãt but wilfull and naturall reason, whiche warrant ys not allwaies sufficient and alowe

Ioan. 10.

Willfull or naturall reason ys no sufficient warrant allwaies in the court of faith.

able in the courte of faith. Wherfore as theſe ſcriptures be to be vnderſtanded by a trope, bicauſe the circumſtance ther ſo teacheth: So are the other woordes in their propre ſenſe to be vnderſtanded, bicauſe the circumſtance ſo teacheth.

For declaracion of whiche matter, I maie deuide the ſeconde note into two partes. The one ys, to note the enunciacion of bothe ſcriptures. For though Chryſt ſaied, *I am a vine*: yet he did not particularly take a braunche of a vine, and ſaie, *I am this vine, or this vine ys my bodie*: but vſed the generall woorde, and ſaied *I am a vine*. But ſpeaking of the myſterie of his bodie, he did not vſe that maner of ſpeache, ſaing, *I am bread*, whiche maner of phraſe maie ſeeme well to beare a trope, yf anie circumſtāce had beñ adioined to declare and open the ſame: But leauing the generall woorde of bread, and particularlie taking a peice of bread in his handes, and bleſsing, and geuing thankes, ſaied with a particular and ſpeciall demonſtracion: *This ys my bodie*. As theſe two propoſitions ſpoken of an olde man. *I am a childe*, and by ſpeciall demonſtracion to this childe ſaing: *This ys my childe*: haue a great difference. The firſt being ſpoken by a ſimilitude, for that reaſon witte vnderſtanding and ſenſeis being decaied in him, he maie ſaie. I *am a childe*, that ys, *like a childe*, The other being ſpoken of his owne childe, and importing not a ſimilitude, but a naturall ſubſtance of him in the childe: So theſe propoſitions: I *am a vine*, and *this ys my bodie*: haue great differenee: The one being ſpoken by a ſimilitude bicauſe Chryſt ys like a vine: The other by certen demonſtracion of ſubſtance, for that that Chryſt made demonſtracion vnto was his verie ſubſtance.

I am a vine: and this ys my bodie be no like ſpeaches.

The ſecond parte of the note ys that the circumſtance of the ſcripture reiecting figures, and tropes dothe mightilie prooue the ſenſe of that place to be propre, and not figuratiue or tropicall. For the propretie (ſaieth he) apperteining to the bodie (*whiche can not be applied to the figure*) ys furthwith added, whiche ys that the thing ys there, whiche ſhāll be deliuered for manie. And that ys in the cuppe, whiche ſhall ſhed in the remiſsion of ſinnes, whiche can be nothing ells, but the bodie and bloode of Chryſte. Who onelie gaue his bodie to be crucified, and his bloode to be ſhed for owre redemption.

This ys my bodie. no figuratiue ſpeache.

Thus then ye perceaue that theſe woordes of Chryſt: *This ys my bodie*: were ſpoken of him withoute the putting to of anie trope, figure or ſigne. They are left to vs written by the three holie Euangeliſtes, whithoute any mencio of trope or figure. They were ſo taught by S. Paule to the Corinthians, and afterwarde ſo writtē. The promiſſe of Chryſt, wherin he ſaied: *The bread, which I will geue ys my flesh, which I will geue for the life of the worlde*, was plainlie whithoute any trope ſpoken. Yt ys ſo reported of the Euangeliſt S. Iohn. Yt ys ſo expownded of all the auncient doctours, and ſo ſhewed what the woordes be, teaching the perfourmance of that promiſſe.

Ye perceaue alſo the fame of the communion of the Chryſtians emong the infidels to be not by a figure of fleſh, but by verie fleſh in dede. Ye perceaue emong Chryſtians the beleif of the Sacrament, to be the fleſh of Chryſt, to be ſo commonlie receaued and beleued, that younge babes in thoſe daies coulde ſpeake yt. Ye perceaue that yt ys not laufull for vs to putte to, or to take awaie from the woorde of Chryſt. For yf we do, we fall into the daunger of Gods malediction, and other plagues. All theſe conſideracions, and manie mo ſhewe vnto vs that we ſhoulde take the woordes of Chryſte, as they be of him ſpoken: yf ye put to anie of theſe woordes, *Signum* or *figura*, Token or figure, ys not that put to that Chryſt ſpake not? and do ye not ſo fall into the daunger of Gods plagues? Ouer and beſides this ye perceaue that

A that the circumstance of the scripture refuseth tropes and figures and enforceth to accept the propre sense onelie.

Wherfore chrystian Reader, beware of that flattering contenaunce and deceiptfull lieng of the olde serpent Sathan: flie the hissing of the vipers: be not caried awaie with light creditte, as our first parentes were therby to creditte the deuel, and discreditte God. But knowe the one to be thie enemie, and feare him: knowe the other to be thy Lorde God, thy Sauiour and Redemer, and embrace him,

Of the which matter harke farder to the godlie saing of *Rupertus*: *Accipe, inquit, & comedite, Hoc est corpus meum. Et alibi: Qui manducat carnem meam, & bibit sanguinem meum, in me manet & ego in eo. Cùm hæc dicit agnus Dei, oportunè nobis ad memoriam recurrit illud: quod dixit serpens, imo per serpentem Diabolus, hostis humani generis. Accipite & comedite, & eritis sicut dij. Optimæ, & spectabiles valdè propositiones. Ille serpens erat: iste agnus est. Ille verus pestator, iste antiquus creator. Ille spiritu Diaboli falsum sibilans: iste spiritu Dei verum euangelizans. Ille de ligno non suo raptor optulit: Iste de corpore & sanguine suo largitor dedit. Ille quod non habebat mendaciter promisit, eritis* B *(inquiens) sicut dij: Iste quod habebat, quod semper naturaliter habet, fideliter dedit vt simus dij, dum manet ipse in nobis: Illi tandem nephandissimè creditum est pluspuam Deo: Creditur è contrario huic Deo, si non plus, at saltem quantum creditum est illi Diabolo. Creditum est enim, quod illi pomo inesset, quod non videbatur, scilicet vis deos efficiendi: Creditur huic Sacramento ineesse quod non videtur, videlicet, veritas carnis & sanguinis, valens efficere nos corporales Vnigenito filio Dei. Hoc enim ratio vel ordo iustitiæ exposcit. Accipite ergo (inquit) & comedite. Accipere est fideliter credere, cum gratiarum actione diligere, compatienti affectu corporis huius traditionem, & sanguinis huius effusionem respicere. Hoc fieri non potest, nisi prius reijciatur id, quod ab illo malè acceptum est. Illud igitur mendacium execrantes, hanc veritatem accipite, approbate, amplectimini, & contra cibum mortis, panè comedite vitæ eternæ & calicem bibite salutis perpetuæ.* He saieth (mening Chryst) take and eate, this ys my bodie, and in an other place: He *that eateth my flesh and drinketh my bloode, dwelleth in me and I in him.* When the lambe of God saieth these thinges yt cometh in due time to our memorie, that the serpent saied, or C raither by the serpent, the Deuell, the enemie of man kinde: *Take and eate, and ye shall be as Gods*, Goodlie and verie notable propositions. He was a serpent: this ys a lambe. He an olde offender: this an auncient creatour. He by the spirit of the Deuel hissing oute an vntrueth: this by the spirit of God preaching a trueth. He a theeif gaue of the fruit that was not his: This a right geuer, gaue of his owne bodie and bloode. He falsely promised that that he had not, ye shall (saieth he) be as Gods: This trulie gaue that he had, whiche allwaies naturallie he hathe, that ys, that we maie be Gods, forsomoche as he dwelleth in vs. Vnto him neuer the lesse most wickedly was geuen more credit then to God: Vnto this cõtrarie wise let credit be geuen being God, yf not more, yet at the least as moche creditte as was geuẽ to the Deuell. For yt was beleued, that to be in that apple whiche was not sein, that ys to saie, power to make Gods: Let yt be beleued to be in the Sacrament, that ys not seen, that ys to saie, *the veritie of the flesh and bloode of Chryst, able to incorporate vs to the onely begottẽ Sonne of God.* Thus moche reason, or ordre of iustice dothe require. Take ther- D fore, saieth he, and eate. To take ys faithfully to beleue, with thankes geuing to loue, with a compatient affection to beholde the deliuerance of this bloode. This cã not be doen, except that be reiected, that of the enemie was euel receaued. Detesting therfor that lie, receaue, approue, and ẽbrace this trueth, and against the meat of death, eate ye the bread of euerlasting life, and drinke the cuppe of euerlasting saluacion.

Conference of Chrystes woordes and the serpents.

To take Chrystes bodie, what yt ys.

Thus

Thus being by this good Father admoniſhed of the true vnderſtanding of Chryſtes woordes, I will nowe make the ſame plain before thine eyes by the teſtimonie of a nombre of holie Fathers, to the whiche, good Reader, I praie thee geue good heede.

THE THREE AND FOVRTETH CHAP. BEGINNETH

to proove the vnderſtanding of Chryſtes forſaied woordes not to be figuratiue by the anthoritie of the Fathers. And firſt by Alexander and Iuſtinus.

FOrſomoche as the miſunderſtanding of the woordes of the ſupper of Chryſt hath and doth maintein great and lamētable contencion among ſoche as profeſſe Chryſtes name, and the right vnderſtāding of the ſame ought to be the occaſion of the reſtitucion of peace, and concorde: Let yt not greiue thee (gentle Reader) though I tarie ſomwhat long vpon this text, in producing manie holie Fathers of Chryſts ſchoole. who ſhal teache vs howe theſe woordes, *This ys my bodie*, were ther taught to be vnderſtanded, and therby ſhall do vs to witte, what ys the enacted trueth of Chryſtes Parliament houſe, as touching this matter nowe among chryſtian men in controuerſie. For the plain declaracion wherof I ſhall produce manie of the eldeſt Fathers, and fewe I truſt, that do treact of theſe woordes, being of any fame or authoritie ſhall be omitted. And for a ſpeciall note to diſcerne the trueth from falſheade, the ſcholers of Chryſt from the ſcholers of Sathan, and the graue and conſtant ſtaied Senatours of Chryſtes Parliament houſe, from the light, and vauering whiſperers of the Conciliables of Sathan: Marke and note well that as in the one and fourteth chap. ye haue pceaued, the ſectes of Sathan are merueillouſlie diſſected, and by great and fowle contencion amōg them ſelues diuided: So ſhall ye perceaue that Chryſtes diſciples are vnited all of one minde all of one vnderſtanding, all ſpeaking one thing in full peace and perfect concorde. Remembre that the high ſcholers and cheif noble men of Chryſtes Parliament houſe (I meen the foure Euāgeliſtes and S. Paule) ſo agree that among them there ys no one title ſpoken of the Aduerſaries tropes and figures: but euery one of them teſtifie the matter plainlie, leauing the woordes in their propre ſenſe. So ſhall ye ſee all this noble companie of Fathers doo. Let vs then in Chryſtes name heare them vtter, what ys the enacted trueth of the vnderſtanding of Chryſtes woordes.

Although ther are right auncient Fathers, that doo verie notablie declare, and teſtifie the preſence of Chryſtes bodie and bloode in the Sacrament, as *Martialis* the diſciple of Chryſt: *Ignatius* the diſciple of S. Iohn the euangeliſt, *Dionyſius Arcopagita*, the diſciple of S. Paule, with diuerſe other: yet the eldeſt that I finde after the Euangeliſtes and S. Paule, treacting of the woordes of Chryſt are *Alexander and Iuſtinus*, of the whiche although *Alexander* be the elder: yet for that by him occaſion ys geuen to ſpeake of ſome matter more at large, I ſhall firſt produce *Iuſtinus*.

This holie martyr, for anſwer and defence of the Chryſtians, who were ſlaundered, that they ſhoulde eate mans fleſh, wrote to the Emperour *Antonius Pius*, and among other thinges declareth what ys the religion of the chriſtians aboute the Sacrament, and what faith they were taught to haue of yt and ſaieth thus: *Iuſtin. Apolog. 2.* *Cùm autem is qui præeſt gratias egerit, & totus populus approbauerit hi qui vocantur apud nos Diaconi diſtribuunt vnicuique præſentium, vt participent de pane in quo gratiæ actæ ſunt, & de vino & aqua, & ijs qui non ſunt preſentes deferunt. Atque hoc alimentum apud nos vocatur Euchariſtia. De quo nulli alij participare licitum eſt, niſi qui*

credit

A *credit vera esse, quæ docentur à nobis, et qui lauacro in remissionem peccatorũ & in regenerationem lotus est. & sic viuit, sicut Christus tradidit. Neque vt communẽ panem & commune poculũ hæc suscipimus: sed quemadmodum per verbum Dei incarnatus Iesus Christus, seruator noster, & carnem & sanguinem habuit: Sic & verbi sui oratione, consecratum gratiarum actione alimentum, ex quo caro nostra, & sanguis per transmutationem aluntur, ipsius incarnati Iesu Christi & carnem, & sanguinem esse edocti sumus. Apostoli enim in commentarijs suis, quæ Euangelia vocantur, sic ipsis præcipisse tradiderunt. Cùm accepisset panem, gratijs actis, dixisse: Hoc facite in mei commemorationem, Hoc est corpus meum. Et poculum similiter cum accepisset, & gratias egisset, dixisse: Hic est sanguis meus, & solis ipsis impartisse.* When the preist hath ended his thankes geuing, and all the people haue saied *Amen*, they whom we call Deacons distribute to euery one then present to be partakers of the bread, wine, and water consecrated, and carie part to them that be absent. And this ys the foode whiche among vs ys called *Eucharistia*. Wherof yt ys laufull for no man to be partaker, except he beleue those thinges to be true, that be taught vs: And be baptised in the water of regeneracion in remission of sinnes, and so liueth as Chryst hath

Bread, wine and water consecrated in the primitiue churche

B taught. For we do not take these as common bread and wine: but like as Iesus Chryst our Sauiour incarnated by the woorde of God had flesh and blood for our saluacion, *Euen so we be taught that the foode* (wherwith our flesh and bloode be nourished by alteracion) *when yt ys consecrated by the praier of his woorde to be the flesh and bloode of the same Iesus incarnated.* For the Apostles in thosetheir bookes, whiche be called Gospells, teache that Iesus did so commaunde them, when he had take bread, and geuen thankes saied, *Do this in my remẽbrance, This ys my bodie*, And likewise taking the cuppe when he had geuen thankes, saied: *This ys my bloode*, and gaue them to his Apostles onelie. Thus moche holy Iustine.

Bread and wine after consecraciõ be the bodie and blood of Chryst.

In this Authour be many thinges woorthie note. But omitting them all I shall onely note that, that he ys at this time alleaged for, namely for the right vnderstanding of Chrystes woordes in their propre sense, withoute figure or trope. For the which, note well that he saieth, that we be taught that

C the foode (*meaning the bread, wine and water*) after the consecracion ys the flesh and bloode of Iesus incarnate. He saieth not that they were taught, that they were signes, tokens or figures of the flesh of Iesus, neither that they be onely called the flesh of Iesus. Ye maie then perceaue what the teaching and doctrine of the primitiue church was: ye maie well see, that they were plainly taught that the bread wine and water, be the flesh and bloode of our Sauiour Iesus.

And herwith all note howe certen this doctrine was. Yt was as certen, and sure, as the mysterie of the incarnacion of Chryst. For (saieth this Authour) Like as Iesus Chryst our Sauiour incarnated by the woorde of God, had flesh and bloode for our saluacion: Euen so we be taught, the breade wine and water, after the consecracion, to be the flesh and bloode of the same Iesus.

Doctrine of the reall presence as certen as the incarnacion to the primitiue church.

Weigh this (gentle Reader) and marke these woordes well that euen as we be taught as a principle of our faith, to beleue that Iesus Chryst in his incarnacion had flesh and bloode: euen so we be taught the foode of the holie Sacrament to be the flesh and bloode of the same Iesus. But howe doth this

D Authour proue that this doctrine was so taught? By this proof. For the Apostles (saieth he) in their workes, whiche they call Gospells do teache, that our Lorde Iesus so commaunded them, saing (*when he had taken breade and geuen thankes*) *doe this in the remembrance of me. This ys my bodie. And likewise taking the cuppe, when he had geuen thankes saied: This ys my bloode.*

In this proof of this Authour ther be two thinges to be noted. The one

against

Reall presence plainlie auouched by Iustinus.

againſt the blaſphemouſe reproche of the Aduerſaries and this Proclamer, whiche ſaie that yt ys an inuencion of the papiſtes to teache Chryſtes fleſh and bloode to be in the Sacramēt. But this Authour ſaieth, that the Apoſtles taught that our Sauiour Ieſus did commaunde them ſo to doe. So thar yt ys his commaundement and tradicion, an not the papiſtes inuencion, but yf they will accompt Ieſus Chryſt for this his ſo doing to be a papiſt, Then in dede they maie ſaie, yt ys the inuencion of a papiſt.

The other note ys for the applicacion of the woordes of Chryſt to the Sacramēt. Ye haue perceaued that we be taught, that the foode of the Sacrament ys the fleſh of Ieſus Chryſt. Ye perceaue alſo that the ſame Ieſus Chryſt ſo cōmaūded, as the Apoſtles haue taught in their Goſpells. But wher ys that cōmaundement in the Goſpells? This ys the commaundement. *Doe this in the remembrance of me. This ys my bodie, this my bloode.* By theſe woordes we are commaunded to doe the thing. By theſe woordes we are taught what the thing ys. The thing (as this authour ſaieth) ys the fleſh and bloode of Ieſus Chryſt incarnated. And this thing alſo he ſaieth, we are taught by theſe woordes. Wherfore theſe woordes are to be vnderſtanded of the fleſh and bloode of Ieſus Chryſt.

Doctrine of the primitiue churche, and the churche ſince and nowe compared.

Nowe looke well vpon the doctrine of Chryſt and his primitiue Church: compare them to the doctrines of the catholike Church that nowe ys, and ſee yf they be not agreable: Trie yf they be not all one. Chryſt ſaieth, after he had bleſſed the bread and the wine: *This ys my bodie, This ys my bloode.* This Authour ſaieth, that they were taught in the primitiue Churche, that the bread and wine with water, after cōſecraciō be the fleſh and bloode of Ieſus incarnated: The catholike Churche, that hath ben, and nowe ys, teacheth that the bread and wine on the Altar after the conſecracion be the bodie and bloode of Chryſt. Wolde ye deſire anie more agreement? wolde ye deſire anie better concorde?

A plain place for M. Iuell.

And wher the Proclamer requireth anie one auncient Authour that teacheth plainlie Chryſtes verie reall preſence, wolde he haue anie plainer ſpeache, then that whiche he impugneth in vs? This Authour ſaieth that, that we ſaie, and ſpeaketh as plainlie as we ſpeake, as by the conference of both a childe maie perceaue. Let the Proclaimer then be a ſhamed of his raſh proclamacion, and with mature and ſobre beliberacion and iudgement let him agniſe the doctrine of the primitiue Churche, and ſo ſhall he confeſſe with vs the reall preſence of Chryſtes bodie in the Sacrament, whiche nowe wickedlie he hathe impugned.

Cranmer falſifieth and abuſeth Iuſtin.

But here ys not be ouerpaſſed the exceading crafte and vntrueth of Cranmer, one of the Fathers of this Proclamer in the corrupting, falſieng, and abuſing of this Authour *Iuſtinus*. And that yt ſhall not be laied to my charge that I miſreporte him. I will faithfullie aſſcribe his, woordes as they be written in his booke. Thus he writeth. *Iuſtinus a great learned man, and an holie Martyr the eldeſt Authour that this daie ys knowen to write anie treactice vpon the Sacramentes, and wrote not moche after one hundreth yeares after Chryſtes aſcenſion. He writeth in his ſeconde Apologie, that the bread, water and wine in this Sacrament are not to be taken as other common meates and drinkes be, but they be meates ordeined pourpoſely to geue thankes to God, and therfore be called Euchariſtia, and be called alſo the bodie and bloode of Chryſt, and that yt ys lawfull for none to eate or drinke of them, but that profeſſe Chryſte, and liue according to the ſame, And yet the ſame meate and drinke* (ſaieth he) *ys chaunged into our flesh and bloode and nourisheth our bodies.*

Lib. 2. ca. 3

Theſe be his verie woordes, and in this maner dothe he report *Iuſtinus*.

Whiche

A Whiche reporte howe yt agreeth with *Iuſtinus* owne woordes, the reader by conference ſhall eaſilie perceaue. And therfor omitting manie falſheades and other fawtes by him here admitted, I wil nowe touche but two, whiche be intollerable, and doen with to moche impudencie. The one ys that he reporteth this Authour as though he ſhoulde ſaie, that the Sacrament ys but called the bodie of Chryſt, wher this Authour ſaieth no ſoche woordes But ſaieth plainly, that the bread and wine after the conſecracion be the fleſh and blood of Ieſus incarnate, and that the people were in his daies ſo taught. The other ys, the miſplacing of the ſentences of the authour, to make them ſerue his pourpoſe. For wher Iuſtine ſaieth that the foode of bread, wine and water, werwith our bodies be nouriſhed, when they be conſecrated by the praier of his woorde be the fleſh and bloode of Ieſus. And ſo before the conſecracion of them, he teacheth, that they be creatures meet to nouriſh our bodies. and to that vnderſtanding doth ſo place them. Cranmer, or the Authour of that booke pleaceth them as creatures meet to nouriſh vs after the conſecracion, therby ſignifieng, that they be but creatures

B of bread, wine and water after the conſecracion as they were before. But howe falſely that ys doen, not onely this tranſlacion, but alſo the tranſlaciō of *Petrus Nannius* declareth, whiche for the better opening of the trueth I will here alſo aſcribe: Thus he tranſlateth that parte of *Iuſtinus*. *Non enim vt quemuis panem, neque vt quemuis potum, iſta omnia accipimus, ſed quemadmodum per verbum Dei incarnatus eſt Ieſus Chriſtus ſaluator noſter, & carnem & ſanguinem pro noſtra ſalute aſſumpſit: ita quoque per preces verbi illius, cibū ex quo caro noſtra et ſanguis per immutationē aluntur cū benedictus fuerit, Ieſu ipſius incarnati, carnē et ſanguinē dicimus eſſe.*

Two falſe ſleights of Cramer noted in thallegacion of Iuſtin.

Petrus Nannius

Neither do we take all theſe thinges, as euery other bread, neither as euery other drinke. But euē as Ieſus Chryſt our ſauiour by the woorde of God was incarnated, ād for our health tooke fleſh and bloode: euē ſo haue we learned that foode of the whiche our fleſh and bloode by immutaciō are nouriſhed, whē yt ys bleſſed by the praiers of his woordes, *to be fleshe and bloodo Ieſus incarnate*. In whiche tranſlacion, as in the other ye ſee, that the nouriſhmēt of the

D foode, of breade, wine and water, ys put before the conſecracion, which

C Cranmer vntrulie wolde place after the conſecracion, for the pourpoſe before ſaied and therby alſo to denie tranſubſtanciacion. But Iuſtine to declare the great worke of God, wrought in and by the conſecracion, ſaieth, that yt ys ſoche foode before the conſecracion as we be nouriſhed with, but when yt ys conſecrated, *yt ys the fleſh of Ieſus incarnated.*

The like maner of ſpeache vſeth both S. Ambroſe and S. Auguſtine, ſaing: *Antequam conſecretur panis eſt, vbi autem verba Chriſti acceſſerint, corpus eſt Chriſti.* Before yt be conſecrated yt ys bread, but when the woordes of Chryſt haue comed to yt, yt ys the bodie of Chryſt. S. Auguſtine thus: *Ante verba Chriſti quod offertur panis dicitur: vbi Chriſti verba deprompta fuerint, iam non panis dicitur, ſed corpus appellatur.* Before the woordes of Chryſt, that whiche ys offred ys called bread: but when the woordes of Chryſt are ſpoken, yt ys not nowe called bread, but yt ys called the bodie.

Amb. li. 4. de Sac. ca. 5

Plain ſainges for M. Iuell.

Augu. de verbis Do. ſerm. 3.

Thus Reader, thowe maiſt ſee, the ſleight of Cranmer and his falſifieng of the holie doctours, by him. The like in diuerſe places of this booke ſhalt thowe finde prooued in *Oecolampadius*, whom Cranmer folowed, and alſo in this

D Proclamer who foloweth Cranmer. Soche and ſoo good ys the quarrell that they maintein, that withoute falſifieng, wreſting, or truncating of the holie Fathers their doctrine can haue no good ſhewe, Wherof thowe nowe being aduertiſed, and in them the matter being well prooued, truſting

that yt will geue thee occaſion to looke er thowe leape: I will leaue Iuſtine, and call in *Aleander* an holy martyr, who liued not long after Chryſt euen in the time of *Ignatius* and *Polycarpus*.

Alexand. 1 epiſt. 1.

Thus writeth *Alexander*. *In ſacramentorum oblationibus, quæ inter miſſarum ſolemnia Domino offeruntur, paſsio Domini miſcenda eſt, vt eius, cuius corpus & ſanguis conficitur, paſsio celebretur, ita vt repulſis opinionibus ſuperſtitionum, panis tantùm & vinum aqua permixtum in ſacrificio offerantur. Non debet enim vt à patribus accepimus & ipſa ratio docet, in calice Domini aut vinum ſolum, aut aqua ſola offerri, Sed vtrumque permixtum, quia vtrumque ex latere eius in paſsione ſua profluxiſſe legitur. Ipſa verò veritas nos inſtruit, calicem & panem in ſacramento offerre, quando ait: Accepit Ieſus panem, & benedixit, deditque Diſcipulis ſuis, dicens (Accipite & manducate: Hoc eſt enim corpus meum, quod pro vobis tradetur. Similiter poſtquam cœnauit accepit calicem, deditque Diſcipulis ſuis, dicens: Accipite & bibite ex eo omnes. Hic eſt calix ſanguinis mei, qui pro vobis effundetur in remiſsionem peccatorum. Crimina atque peccata, oblatis ijs Domino ſacrificijs delentur. Idcirco & paſsio eius in iis commemoranda eſt, qua redempti ſumus, & ſæpius recitanda, & hæc Domino offerenda. Talibus hoſtijs delectabitur, & placabitur Dominus, & peccata dimittet ingentia. Nihil enim in ſacrificijs maius eſſe poteſt quàm corpus & ſanguis Domini. Nec vlla oblatio hac potior eſt, ſed hæc omnes præcellit Quæ pura conſcientia Domino offerenda eſt, & pura mente ſumenda, atque ab omnibus veneranda. Et ſicut potior eſt cæteris, ita potiùs excoli & venerari debet.*

Maſſe.

In the oblacions of the Sacramentes, whiche in the ſolemne doinges of the Maſſes be offred, the paſsion of our Lorde ys to be intermedled, that the paſsion of him, *whoſe bodie and bloode ys conſecrated*, maie be celebrated, ſo that, the ſuperſticions of opinions repelled, onely bread and wine mixed with water maie be offred. For ther aught not (as we haue receaued of our Fathers, and alſo reaſon yt ſelf dothe teache) either wine alone, or water alone to be offred in the cuppe of our Lorde: but bothe mixed together, bycauſe yt ys redde that both in the time of his paſsion did flowe oute of his ſide. The verie trueth yt ſelf doth teache vs to offer bread and wine in the Sacrament, when he taking the bread, and bleſſing yt ſaied: *Take ye and eat, This ys my bodie, whiche ſhall be deliuered for you. Likewiſe when he had ſupped, he tooke the cuppe, and gaue yt to his diſciples, ſaing: Take ye, and drinke ye all of this: For this ys the cuppe of my bloode, whiche ſhall be ſhedde for yow in remiſsion of ſinnes.* Theſe ſacrifices being offred to our Lorde, crimes and offences are wiped awaie. Therfor his paſsion alſo by the whiche we are redemed, ys in theſe to be remembred, and often to be recited, and yt alſo ys to be offred to our Lorde. For with ſoche ſacrifices our Lorde will be delighted, and appeaced, and will forgeue great ſinnes. Among all ſacrifices nothing can be of more eſtimacion then the bodie and bloode of Chryſt. Neither ys ther any oblacion morewoorthie. But this doth precell all. Whiche ys to be offred to our Lorde with a pure conſciẽce, and with a pure minde to be receaued of al, and woourſhipped. And as yt ys more woorthie then other: Euen ſo yt aught more woorthilie to be honoured and woourſhipped. Thus farre Alexander.

Neither wine alone nor water alone aught to be offred in the ſacrifice

Among all ſacrifices none of more eſtimacion then the bodie and bloode of our Lorde.

Who alleaging the woordes of Chryſt: *This ys my body*. And *this ys my bloode*, doth by other his woordes therwith declare that they are not to be vnderſtanded by figure or trope: but in their propre ſenſe. And among manie notes, that maie here be made, I will take, but three to prooue the ſame.

Threenotes plainlie impugning three articles of the Proclamer.

The firſt ys that he confeſſeth the preſence of Chryſtes bodie, and bloode in the Sacrament, for that he agreablie to holie Iuſtine, who ſaied

that

A *that the bread and wine after the consecracion be the bodie and bloode of Iesus incarnated*: He, I saie, agreablie saieth, that *the bodie and bloode of him ys in the Masse consecrated. Whose passion ys ther celebrated.* The pasion of Chryst ys in the Masse celebrated: wherfore his bodie and bloode be ther consecrated: Who soeuer confesseth Chrystes bodie to be consecrated on the aultar, confesseth that consecracion to be doen by these woordes of Chryst: *This ys my bodie, &c.* Wherfore who soeuer confesseth soch consecracion, confesseth the woordes to be vnderdanded withoute figure and trope. This Authour confesseth soche consecracion. Wherfor he confesseth soche vnderstanding.

Reall presence auouched.

And here by the waie note, that this auncient olde Authour hath that maner of phrase and speache that the catholike Churche at this daie vseth, namelie when he saieth: that the bodie and bloode of Crhyst be consecrated in the Masse, and not the maner of speache of the Aduersarie, saing that yt ys made a sacramentall bread, a figure, signe, or token of Chrystes bodie. He hath no soche woorde, no more hath anie one of all these fathers, and ho-

B ly doctours, that shall be alleaged in that sense and vnderstanding, that the Aduersarie most vntruly blustereth abroade. And yet euery learned catholike man confesseth the Sacramēt to be a figure but soche a figure as denieth not the reall presence of Chryst.

Sacrifice propiciatarie auouched.

The second note to prooue the woordes of Chryste to be vnderstād with oute figure, ys that alleaging these wooordes, *This ys my bodie, This ys my bloode:* immediatelie he saieth: By these sacrifices offred offences and sinnes be wiped awaie, by whiche woordes calling those thinges, whiche Chryste before spake of in the woordes of the Supper, sacrifices, and that soche sacrifices, as put awaie sinnes, and we haue no sacrifice to put awaie sinnes, but the Sacrifice of Chrystes bodie and bloode. Yt ys more then manifest, that the vnderstandeth the woordes of Chryst in their propre sense of the bodie and blood of Chryste, and not of the figure of his bodie, for that ys no sacrifice to putte awaie sinnes.

C That he calleth the bodie and bloode of Chryste in the Sacrament of the aultar, sacrifices, the woordes folowing in the same processe do well prooue and declare, when he saieth: *Nihil in sacrificijs maius esse potest, quàm corpus & sanguis Domini.* Among the sacrifices ther ys nothing greater, then the bodie and bloode of our Lorde, And that he speaketh this of the sacrifice and oblacion of Chrystes bodie and bloode in the Sacrament of the aultar, yt ys made certen by the woordes that do folowe, whiche be these: *Nulla oblatio potior est, sed hæc omnes præcellit, quæ pura Domino conscientia offerenda est, & pura mente sumenda.* There ys no oblacion woorthier then this, but this excelleth all other, whiche ys to be offred to our Lorde with a pure conscience, and to be receaued with a pure minde. Among the Chrystians ther ys no sacrifice to be offred, and with pure minde to be receaued, but the sacrifice offred on the aultar. And thus of necesitie yt foloweth, that this Authour graunteth the presence of Chrystes bodie in the Sacrament, and that yt ys a sacrifice, and that the woordes of Chrystes supper are to be vnderstanded without figure.

Sacrament of the aultar ys a sacrifice.

D The thirde note ys, that when he had taught that the sacrifice must be offred with a pure cōscience, and receaued with a pure minde, he teacheth also that yt must be woourshipped and honoured, and that with no lowe degree of woorshippe and honour, but as this sacrifice (*saieth he*) doth precel al: so it ys aboue all to be honoured. By whiche doctrinc yt maie appeare, that yf the

Adoracion of the Sacrament auouched.

thinge of the ſacrifice dothe excell all other, and ysaboue all other to be honoured, and the onely ſacrifice of Chryſtes bodie and blood excelleth all other ys to be honoured: that then that bleſſed bodie and blode are there preſent to be honoured, wher they be offred. They be offred wher they be receaued, they be receaued in the Sacrament, wherfore they are to be honoured in the Sacrament.

Now when all this diſputacion of this holie Father ys graunted vpō theſe woordes of Chryſt: *This ys my bodie, this ys my bloode*: yt can not be but that theſe woordes of Chryſt, muſt be vnderſtanded ſimplie and plainly in their propre ſenſe withoute figure or trope. And thus to conclude for theſe two greate Seniours of Chryſtes ſchoole and Parliament houſe: ye perceaue that they vſe Chryſtes woordes in ther propre ſenſe. And alſo thervpon teſtifie to vs the enacted trueth of Chryſtes very preſence in the holy Sacrament, whiche ys the cheifeſt matter here ſought.

THE FOVRE AND FOVRTETH CHAP. BY occaſion of the woordes of Alexander treacteth of the adoracion and honouring of Chryſtes bodie in the Sacrament.

BVt occaſion being geuen by this holie Father *Alexander* to ſpeake of the adoracion of Chryſtes bodie in the Sacrament: I can not ouerpaſſe ſomewhat more to ſaie of yt, to the confutacion of the moſt impudent and blaſphemouſe vntrueth ſpoken and vttered by this Proclamer, for thus he ſaieth: *Chryſt that beſt knewe, what aught to be doen herein, when he ordeined, and deliuered the Sacrament of his bodie and bloode, gaue no commaundement, that anie man ſhould fall dowen to it, or woourshippe it. S. Paule that tooke the Sacrament at Chryſtes hande, and as he had taken it, deliuered it to the Corynthians, neuer willed adoracion or godlie honour to be geuen vnto it. The olde doctours and holie Fathers of the Churche S. Cyprian, S. Chryſoſtom, S. Ambroſe, S. Hierom, S. Auguſtine, and others that receaued the Sacrament at the Apoſtles hands, and as it maie be thought, continued the ſame in ſoche ſorte, as they receaued it, neuer make mencion, in any of all their bookes of adoring or woourshipping of the Sacrament. Yt ys a verie newe deuiſe, and as it ys well knowen, came but lately into the Churche, aboute three hundreth yeares paſt, Honorius then being Biſhoppe of Rome, commaunded the Sacrament to be lifted vppe, and the people reuerentlie ta bowe downe vnto yt. After him Vrbanus the fourth appoincted an holie feaſt of Corpus Chriſti. And graunted oute large pardons to the kepers of it, that the people ſhoulde with the better will reſorte to the Churche and kepe it holie. This ys the greateſt antiquitie of the wholl matter, aboute three hundreth yeares ago it was firſt fownde oute, and putte in practiſe. But Chryſt and his Apoſtles the holie Fathers in the primitiue Churche, the Doctours that folowed them, and other godly and learned men what ſoeuer for the ſpace of a thouſand and two hundreth yeares after Chryſtes aſcenſion into heauen, this woourshipping of the Sacrament, was neuer knowen nor practiſed in any place within the wholl catholike Churche throughout the wholl worlde.* Thus moche the Proclamer.

Proclamers woordes againſt adoracion recited and cōfuted.

Whē I readde theſe his woordes, I ſtaied as one aſtoined, conſidering that they coulde not proceade from anie man, but either by ignorance, or ells by peruerſe malice, that wittinglie wolde, al ſhame ſet apparte, vtter ſoche an vntrueth as the meū learned, I ſuppoſe, of all the catholike Churche knoweth it ſoto be. And the more did I merueill that it was ſo impudētly ſetfurth with a repeticiō, as therbie with moch boldneſſe to auouche the matter. Nowe for that the Authour of the woordes ys not vnlearned, I coulde not aſſcribe thē to ignorance. And conſidering his callinge ther ſhoulde be in him no ſoche

peruer-

A peruerſe malice. But remembring howe Macedonius, Neſtorius, and diuerſe ſoche other leauing the doctrine of the catholike Church and the mocion of the ſpirit of God in the ſame, and folowing the doctrine of priuate men, according to the mocion of the ſpirit of Sathan did forget their calling, and peruerſedlie vſed them ſelues: So likwiſe I perceaue this man doth, the more ys the pittie.

But that we maie perceaue howe farre wide he ys from the trueth, we will examen his woordes. His firſt argument ys *that Chryſt neuer gaue commaundement to woourshippe the Sacrament. Ergo: yt ys not to be doen.* To this, firſt I ſaie to him, as to one exerciſed in ſchooles that an argument of negatiues concludeth nothing. But for more large declaracion, to the vnderſtanding of the Reader: yt ys not redde in the Goſpell, that Chryſt commaunded anie bodie to adore him while he here liued in the earth: yt ys therfore a good argument that he was not to be adored? The three wiſe men of the eaſt came with their giftes, and offringe them, adored the babe Chryſt. They had no cõmaundement of Chryſt ſo to do, ſhoulde they not therfore haue doen yt?

The negatiue argumẽt of the Proclamer concludeth nothing.

B or did they offende in ſo doing? Diuerſe that were cured of Chryſt came and adored him, but not commaunded of Chryſt ſo to do. Yt ys not redde in the Goſpells that the Apoſtles during their familiare conuerſacion withe Chryſte before his paſsion, that they fell down and adored him. Shall we therfore frame an argument that Chryſt in his mortall ſtate was not to be adored, bycauſe the Apoſtles be not readde to haue adored him? And that Mary Magdalen, the woman of Canaan, and the Leeper that did adore him, did offende? Yt ys a faint kinde of argumentacion. I will in like maner reaſon with this diſputer in his owne kinde of diſputacion: Chryſt gaue the Sacrament of his bodie to his Apoſtles onelie, and gaue no commaundement that all people indifferentlie ſhoulde receaue the ſame, as nowe they doe, Wherfor yt aught not to be doen.

Yf this argument be good, then ys his good. But the trueth ys, this argument ys naught, and ſo ys his, but this diſputer knewe well what ſchoole he

C was in, he was certen that ther was no reſpondent, that preſentlie wolde return his argument into his lappe. I beleue, he wolde not for ſhame haue made ſoche argument in a ſchoole, except yt had ben to haue occupied the time, while he might haue ſtudied a better, or ells for lacke of other kinde of argumentes, in the matter that he impugneth, as I dare ſaie he dothe here, as yt well appeareth in the proceſſe of his diſputacion. For the next argument ys of like force, but of more vntrueth, this yt ys: *S. Paule that tooke the Sacrament at Chryſts hand, an as he had taken yt deliuered yt to the Corynthians neuer willed adoracion or godly honour to be geuen to yt.*

The proclamers argumẽt onte of S. Paule faileth for wãt of trueth.

Leauing this argument, as a thinge of no force to conclude that the Authour therof intendeth, let vs examen the trueth of yt. This Proclamer firſt alleaging Chryſtes inſtitucion, wherin he ſaieth, Chryſt made no mencion of adoracion, ioineth S, Paule to yt, as one receauing of Chryſt no other order then in the miniſtracion of Chryſt was vſed, and deliuered alſo to the Corynthians no other, nor no more then Chryſt did, whiche thing howe

D falſe and vntrue yt ys S. Paule him ſelf ſhall declare. S. Paule deliuered to the Corynthians, that the vnworthie receauer ſhall be giltie of the bodie and bloode of our Lorde: Chryſt who to vſe the woordes of this Proclamer, knewe beſt what aught to be doen when he inſtituted this Sacrament, gaue no ſoche lawe. Sainct Paule geueth a rule or commaundement that, a man muſt examine him ſelf, and ſo eate of that bread: Chryſt in the

institucion gaue no soche commaundement, but raither admitting Iudas to the receipt of the holie mysteries whose wicked intentes and pourposes were not vnknowen (neither was he ignorant, that he nothing examined himself) semed to practise the contrarie of that S. Paule setteth furthe to be obserued. Wherfor this disputer referring the maner and all other circumstances of the deliuerie of the Sacrament by Sainct Paule to the Corinthians, to the maner and circumstances of the deliuery of the Sacrament by Chryst in his supper, ys foulie deceaued in his argument: taking therin, as yt dothe appeare, an vntrueth for a trueth, and so deceauing his Auditorie, geueth them chaffe for good corne.

Thus ye maie perceaue that S. Paule deliuered diuerse doctrines to the Corynthians concerning the receipt of the holy Sacrament, which Chryst ys not fownde by the testimonie of anie of the Euangelistes to haue deliuered to his Apostles, and yet who being a chrystian doubteth that yt ys the doctrine of God, and of our Sauiour Chryst? In this argument this disputer also saieth, that S. Paule neuer willed adoracion, or godlie honour to be geuen to the Sacrament, yf he speake of the woorde adoracion, I consent vnto him, for trueth yt ys that S. Paule hathe not these woordes: *Adore the Sacrament.* But yf he speake of the thing? I dissent from him. For that I iudge to be vntrue. Manie thinges are spoken of in verie dede, when the propre vocable appropriated to the same thing to signifie yt to a mans vnderstanding ys not spoken or vttered. As yf I saie: *Plato was a reasonable liuing creature.* Though I applie not the propre vocable of a man to Plato: yet to the vnderstandinge I signifie as moche in deed, as yf I had called him a man: So though S. Paule speake not in the deliuerie of the Sacrament to the Corynthians, of these woordes, *adoracion or honour*: yet he speaketh of the thing in deed. For when he geueth this rule: *Probet seipsum homo. Let a man examen him self, and so let him eate of that bread, and drinke of that cuppe.* Dothe he not will vs to geue moste singular honour to the Sacrament? What more honour can be doen, then to see that our faith towarde the Sacrament, be firme and stable, voide of all sinistre opinions, thinking nothing of so great a mysterie, but that, that ys semelie? Howe great an honour do we to the Sacrament also, that to receaue yt, we examen and search our consciences, and what we finde filthie, and fowle we purifie, clense and make clean by earnest contricion, by pure confession and humble penaunce.

S. Paule willed adoracion to be geuē to the Sacramēt.

Yt ys great honour to the Sacramēt to examen our selues er we presume to receaue yt.

S. Augustine saieth: *Placuit enim Spiritui sancto, vt in honorem tanti Sacramenti in os Christiani prius Dominicum corpus intraret, quam exteri cibi.* Yt hath pleased the holie Gost, that in the honour of so great a Sacrament the bodie of our Lorde shoulde entre the mouth of a chrystian before worldlie meates. Yf the holie Gost doeth esteme yt as doen to the honour of the Sacrament, to receaue yt fasting before al meats: how moch more ys it to the honour of the Sacramēt, that we fasting from all vices, from all horrible sinnes and crimes come with pure consience hongring and thirsting righteousnesse, to receaue in the Sacrament the Lorde and geuer of righteousnesse? Yf any honour be doen to God by corporall abstinence or fasting, howe moche more ys doen, by spirituall abstinence from sinne?

Ad Ian. Epist. 118.

Yf corporal abstinence be to Gods honour, moch more spirituall abstinence.

But the Aduersarie will saie, that this honour ys not doen to the Sacrament, but to God, and to his grace receaued in the receipt of the Sacrament. Wherunto I saie, that the verie woordes of S. Paule ouerthroweth this saing: For S. Paule by expresse woordes speaketh of the Sacrament saing: *Let a man examen himself, and so let him eate of that bread, and drinke of that cuppe.*

He

A He saieth not: *Let him examen himself, and so he shall receaue the grace of God, and the vertue of the meritte of Chrystes passion and deathe.* whiche ys a matter moche and almost generallie taught thorowoute all the Gospell. For what ys more taught then remission of sinnes to true penitentes by the vertue of Chrystes passion? But here S. Paule speaketh of the Sacrament by a speciall maner, and therfor saieth: *And so let him eat of that bread, and drinke of that cuppe.*

For more manifest proof of this, note, that S. Paule referreth the honour or dishonour, that ys doen by woorthie or vnwoorthie receauing, not immediately to the grace of God, or meritte of Chrystes passion: But to the Sacrament, and therfor saieth: *Itaque quicunque manducauerit panem & biberit calicem Domini indignè, reus erit corporis & sanguinis Domini.* Who soeuer therfore shall eate the bread, and drinke the cuppe of our Lorde vnwoorthilie, he shall be giltie of the bodie and bloode of our Lorde, so that the vnwoorthie receauing ys referred to the bread and the cuppe of our Lorde. Wherfore yt ys manifest, that as the woorthie or vnwoorthie receauing ys referred to B the Sacrament: so ys the hononr or dishonour doen by the same referred also to the Sacrament. Wherfor then S. Paule teaching the chrystian people to examen them selues, and to prepare them selues that they maie be woorthie receauers of so woorthie a Sacrament, taught them in that to honoure the Sacrament.

1. Cor. 11. Honour or dishonour doen by the receauer ys referred to the Sacrament by expresse woordes of S. Paule.

Vnto all this, this maie be added, that forasmoch as S. Paule, taught the Corynthians and by them all Chrystian people, the presence of Chryst in the Sacrament, that he might well teache them to honour him in the Sacrament. For wher Chryst ys verilie present, ther ys no daunger but the chrystian maie their honoure him. That S. Paule teacheth the presence yt shall be made manifest to yow in the thirde booke, wher the scriptures of S. Paule shall be more at large handled. Wherfor to auoide prolixitie I leaue to speake anie more of them here. But this maie be saied here, that forasmoche as the woordes of Chryste, whiche we haue nowe in hande do teache vs the C presence of Chryst in the Sacrament, that we maie also honour Chryst in the Sacrament. And to conclude against this Proclamer, ye maie perceaue by that, that ys saied, that S. Paule taught vs to honoure the Sacrament.

THE FIVE AND FOVRTETH CHAP. PROVETH BY *the same doctours that the Proclamer nameth, that the Sacrament ys to be honoured.*

AFter this man had abused the scriptures to make some shewe of his wicked pourpose, he vsed his like synceritie in naming certain doctours, whiche doctours (as he saieth) neuer make mencion in anie of their bookes of adoring or woourshipping of the Sacrament.

To declare the trueth of this man, we will first produce them, whome he D hath named as making for him, and afterwarde some other. Among those whome he nameth Chrysostom ys one. A merueillouse thing to see the impudencie or ignorance of this man. He nameth Chrysostome as one who in his bookes maketh no mencion of the honouring of Chryst in the Sacrament, and yet among all the learned Fathers that writte, ther ys none that maketh more often and more plain mencion of that matter then he doth

To bring manie of his teſtimonies the condicion of this rude booke will not ſuffer, for yt wolde therby growe to great-Wherfore one or two places ſhal be brought, whiche ſhal ſo clerelie opē this matter that I beleue, Reader, thowe wilt merueill, that this Proclamer durſt for ſhame name Chryſoſtome as one that maketh no mencion of the honouring of Chryſt in the Sacrament. In one place thus he ſaieth. *Chryſ. de ſacerd. li. 6.* *Cùm autem ille & Spiritum ſanctum inuocauerit, ſacrificiumque illud horrore ac reuerentia pleniſsimum perfecerit, communi omnium Domino manibus aſsiduè pertractato: quæro ex te, quorum illum in ordine collocabimus? Quantam verò ab eo integritatem exigemus? quantam religionem? Conſidera enim quales manus illas adminiſtrantes eſſe oporteat, qualem linguam, quæ verba illa effundat. Denique qua anima, non puriorem, ſanctioremue conueniat eſſe animam, quæ tantum illum, tamque dignum ſpiritum receperit. Per id tempus, & Angeli ſacerdoti aſsident, & cœleſtium poteſtatum vniuerſus ordo clamores excitat, & locus Altari vicinus in illius honorem qui immolatur, Angelorum choris plenus eſt. Id quod credere abundè licet, vel ex tanto illo ſacrificio, quod tum peragitur. Ego verò & commemorantem olim quendam audiui, qui diceret ſenem quendam virum admirabilem, ac cui reuelationum myſteria multa diuinitus fuiſſent detecta, ſibi narraſſe, ſe tali olim viſione dignum a Deo habitum eſſe, ac per illud quidem tempus derepentè Angelorum multitudinem conſpexiſſe, quatenus aſpectus humanus ferre poterat, fulgentibus veſtibus indutorum Altare ipſum circundantium. Denique ſic capite inclinatorum, vt ſi quis milites, præſente Rege ſtantes videat, id quod mihi ipſe facilè perſuadeo.* When he (*mening the preiſt*) hath called vpon the holie Goſt, and hath perfected that ſacrifice, moſt full of horrour and reuerēce, when the vniuerſall Lorde of all thinges ys in his handes handeled, I aske of thee, in what order of men ſhall we place him? howe great integritie ſhall we require of him? howe great religion or godlineſſe? Conſider alſo what hands thoſe aught to be, that doe miniſtre: What maner of tounge, that ſpeaketh thoſe woordes (*mening the woordes of conſecraciō*) laſt of al that it ys meet that that ſoule be purer and holier then anie other ſoule, that receaueth him ſo great, and ſo woorthie a ſpirit. At that time the Angells alſo geue attendance to the preiſt, and all the wholl order of the heauenlie powers ſing praiſes, and the place nighe to the Aultar, in the honour of him, that ys then offred in ſacrifice ys full of Angells, which thing a man maie fullie beleue, for that great ſacrifice that then ys doen. Trulie I alſo did once heare a certain man reporting that an olde woorſhippefull man, vnto whome manie ſecretes were by Gods pleaſure reueiled, declared vnto him, that God did vouchefaif to ſhewe him ſoche a viſion, and that, at that time, as farre as the ſieght of man might beare yt, he ſawe ſodenlie a multitude of Angells cloathed in bright garmentes compaſſing the Aultar aboute, and afterwarde ſo bowing downe their heads, as yf a man ſhoulde ſee ſoldiours ſtand when the king ys preſent. Whiche thing I eaſely beleue. Thus Chryſoſtome.

Angells attende vpon the preiſt in the time of oblacion, and a viſiō therof shewed to an olde man.

In this ſaing eaſie yt ys to perceaue, howe honorably he thinketh of the Sacrament, and what honoure he thinketh yt of. For that the Sacrament, ys ſo honourable, he knoweth not wher to place the preiſt that dothe conſecrate yt. He queſtioned, what hands they aught to be, that handle the vniuerſall Lorde of all thinges: What toung that aught to be, that ſpeaketh the mightie woordes of conſecracion: howe pure that ſoule aught to be, that receaueth ſo woorthie a thing, yea he acknowlegeth the Sacrament to be ſo honourable, that he ſaieth that the Angells in the time of the miniſtracion of yt, doe aſſiſt the preiſt, and attend, and for confirmacion of this, he bringeth in a viſion of an holie man, who ſawe Angells in bright garmentes ſtand aboute the Aultar, and bowing downe their heades to honour the Sacra-

The vniuerſall Lorde of all handled by the preiſt.

Angells honoure the Sacram.

A crament. Whiche thing Chryſoſtom ſaieth, he did beleue. Yf man for the miniſtracion of the Sacrament be ſo honourable, yf yt be ſoche as Angells do honour yt, howe moche aught man to honoure yt?

That man aught to honour yt, the ſame Chryſoſtome in the ordre of the Maſſe by him ſethfurth, by his owne practiſe declareth, wher we finde his praier, and after his praier, his rule, for the honouring of this Sacrament. Thus we read ther: *Qui ſupra vnà cum Patre ſedes, & hic vnà nobiſcum inuiſibiliter verſaris: Dignare potenti manu tua nobis impartiri impolutum corpus tuum & pretioſum ſangninem tuum, & per nos toti populo. Deinde ſacerdos adorat, & Diaconus in eo, in quo eſt loco, ter ſecretò dicentes: Deus propitius eſto mihi peccatori. Et populus ſimiliter. Omnes cum pietate & reuerentia adorant.* Thowe that ſitteſt aboue with the Father, and alſo arte with vs here inuiſiblie, voucheſaif with thy mightie hand to geue vnto vs thy vndefiled bodie, and thy precioufe blood, and by vs to all the people. This ys his praier. After this praier he geueth this rule: Then the preiſt adoreth, and the Deacon alſo in the place, that he ys in thrice, ſaing: *God be mercifull vnto me ſinner:* And all the people B likewiſe with godlineſſe and reuerence doo adore.

Chryſ. in Liturg.

Preiſt deacon and all the people adored the Sacr. in Chryſ. time

Perceaue ye not in this ſaing, Chryſt both to be aboue with his Father, and alſo here with vs? See ye not the rule of Chryſoſtome, that the preiſt, the Deacon, and all the people did adore before they receaued the Sacrament? Theſe places might ſuffice to anie man, that ys not contencioufe. But that the Reader maie ſee plentie of matter, to ſtaie him, and to confounde the Proclaimer, that ſo vntreuly reporteth of the holie Fathers we will heare one place more of Chryſoſtom whiche ys this: *Chriſtus ſuam carnem dedit nobis, vt ea ſaturemur, quo nos in ſui amorem plurimum allexit. Ad eum igitur cum feruore accedamus, & dilectione quàm vehementiſſima ne grauius ſubeamus ſupplicium. Quanto enim maius beneficiũ accipimus, tanto magis puniemur, quãdo eo indigni apparebimus. Hoc corpus in præſepi reueriti ſunt Magi, & viri impij, & barbari, longo itenere confecto, cum timore et tremore plurimo adorauerunt. Imitemur igitur barbaros, nosqui cælorũ ciues ſumus. Illi enim, cùm id præſepe, & tugurium tantùm, neque eorum quidquam, quæ tu nunc intueris, viderent, ſumma acceſſerunt reuerentia & horrore. Tu verò non in præſepi id, ſed in Altari, non mulierem, quæ in vlnis teneat, ſed ſacerdotem præſentem, & Spiritum per* C *abundè ſuper propoſito diffuſum ſacrificio vides. Nec ſimplex, vt illi, corpus vides, ſed et eius potentiam & omnem agnoſcis adminiſtrationem, & nihil eorum quæ per ipſum facta ſunt ignoras, & diligenter initiatus es in omnibus. Excitemur, horreſcamſque, & maiorem quam barbari illi præ nobis feramus pietatem.* Chryſt gaue vnto vs his fleſh, that with yt we might be fedde, wherby he moche alleured vs into his loue. Let vs therfor with feruencie, and moſt vehement loue, come vnto him, leeſt we ſuffre a more greuouſe condemnacion. The greater benefit we take, the more ſhall we be puniſhed yf we be fownde vnworthie of yt. This bodie did the wiſe men, and men without God, and barbarouſe, reuerence, and woourſhippe. And after they had ended a long iourneie with moche feare and tremblinge, did adore yt. Let vs therfor at the leeſt folowe the example of theſe barbarouſe, we that be the cittizens of the heauens, for they when they ſawe that maunger and cottage onelie, and did not ſee anie of theſe thinges whiche thowe doeſt nowe beholde, they came with great reuerence and horrour. *But thowe ſeeſt not that bodie in the maunger, but in the aultar,* D *thowe ſeeſt not a woman that holdeth yt in her armes, but thowe ſeeſt the preiſt preſent and the Spirit plentifullie powred vpon the propoſed ſacrifice.* Neither doeſt thowe ſee a bare bodie, as they did, but thowe knoweſt all his power and rule, and thowe art ignoraunt of nothing that ys doen by him. But thowe art dili-

Chryſt hath geuen vs his fleſh to feede vpõ

That ſame body on the aultar that was in the maunger.

diligently instructed in all poinctes. Let vs be stirred vppe and feare, and let vs declare a more godlinesse then those barbarouse men. Thus moche Chrysostom.

Nowe haue we hearde three testimonies of Chrysostom. In the first, we were taught his faith as touching the honouring of the Sacrament, whiche he saieth to be so honourable, that not onely men, But also Angells doo honoure yt. In the second, he declared the practise or execution of the honouring of the Sacrament, by him self, his ministers, and his people before the receipt of the same Sacrament. In the thirde he geueth generall exhortacion to all men to do the same. And therunto prouoketh by the example of the three wise men that came to honour Chryst at his birth, teaching vs that we honour the same bodie in the aultar, that they did in the maunger. These places being plain enough let vs leaue them and heare Sainct Ambrose who saieth thus, evpownding a verse of the Prophet Dauid.

Amb. de Spiritu S. li. 3. ca. 12. We adore the flesh of Chryst in the mysteries.

Per scabellum terra intelligitur, per terram autem caro Christi, quam hodie quoque in mysterijs adoramus, quàm Apostoli in Domino Iesu, vt suprà diximus, adorarunt: Neque enim diuisus est Christus, sed vnus. By the foote stoole ys vnderstanded the earth: by the earth ys vnderstanded the flesh of Chryst, whiche nowe also we adore in the mysteries, whiche the Apostles (as before we haue saied) did adore in our Lorde Iesus: Neither ys Chryst diuided, but one.

what thinke you (gentle Reader) doth not Sainct Ambrose plainlie enough testifie, and teache the adoracion of Chryst? who, that ye shall not be caried awaie with the wicked gloses of heretiques, which to robbe Chryste of his honoure in the most holie and blessed Sacrament, saie that thowe must adore Chryst in heauen, teacheth you by expresse woordes that the flesh of Chryst ys to be adored and honoured in the Sacrament, whiche he calleth the mysteries, wher he affirmeth the same flesh to be, that the Apostles did adore in our Lorde Iesus.

Nowe after S. Ambrose, we will heare S. Augustine, who in diuerse places teacheth vs to adore Chryst in the Sacrament. But yt shall be best first to laie before you that place of Sainct Augustine at the lenght wholle and plainly, whiche this Proclamer with sleight doth truncately, and by peice meale touche, that yt might appeare to his readers, and heares that that place of Sainct Augustine nothing impugned his doctrine, whiche in deed doth plainlie ouerthrowe yt. This ys the wholl place of Sainct Augustine.

Aug. in psal. 98.

Adorate scabellum pedum eius, quoniam sanctum est. Sed videte fratres, quid nos iubeat adorare. Alio loco scriptura dicit: Cœlum mihi sedes est, terra autem scabellum pedum meorum. Ergo terram iubet nos adorare, quia dixit alio loco quod sit scabellum Dei. Et quomodò adorabimus terram, cùm dicat apertè scriptura: Dominum Deum tuum adorabis. Et hic dicit: Adorate scabellum pedum eius? Exponens autem mihi, quid sit scabellum pedum eius, dicit: Terra autem scabellum pedum meorum. Anceps factus sum, timeo adorare terram, ne damnet me qui fecit cœlum & terram. Rursum timeo non adorare scabellum pedum Domini mei, quia Psalmus mihi dicit: Adorate scabellum pedum eius. Quæro quid sit scabellum pedum eius, & dicit mihi scriptura: Terra scabellum pedum meorum. Fluctuans conuerto me ad Christum, quia ipsum quæro hic, & inuenio, quomodò sine impietate adoretur terra, sine impietate adoretur scabellum pedum eius. Suscepit enim de terra terram, quia caro de terra est, & de carne Mariæ carnem assumpsit. Et quia in ipsa carne hic ambulauit, & ipsam carnem nobis manducandam ad salutem dedit. Nemo autem carnem illam manducat, nisi priùs adorauerit, inuentum est, quemadmodum adoretur tale scabellum pedum Domini, & non solùm non peccemus adorando, sed peccemus non adorando.

Adore

A Adore ye the footestoole of his feete, for yt ys holie. But marke ye bretheren what he commaundeth vs to adore? In an other place the scripture saieth: *Heauen ys my seat, and the earth ys my footestoole.* Then he commaundeth vs to adore the earth. For he hath saied in an other place, that yt ys the footestoole of God. And howe shall we adore the earth, seing the scripture openlie saieth: *Thowe shalt adore thy Lorde God.* And here saieth: *Adore his footestoole?* And expowdding to me what ys his footestoole, he saieth: *The earth ys my footestoole.* I am doubtfull, I feare to adore the earth leest he damne me that made heauen and earthe. Again I feare not to adore the footstoole of my Lorde, bycause the Psalme saieth to me: *Adore his footestoole.* Thus waiing vppe and downe, I turne me vnto Chryst (*for I seke him here*) and I finde howe withoute impietie the earth maie be adored: howe withoute impietie his footestoole maie be adored. For he tooke earth of earth, for flesh ys of the earth, and he tooke flesh of the flesh of Marie. And bicause he liued here in the same flesh, and the same flesh he gaue vs to eate to our saluacion, and no man eateth that flesh, eycept he first adore yt, yt ys B perceaued howe soche a footestoole of our Lorde maie be adored. And we shall not onely not sinne in adoring yt, but we shall offende in not adoring yt. Thus haue ye hearde S. Augustine at lenght.

The flesh born of the Virgen ys geuen vs to eate, whiche we must also adore or ells we do offende.

Yf ye haue marked, ye maie perceiue a goodlie and pleasaunt discurse, howe he trieth oute the footestoole of God, and howe yt maie be adored. The footestoole of God at the last he findeth to be the flesh of Chryst the same flesh that he here liued in, the same flesh also that he geueth vs to eate: This flesh then ys the footestoole of God. This footestoole ys to be adored (saieth Sainct Augusten) that in heauen yt aught to be adored at all times no man doubteth. But forasmoche as the same footstoole, the same flesh of Chryst ys geuen vs to be eaten, we must also remembre our duetie before we receaue yt, that we adore yt, and honoure yt. For yf we do not honour yt, omitting then our duetie we offende saieth Sainct Augustine. This flesh we receaue in the Sacrament, wherfore we must honour yt C in the Sacrament.

Yf Sainct Augustin ment not this adoracion to be doen to the Sacra- D ment, he wolde neuer haue spoken of this flesh of Chryst as eaten in the Sacrament, but as exalted in glorie, and sitting at the right hande of the Father. Yt ys an easier waie to induce vs to honour a thing for that yt ys in heauen glorified, then for that yt ys here in earth receaued. But bicause this adoracion of the Sacrament, was in vse among chrystians, and gaue him light to vnderstande the Prophet Dauid, Therfor he spake of yt. That the adoracion was in vse, yt appeareth in sondrie places of the whiche I shall bring furth one or two.

Sainct Augustine declaring the godlinesse of his mother, lieng in her death bedde, saieth thus of her. *Illa imminente die resolutionis suæ non cogitauit corpus suum sumptuosè contegi, aut condiri aromatibus, aut monumentum electum concupiuit aut curauit sepulchrum paternum. Non ista mandauit nobis, sed tantummodò memoriam sui ad altare tuum fieri desiderauit, cui nullius diei præter* D *missione seruierat, vnde sciret dispensari victimam sanctam, qua deletum est Chirographum, quod erat contrarium nobis, qua triumphatus est hostis.* She when she perceaued the daie of her departinge to be at hand, she had no care to haue her bodie sumptuouslie buried, or to be spiced with swete spices, neither did she couet a speciall monument, or cared to be buried in her owne

Li.9.confe. cap.13.

her owne contrie. She did not charge vs with thoſe thinges, but ſhe deſiered, that her memorie might be made at thie aultar, which ſhe withoute anie daies miſsing had ſerued, from whence ſhe knewe that holie ſacrifice to be diſpenſed, by the which the obligacion that was againſt vs was cancelled, wherbye the enemie alſo was ouercomed. Thus he.

The mother of S. Augu. ſerued the aultar dailie.

Aultar.

In this that Sainct Auguſtine to the comendacion of his mother before God and the woorlde, ſaieth, that ſhe dailie did ſerue the aultar, I wolde learn of the Proclamer, what ſeruice yt was that ſhe did, was yt not the ſeruice of Chryſt her Lorde God, and redemer that ſhe did: yea trulie: And why did ſhe yt at the aultar, and not in heauen, as the Proclamer wolde that we ſhoulde onely dooe? Bicauſe ſhe knewe (as Sainct Auguſtine witneſſeth) that Chryſt owre ſacrifice was from thence diſpenſed and miniſtred: So wher this Proclamer denieth the preſence of Chryſt in the Sacrament, Sainct Auguſtine confeſſeth that ſame Chryſte to be there that cancelled the writing that was againſt vs, and ſo made vs free. And wher the Proclamer diſcommendeth them and crieth oute againſt them that honour Chryſt in the Sacrament, Sainct Auguſtine writeth yt to the perpetuall commendacion and praiſe of his Godlie mother. The Proclamer wolde yt ſhoulde neuer be vſed: Sainct Auguſtin declareth that his mother dailie did vſe yt. And as ſhe, ſo likewiſe her doinge argueth the vſe of the like honowringe and ſeruing of Chryſt amonge and chryſtian people.

S. Auguſt. plain againſt the Proclamer.

Beſides this the opnion that manie had of the chryſtian people, who, not knowing the hidden myſterie of Chryſtes preſence in the Sacrament, ſaied that they did honour Ceres and Bacchus, Gods, among the gentiles, dothe prooue the vſe of the honouring of Chryſt in the Sacrament. For yf the chryſtians had doen no more but eate their bread and drinke their wine, ſoche reporte had not riſen of them. But bicauſe they were perceaued to honoure the Sacrament therfore they were ſo reported.

The fame that the Chryſtiãs did honour Ceres and Bacchus, proueth their adoraciõ of the Sacr. in the primitiue Church.

Of this ſame opinion, fame and reporte, ſpeaketh Sainct Auguſtin, writing againſt *Fauſtus*, ſainge: *Quomodò ergo comparas panem, & calicem noſtrum & parem Religionem dicis errorem longè à veritate diſcretum: peius deſipiens quàm nonnulli, qui nos propter panem & calicem, Cererem & Liberum colere exiſtimant?* Howe doeſt thowe compare our bread and wine, and ſaeſt errour farre diuided from the trueth to be like religion, plaing the foole woorſe then manie, whiche for the bread, and the cuppe thinke vs to honour *Ceres* and *Bacchus*.

Cont. Fau. li. 2. cap. 13

And again in the ſame place he ſaieth: *Sicut a Cerere & Libero Paganorum Dijs longè abſumus, quamuis panis & calicis Sacramentum, quod ita laudaſtis, vt in eo pares nobis eſſe volueritis, noſtro ritu amplectamur: ita patres noſtri longè fuerunt à Saturniacis catenis, &c.* As we are farre from *Ceres* and *Bacchus*, the Gods of the Pagans, although after the maner of our religion we honoure the Sacrament of bread and wine, whiche ye haue ſo praiſed, as in yt, ye wolde be equall to vs: Euen ſo our Fathers were farre from the bondes of Saturn, although for the time of the Prophecie, they haue obſerued the vacacion of the Sabboth. Thus the vſe of the honouring of the Sacrament in and before the time of Sainct Auguſtine being perceaued, we will heare one place more of him, and ſo for this matter ende him.

After the maner of oure religiõ we honoure the Sacr. ſaieth S. Auguſt.

Thus

Thus he writeth: *Edent pauperes, & saturabuntur. Quid edunt? Quod sciunt fideles. Quomodò saturabuntur? Imitando passiones Domini sui, & non sine causa accipiendo precium suum, &c. Diuites quid? Etiam ipsi edunt, sed quomodò edunt? Manducauerunt, & adorauerunt omnes diuites terræ. Non dixit manducauerunt, & saturati sunt: sed manducauerunt, & adorauerunt. Adorant quidem Deum, sed humanitatem nolunt exhibere fraternam. Manducant illi, & adorant: Manducant isti et saturantur, tamen omnes manducant.* The poour shall eate and be satisfied. What eate they? That the faithfull do knowe. Howe shall they be satisfied? In folowing the passions of their Lorde, and taking their price not in vain. What do the riche? They also eate, but howe do they eate? *All the riche of the earth haue eaten, and haue adored.* He saied not, they haue eaten, and be satisfied. But they haue eaten and haue adored. They doe in deed adore God, but they will not shewe furth brotherlie humanitie. They doo eate, and adore, these doe eate and be satisfied: yet all doo eate, hitherto he. *In psal. 48.*

Eating and adoring both referred to the Sacrament

As the scripture ioineth eating and adoring together, saing: *They haue eaten, and adored:* So Sainct Augustine, expownding the scripture, and declaring that the thing that ys eaten, ys our price, a thing knowen to the faithfull (*which our price, and thing knowen to the faithfull ys the bodie of Chryst*) he ioineth also adoracion to the same. And so bothe by the Scripture, and by Sainct Augustine, eating and adoring be referred to the Sacrament.

Whiche thing although he dothe plainlie enough here setfurth: yet handling the same scripture in an other place, he doth more plainly open the matter, saing: *Neque enim frustra ita distincti sunt, vt de pauperibus suprà diceretur: Edent pauperes, et saturabuntur. Hic verò: Manducauerunt, et adorauerunt omnes diuites terræ. Et ipsi quippe adducti sunt ad mensam Christi, et accipiunt de corpore et sanguine eius: sed adorant tantùm, non etiam saturantur, quoniam non imitantur. Manducantes enim pauperem, dedignantur esse pauperes; quia Christus pro nobis passus est, relinquens nobis exemplum, vt sequamur vestigia eius.* Neither are they withoute pourpose so distincted, that before of the poour yt shoulde be saied: *The poore shall eate, and shall be satisfied.* And here: *All the riche of the earth haue eaten, and haue adored.* For they also are brought to the table of Chryst, and they receaue of his bodie, and his bloode. But they doe adore onelie, they are not also satisfied for that they folowe not. For they eating the poour man (*meaning Chryst*) they disdein to be poour. For Chryst suffred for vs leauing vs an example, that we shoulde folowe his steppes. *Ad Honoratũ Epi. 129.*

The poore eat and are satisfied the riche eat and adore onlie.

Two sortes of chrystiã people.

Among Chrystian people Sainct Augustin findeth two sortes: Some that be riche, that ys, not leauing worldely affections, but riche in heart, not humble in spirit, not submitting them selues to the sweet yocke of Chryst, and yet beleuinge, and therfor when they eat poour Chryste, when they receaue of his bodie and blood they knowe by faithe what they receaue, and they adore and honoure Chryste, whom they receaue. But they are not satisfied. An other sorte ther be, whiche be called poour and they contemning, at the leest labouriug to suppresse wordly affections not being riche in desire of heart, but poour and humble in spiritte, taking their crosse and so folowing Chryst, do walke vnder his holie yocke. These receauing poour Chryst, eating of his bodie and drinking of his bloode, they doe not onelie adore, but also they be satisfied, they are filled. For they folowe Chryste, and their conuersacion declareth that the iuice of this foode, the grace and vertue of that blessed meate appeareth in their

actes, in their deedes, in their liuinges, that they haue well fedde and be satisfied. In which twoo sortes of men, who seith not howe Sainct Augustine teacheth both the presence of Chryst in the Sacrament, and the adoracion of the same when the chrystian people receaue him.

The authours named by the Proclamer make against him.

Thus nowe ye maie perceaue, that euen of those Authours, whiche the Proclamer did name, as making no mencion of adoracion or woourshipping of the Sacrament in their bookes, ye maie perceaue, I saie, that they make soche plain mencion of yt, as yt not onely ouerthroweth his pestilent doctrine, but also geueth him iust occasion to rubbe his forehead for verie shame that he shoulde so vntruely bothe speake and write.

THE SIXT AND FOVRTETH CHAPITER,

prooueth by other Doctours, that the Sacrament ys to be adored.

I Haue first in his matter of adoracion produced some of these Authours, whiche the Proclamer named. Nowe for somoche as after the naming of them, by a generall terme, he spake the like of other doctours, I shall also alleadge some of these other, that by them yt maie appeare, that he spake as vntrulie of these compriſed vnder his generall tearme, as he did of them, whom he reherſed by speciall names. And yet merueill yt ys that almost anie one of them shoulde speake of the adoracion of Chryst in the Sacrament, forasmoche as all they vniuersallie and constantlie beleuing Chryst verily and reallie to be in the Sacrament, did presuppose, that he shoulde ther be adored, they well vnderstanding the scripture geuinge this commaundement. *Dominum Deum tuum adorabis.* Thy Lorde God shalt thowe adore. By the whiche as we be commaunded to honour him for that he ys God: So haue we commaundement in the psalme to adore his wholl person God and man, as Sainct Paule to the Hebrues teacheth vs to vnderstand yt. *Adorate eũ omnes Angeli eius.* Adore him al ye his Angells. Thus they being taught, and by the doctrine of the Gospell perceauing the same by the three wise mẽ of the east, that came from farre contries, to Bethleem, by diuerse also that were cured of Chryst, more ouer also by the Apostles them selues being with Chryst in Galilee, to be practised, and put in vse, they coulde not otherwise take yt, But wher soeuer by faith they were taught Chryst to be, their to adore him. For Chryst ys Chryst wher-soeuer, or after what maner so euer he be in heauen, or in earthe, visible or inuisible. Wherfor all the chrystian worlde certenly beleuing Chryst to be verilie in the Sacrament, did withoute all scruple adore and honoure him in the Sacrament.

Deut. 6.

Psal. 96. Heb. 1. Mat. 2. Ioan. 9. Mat. 15. Luc. 24.

That the Chrystian orbe did so beleue, yt shall appeare to yow by the testimonie of diuerse in diuerse ages. To beginne at our age and so to ascend we will first heare *Erasmus* a man of most fame in this age. Who saieth thus.

Erasmus ad Cõradũ Pellicanũ.

Hactenus cum omnibus Christianis adorauí Christum pro me passum, in Euchristia. Nec adhuc video quicquam cur debeam ab hac opinione recedere. Nullis humanis rationibus abduci potero, à concordi sententia Christiani orbis. Plus enim apud me valent illa quinque verba: In principio creauit Deus cœlum, & terram: quàm omnia Aristotelis, cæterorumque Philosophorum argumenta, quibus docent mundum carere initio. Quid autem adferunt isti, cur tam impiam tamque seditiosam sententiam profitear? Rationes stupeæ sunt: Semel sustulit carnem ne esset offendiculo. Non admirati sunt, non adorauerunt Apostoli: Iubemur esse spirituales, quasi caro sic exhibita officiat spiritui.

Caro

A *Caro eſt, ſed nullis obnoxia ſenſibus, & tamen hoc ipſum pignus eſt diuinæ erga nos charitatis, ſolatium eſt expectationis.* Hitherto with all chryſten men I haue in the Sacrament adored Chryſt that ſuffred for me. Neither do I yet ſee anie thing, why I ſhoulde go from this opinion. With no humane reaſons can I be ledde awaie from the full agreement of the chryſtian orbe. For thoſe fiue woordes: *In the beginning God created heauen and earth*: are of more weight with me, then all Ariſtotles and other Philoſophers argumentes, with whiche they teache the worlde to haue no beginning. What doe theſe men bring, why I ſhoulde profeſſe ſo wicked and ſo ſedicious a doctrine? Their reaſons are friuolouſe. *He tooke awaie his flesh that yt ſhoulde not be an hinderance to vs: The Apoſtles did not woonder at yt, they did not adore yt: we are commaunded to be ſpirituall*, as though the fleſh ſo geuen to vs, as yt ys, ſhoulde hinder vs to be ſpirituall. *Yt ys flesh in deed, but not ſubiecte to the ſenſeis.* And yet the ſame verie thing ys the pledge of the loue of God towardes vs, and the comforte of oure expectacion. Thus *Eraſmus.*

Eraſmus Rot. his ſentence of adoracion.

Ye ſee nowe this mans profeſsion, he adored Chryſt in the Sacrament.
B Ye heare him ſaie that all chryſten people did the like. Ye ſee that yt was not a priuate opinion of ſome one contrie. But yt was the faith and religion of the wholl Chryſten worlde, whiche can not be deceaued in ſo weightie a matter. Ye ſee in this Authour a conſtancie (*which I wish to be, and wolde God yt were in all chryſten men*) that he wolde not by mens reaſons be led awaie from that, that was fullie agreed vpon thoroughout all and ſo receaued. Note with all on the other ſide what iudgment he hath of the contrarie doctrine, whiche this Proclamer ſetteth furthe in this behalf. Firſt he ſaieth that he ſeieth nothing, why he ſhoulde go from the faith of the catholique Churche, as not to adore Chryſt in the Sacrament. Secondlie he accompteth the doctrine of the Aduerſarie, contrarie to this, to be wicked and ſedicious. The reaſons alſo (ſaieth he) whiche they make to maintein their doctrine are but vain and friuolouſe: So that as ye ſee the doctrine of the Aduerſarie wicked and ſedicious, not pithie, and weightie, neuer of all
C chryſtian people agreed vpon, and receaued: So maie ye ſee the catholique doctrine godlie and of one ſort, ſo ſubſtanciall, and well grownded that all the chryſtian orbe hath reſted vpon yt, and at all times, vntill the time of *Luther* and *Oecolampadius*, hath in all places with great conſent and concorde accepted yt, and approoued yt,

Eraſ. Rot. his iudgment of the Sacramentarie doctrine againſt adoracion.

A good nombre of yeares, more then foure hondreth before *Eraſmus*, was *Algerus*, who alſo teſtifieth that the preſence of Chryſtes bodie in the Sacrament, was receaued of all the catholique Churche, and ſo beleued. Thus writeth he: *Idem quod Chriſtus de veritate corporis ſui teſtatur, & Petrus & (quia pro alijs loquebatur) cum eo & alij Apoſtoli. Quid ergo de veritate corporis & ſanguinis Chriſti in Sacramento dici poteſt certiùs, niſi fortè eam ipſam oculis videre velimus? In quo tamen nec ipſe Dominus nobis deeſſe voluit, ſed modicæ fidei noſtræ per omnia conſuluit. Quamuis enim ipſius Chriſti & tot ſanctorum teſtimonijs & vniuerſalis etiam Eccleſiæ catholica fide, quæ ab initio conuerſionis ſuæ ita credidit, & ita ſaluata eſt, ſufficienter aſtructum ſit, quòd vera Chriſti caro veruſque ſanguis*
D *in menſa Dominica immmoletur, ne quis tamen peruerſor aliter intelligeret, aut exponeret, facta ſunt à Deo congrua huic noſtræ fidei miracula quando, vel vbi, vel quibus reuelare dignatus eſt, huius myſterij ſecreta. Quæ nimirum facta eſſe non ignorabit, quiſquis ſtudioſiùs ſanctorum patrum geſta legerit, quæ teſtantur ſacramentum corporis & ſanguinis Domini, oblata panis & vini ſpecie, carnem & ſanguinem naturali ſua ſpecie, ſicut eſſe ſolet, exhibuiſſe. Cùm ergo præteriti &*

Algerus.

præsentes fideles vbique terrarum hoc credant, & astruant, si hæc vniuersalis Ecclesiæ E
fides vera ad salutem non extitit: aut nunquam catholica fuit, aut perijt. Sed aut non
fuisse, aut perijsse Ecclesiam, nemo catholicus consenserit. Nam cùm Ecclesia, & Pro-
phetia, & Euangelijs instituta sit, vbi est quod Abrahæ veritas promisit: In semi-
ne tuo benedicentur omnes gentes? Itemque vbi est, quòd eadem veritas Apostolis
ait: Docete omnes gentes, qui crediderit, saluus erit? Cùm enim omnes gentes ita
se credere glorientur, si salutis benedictione carent, vtrobique veritas Dei, & in pro-
phetia, & in Euangelio periclitatur. Euen the same that Chryst did testifie of the veritie of his bodie, did Peter testifie also, and hicause he spake for the other Apostles, the other Apostles testifie with him. What then can more assuredlie be saied of the veritie of the bodie and bloode of Chryst in the Sacrament, except we wolde see the verie same flesh with our eies? In whiche thing yet our Lorde hath not left vs, but hath in all poinctes holpen our litle faith. For although by the testimonies of Chryst him self, and so manie holie men, and also by the catholique faith of the vniuersall Churche, which from the beginning of her conuersion hath so beleued and ys so saued, yt be sufficiently taught or auouched that the verie flesh of Chryst, and his verie bloode be sacrificed in our Lordes table: F
leest yet anie ouerwhart man shoulde otherwise vnderstande or expownde yt, ther haue ben doen of God certain miracles agreable to this our faith when, or wher, or to whom he hath vouchesaif to reuele the mysterie. Which truly to be doen no man shall be ignorant, that shall read the workes of the holie Fathers, whiche do testifie, that the Sacrament of the bodie and bloode of Chryst (*the formes of bread and wine taken awaie*) to haue shewed yt self flesh and blood in his naturall forme, as yt ys wont to be. Seing then the faithfull that be past and goen, and they also that be nowe liuing in euery place of the worlde do this beleue, and this teache: Yf this faith of the vniuersall Churche be not a true faithe to saluacion, then either the Church was neuer catholique, or ells yt hath or ys perished. But that the Church hath not ben, or that yt hath decaied or perished, no man that ys catholique will consent. For, forsomoche as the Churche was sette vppe bothe with Prophecies and Gospells, wher ys that that the trueth promised to Abraham: *In thy seed shall all nacions be blessed?* Likewise also wher ys that that the same trueth saieth to the Apostles: *Teach all nacions, he that shall beleue shall be saued?* Forasmoch then as all nacions glorie, that they so beleue, yf they arteign not the blessing of saluacion, the trueth of God in both partes, both in prophecie, and in the Gospell ys in daunger. Thus farre *Algerus.*

The vniuersal Church from the beginning of her conuersion hathe euer beleued the presence and sacrifice.

The church neuer yet perished.

By whose testimonie ye see that the vniuersall Church professed this faithe of the presence of Chrystes bodie and bloode in the Sacrament, which faith was good to saluacion, or ells we must saie that ther was neuer anie catholique Church, or ells yf ther were anie, that yt ys decaied, perished and goen. Which maie not be saied. For Chrystes Churche abideth for euer. And as all the Churche beleued Chryst in the Sacrament to be present: so no doubte they adored him ther, whom they knewe ther to be present.

Before this Authour was *Paschasius* more then twoo hundreth yeares. Who reporteth the same faith vniuersallie to be professed in the Churche of Chryst vntill his time of all that trulie beleued in Chryst. Thus he writeth. *Discant diuinis verbis in omnibus acquiescere, & in nullo de ijs dubitare,* H
quia vsque in præsens, nemo in ijs errasse legitur, nisi qui de Christo errauerit.

Qui

A *Quin potiùs admiremur profundiſſimum Dei conſilium, quòd magni conſilij Angelus inſtituit, qui vult omnes ſaluos fieri homines. Admiremur, & laudemus atque intelligamus in his, quòd beatus Hilarius intellexit, quo artificio (vt ita loquar) nos Chriſtus in ſe collegit, vel quo myſterio vnum in ſe nos eſſe naturaliter voluit, non per concordiam ſolummodò voluntatis, ſed & per naturam carnis ſuæ, & ſanguinis. Ideo verum eſt, quod Ambroſius ait ſanctiſſimus: Quia ipſa eademque caro eſt, & ſanguis quam accipimus & communicamus, quæ nata eſt de Maria, & quæ pro nobis pependit in cruce. Vnde ſi quis negat hoc ita eſſe, quia Sacramentum vocatur, erit ei, ſicut ſanctus Auguſtinus teſtatur, mors non vita, qui mendacem putauerit vitam. Et quia Chriſtus ſuum dicit eſſe corpus, ſuumque ſanguinem, non oportet, etſi carneis non videmus oculis, quod credimus mente dubitare in aliquo. Audiuimus quid ſanctus Cyrillus cum vniuerſis coepiſcopis in Epheſo congregatis ſentiat, Quid Græcia cum ijſdem, quid Aegyptus, & ſanctus Hieronymus presbiter. Et ideo quamuis ex hoc quidam ex ignorantia errent: nemo tamen adhuc eſt in aperto, qui hoc ita eſſe contradicat, quòd totus orbis credit & confitetur. Quapropter chariſſime, nihil in hoc dubites myſterio quod veritas Chriſtus de ſe largitus eſt nobis, quia etſi ſedet in dextra Patris in cælis, non dedignatur ſuo ſa-*

B *cramento, quotidiè per manus ſacerdotis, vt vera hoſtia non infidèliter ſed fideliter immolari.*

Let them learn to agree to the woorde of God in all thinges, and in no one poinct to doubte. For vnto this preſent, no man ys redde to haue erred, but he that hath erred aboute the perſon of Chryſte. But raither let vs reuerence the depe ſecrettes of God, whiche the Angell of great ſecret hath inſtituted, who will all men to be ſaued. Let vs honoure, and praiſe, and alſo vnderſtand in theſe thinges, that Sainct Hilarie hath vnderſtanded, by what workmanſhippe or cunning (yf I maie ſo ſpeake) Chryſt hath gathered vs into him, or by whatmyſterie he wolde vs naturally to be one in him, not onely by concorde of will: but alſo by the nature of his fleſh and bloode. *Therfor yt ys true that the moſt holie Ambroſe ſaied, that yt ys the ſame verie fleſh and bloode, whiche we receaue and communicate, whiche was born of Marie, and which hanged for vs vpon the Croſſe.* Wherfore who ſoeuer denieth this ſo to be

Notable proues of the reall preſence.

C bicauſe yt ys called a Sacrament, yt ſhall be to him, as Sainct Auguſtine dothe teſtifie, death and not life, that will thinke life to be a liar. And bicauſe Chryſt doth ſaie yt to be his bodie and bloode, although we doe not ſee yt with our fleſhlie eies, that we beleue with owre minde, we maie not doubte of yt in anie point. We haue hearde what S. Cyrill with all his felowbiſhoppes gathered together in *Epheſus*, dothe beleue: what Grece doth with them: What Aegipt, and alſo Sainct Hierom the preiſt. And therfore although ſome maie erre of ignorance: ther ys no man yet hitherto that openlie againſt ſaieth this ſo to be, whiche the worlde dothe beleue and confeſſe. Wherfore, derely beloued, doubte nothing in this myſtery, which Chryſt the trueth hath of him ſelf graunted vnto vs. *For although he ſitteth at the right hande of his Father in heauen, he diſdeineth not dailie by the handes of the preiſt in the Sacrament, as a true ſacrifice, not vntrulie to be ſacrificed.* Thus farre *Paſchaſius.*

Chryſt ſitteth in heauē, and yet ys dailie ſacrificed by the preiſt.

See ye not the faith of the preſence of Chryſtes bodie and bloode in

D the Sacrament ſtande vntouched, and not ſhaken with anie hereſie againſt ſaing yt openlie vntill the time of this writer? Perceaue ye not Sainct Hilarie, Sainct Ambroſe, Sainct Auguſtine, Sainct Cyrill, with all the Biſhopps in the Councell at *Epheſus*, whiche were foure hundreth and eightene, Sainct Hierom alſo, all Grece and Aegipt, and finallie that the wholl worlde in this writers time did ſo beleue, and ſo confeſſe? The

The Proclamer impugneth adoracio of the Sacr. becauſe he beleueth not reall presence.

cauſe why the Proclamer denieth the Sacrament to be adored, ys that he denieth alſo Chryſtes bodie and bloode to be ther. But yf that blindeneſſe of hereſie taken from his heart, he coulde by pure and clere faith ſee that bleſſed bodie ther, ther ys no doubte but he wolde adore yt, Euen ſo forasmoche as all the worlde with godlie confeſsion acknowleged Chryſtes preſence in the Sacrament, euen the ſame that was born of Marie, as Sainct Ambroſe ſaieth, whiche Chryſt ys of all Chryſtians humblie to be adored, and honoured, who can doubte but that they, wher they beleued him to be, ther they honoured him?

Before this Authour was Leo, more then foure hundreth yeares. For he liued aboute the yeare of owre Lorde 452. and ſo more then eleuen hundreth yeares agone: in whoſe time what the faith of Chryſtes Churche was in the matter of the bleſſed Sacrament, ye ſhall heare him reporte. *Separentur huiuſmodi a ſanctis membris corporis Chriſti, neque ſibi catholica libertas infidelium iugum patiatur imponi. Extra enim domum diuinæ gratiæ, & extra Sacramentum habendi ſunt ſalutis humanæ, qui negantes naturam noſtræ carnis in Chriſto, & Euangelio contradicunt & Symbolo reluctantur. Nec ſentiunt ſe in hoc præruptum ſua obcæcatione deduci, vt nec in paſsionis Dominicæ nec in reſurrectionis veritate conſiſtant, quia vtrumque in ſaluatore vacuatur, ſi in eo noſtri generis caro non creditur? In quibus iſti ignorantiæ tenebris, in quo hactenus deſidiæ torpore iacuere, vt nec auditu diſcerent, nec lectione agnoſcerent, quod in Eccleſia Dei in omnium ore tam conſonum eſt? vt nec ab infantium linguis veritas corporis & ſanguinis Chriſti, inter communis Sacramenta fidei taceatur? quia in illa myſtica diſtributione ſpiritualis alimoniæ hoc impertitur, hoc ſumitur, vt accipientes virtutem cæleſtis cibi, in carnem ipſius, qui caro noſtra factus eſt, tranſeamus.*

Leo Epi. 22 ad Cõſtant.

Eutyches and Dioſc. their hereſ.

Let ſoche maner of men be diuided from the holie membres of Chryſtes bodie, neither let the catholique libertie ſuffre the yocke of infidelitie to be putte vpon yt. Theie are to be accompted oute of the houſe of Gods grace, and oute of the Sacrament of mans health, whiche denieng the nature of our fleſh in Chryſt, do bothe ſpeake againſt the Goſpell, and ſtriue againſt the Symboll. Neither do they perceaue them ſelues through their blindeneſſe to be brought into ſoche daunger, that they can not abide in the veritie, neither of our Lordes paſsion, neither of his reſurrection. For both theſe be voide in our Sauiour, yf the fleſh of our kinde be not beleued in him. In what darkeneſſe of ignorance, in what ſluggiſhnes of ſloothe hath theſe men hitherto lien in, that neither by hearing they coulde learn, neither by reading they coulde knowe, that in the Churche of God, in the mouthe of all men ys ſo agreablie ſpoken, that not aſmoche as of the tounges of infantes, the veritie of the bodie and bloode of Chryſt, among the Sacramentes of the common faithe, ys vnſpoken of? For in that myſticall diſtribution of the ſpirituall foode, this bodie ys geuen furth, this bodie ys receaued, that receauing the vertue of that heauenly meate, we maie be made his fleſh, who was made our fleſh, Thus Leo.

Veritie of the bodie and bloode of Chryſt ſpoken of by the tounges of babes

Of this Authour alſo being both auncient and holy ye perceaue yt teſtified that the veritie of the bodie and bloode of Chryſt in the Sacrament was ſo certenly beleued, and ſo commonlie receaued, that yt was not onelie confeſſed by the mouthes of all men, but alſo yt was ſpoken by the mouthes of babes. And here with all note that this Authour doth merueill at *Eutyches* and *Dioſcorus* and their adherentes, howe they coulde denie Chryſt to be a verie man, ſeing that all Chryſtian people confeſſed the

A the naturall bodie of Chryſt God and man to be in the Sacrament. For confeſsing the veritie of his bodie and bloode, which thinges be not of the nature of the godhead, yt muſt nedes folowe that they confeſſe the nature and bodie of his manheade, and ſo Chryſt to be very man.

The reall preſence ſo certenlie beleued that auncient Fathers made argumēt therof to cōfute hereſies.

Thus ye maie perceaue that the preſence of Chryſtes verie bodie and bloode in thoſe daies was reputed, eſteemed, and beleued, ſo certen, ſo ſure, and ſo vndoubted a matter of faith, that learned men did vſe yt as a ſtronge argument to confute and conuince diuerſe hereſies. For as this Authour did vſe yt againſt the heretikes of his time: So did *Irenæus* and *Hylarius* (whiche were long before him) againſt the heretiques of their times. Whiche they wolde neuer haue doen, yf in their times alſo the preſence of Chryſt in the Sacrament had not ben a clere matter oute of all controuerſie, and receaued of all, aſwell heretiques, as catholiques as a ſubſtanciall poinct of their faithe, whervpon an argument might be well grownded.

Nowe ye haue hearde the preſence of Chryſtes bodie teſtifiſed to haue
B ben receaued of all the chryſtian Churche, from this our time to the time of Leo and before his time (as by Paſchaſius yt ys aboue reported) to the time of Sainct Hilary. And ſo to the time of *Irenæus*, who was the diſciple of Polycarpus (as Sainct Hierom witneſſeth) which *Polycarpus* was diſciple of Sainct Iohn the Euangeliſt, ſo neare was this man to the Apoſtles time.

In catolog. ſcript.

Reall preſence proued, adoracion muſt nedes folowe.

This diſcourſe haue I made aſcending from our time to the primitiue Churche, to prooue by conſent of the wholl Churche the preſence of Chryſtes verie bodie and bloode in the Sacrament. Whiche proof being made, yt ys eaſie to prooue the adoracion of Chryſt in the Sacrament. For Chryſt being verilie ther, adoracion muſt nedes folowe.

Nowe let this Proclamer who ſo blaſphemouſlie hath denieth Chryſt to be adored in the Sacrament (which his deniall ys for that he alſo de-
C nieth Chryſt to be in the Sacrament) Let him, I ſaie, bring ſoche a diſcourſe, to prooue by ſoche plain teſtimony that Chryſt ys not in the Sacrament, and I will not onelie denie to adore the Sacrament, but I will ſubſcribe to him, to denie alſo the preſence, which I knowe for all his bragges he can neuer doe. Wherfore he vſeth in that kinde of wiſdome himſelf wiſhelie. For what he liſteth to denie, he doth denie, and proving nothing of that he ſhoulde affirme, he driueth the catholique Churche to prooue that that ſhe affirmeth. A ſleight he vſeth ſome time (as partely ys declared and more hereafter ſhalle) to touche a woorde or twoo of an Authour wreſtinge them to his pourpoſe, but plain proof, as this ys, he maketh none, neither dothe he to my remembrance, bringe furth three authorities of the doctours in all his ſermon wholl and full, but mutilated and truncated.

D

THE SEVEN AND FOVRTETH CHAPITER

proceadeth in the proofe of the adoracion of the Sacrament by doctours.

AS in the laſt chapiter I haue prooued the preſence of Chryſt in the Sacrament, therby to inferre the adoracion of the ſame: So will I here prooue adoracion, therby to inferre the preſence. For as the preſence prooued, yt ys but foolerie to denie adoracion: So adoracion prooued, yt ys but vain to denie the preſence. Ye haue hearde yt ſufficientlie prooued by ſoche as the Proclamer named not to haue ſpoken of yt: nowe we ſhall bring other, of the whiche Sainct Dionyſe the diſciple of Sainct Paule, as of manie learned men he ys thought, whome alſo this Proclamer alleageth, ſhall be firſt. Who declaring the order of the miniſtracion of the holie Sacrament, maketh this praier to the ſame. *O duuinum penitus, ſanctumque myſterium, obducta tibi ſignificantium operimenta ſignorum dignanter aperiens, nobis palàm atque apertè luceſce, noſtroſque ſpirituales oculos ſingulari & aperto tuæ lucis fulgore imple.* O verie godly and holie myſterie, opening fauourablie the coueringes of ſignifieng figures, wherwith thowe arte couered, ſhewe thy ſelf to vs openlie and apertlie, and fill our ſpirituall eies, with the ſingular, and clere brightneſſe of thy light.

Dion. Are. Eccleſiaſt. Hiera 3. parte. ca. 3. S. Dionyſe adored the Sacram.

The peticions that be here made well weighed and conſidered, as to deſire our ſpirituall eies, owre vnderſtanding, our minde to be illumined, well clerely and perfectlie to ſee, to beleue and vnderſtand, the wholl ſecret myſterie of the Sacrament: what ys yt but an adoracion, and acknowleging of that thing to be God of whome we deſire ſoche thinges (for ſoche thinges can no creature geue nor graunt) and a plain ſubmiſsion of our ſelfs as to God to obtein that we deſire, as onely of him, whiche ys one of the cheifeſt partes of adoracion? Theſe kinde of peticions made this holie Dionyſe vnto the Sacrament. For vnto yt he directed his woordes, ſainge: *O verie godlie and holie myſterie.* Yt doth verie well appeare then that he adored the holie Sacrament not as a bare ſigne figure or token, but as conteininge very Chryſt God and man vnder thoſe ſignes and tokens: Neither can the Proclamer drawe this praier to Chryſt in heauen. For he ys not ther in a myſterie, but in clere and open viſion. But this ys directed to Chryſte very preſent in myſterie, whiche maner ys not ells where but in the Sacrament. Wherfore this praier and honour was made and doen to the Sacrament.

As in Dionyſe we finde adoracion of the Sacrament practiſed and lefte to vs as an example to folowe: So a moche like thing finde we reported of Gregorie Nazianzen. And this yt ys: *Quid igitur magna, & maximis digna faciebat anima, & quodnam aduerſus infirmitatem remedium habebat? Iam enim occultum proditur, quum iam de omnibus alijs deſperaſſet, ad omnium confugit medicum, noctisque captata ſolitudine, quum illi morbus paruas conceſsit inducias, ante altare cum fide procubuit, ac illum quem ſuper altare venerabatur, magna voce, ac omni innocauit conanime, eique miracula cuncta, quæ olim fecerat in memoriam reduxit.* What then did the ſoule, both great and woorthie of great thinges: what remedie had ſhe againſt the ſickneſſe? Nowe the ſecrete thinge ys opened. When ſhe had diſpared of all other, ſhe flieth to him that ys the phyſition of all men, and hauinge the ſolitarineſſe of the night, when the diſeaſe had geuen her a litle reſpitte, ſhe proſtrated her ſelf with faith before the aultar

Greg. Naz. in epitaph. Gorgoniæ ſororis: Gorgonia proſtrate before the aultar calleth on him whom she woourshipped on the aultar

aultar, and with a great voice and all her might ſhe called vpon him whome ſhe woourſhipped vpon the aultar, and vnto him ſhe reherſed all the miracles, that of olde time he had doen. Thus Nazianzen,

In whome beſide other thinges, this maie ye note, that this holie woman laie proſtrated before the aultar, and called vpon him, whom ſhe woourſhipped vpon the aultar. This maketh mightilie againſt the Aduerſarie, who denieth Chryſt anie other wher, or in anie other place to be honoured but in heauen. For his woman did honour him vpon the aultar, wher ſhe laie proſtrated as before, Chryſt her Lorde God ther preſent.

This alſo ys not to be ouerpaſſed, that this holie and auncient Authour reporteth this facte of this holie womã to her perpetuall praiſe, as did S. Ambroſe the facte of his brother Satyrus for the hanging of the Sacrament at his necke, in the whichẽ he repoſed his hope of his ſaiftie, whiche according to his truſt was not fruſtrated, but had good effecte.

By the reporte of Nazianzen we maie perceaue two thinges: The one that he being a great learned man, an auncient and catholique Father wolde praiſe nothing that was againſt the true honour of God, and the vprightneſſe of the catholique faithe. Wherfor we maie be aſſured that to lie proſtrate before the aultar, and ther to call and praie vnto him that ys woourſhipped vpon the aultar, ys no idolatrie, nor againſt the true honour of God (as this Proclamer, moche to Gods diſhonour teacheth) but ys right good and acceptable honour.

The other ys that we compare the doctrine and doing of this holy man and of the Proclamer together: Sainct Gregorie teacheth Chryſt to be honoured vpon the aultar: This Proclamer no wher but in heauen. Sainct Gregorie with grauitie praiſed his ſiſter for ſo honouring of Chryſt: This Proclamer with mocking and taunting derideth and diſpraiſeth them that do ſo honoure Chryſt. Sainct Gregorie by all mens iudgementes as he was auncient: ſo ys he iudged to be catholique and to fauoure Chryſte, and the catholique Churche: This Proclamer as he ys of theſe daies, and but younge of age, ſo diſſentinge from this holie Father maie well be iudgd the enemie of Chryſt, and his catholique Churche. And as we haue ſaied of Sainct Gregorie: So maie we ſaie of Sainct Ambroſe, who commendeth in his brother the great faith, affiance, and truſt that he had in the holie Sacrament. For what more honour, what higher honour, can we do to God, then to ſetle our faith, our hope and our truſt in God, acknowledging him one not onely able and of power to helpe vs, to deliuer and ſaue vs from all perills and daungers, that maie happen to vs, but alſo aſſuredly truſt that he will ſo doe? Thus Sainct Ambroſe to the praiſe of his brother reporteth that he did to the Sacrament, as before ys at large declared. Seinge then this Proclamer diſpraiſeth that that holy Ambroſe did praiſe yt ys eaſie to perceaue, what ys to be thought of him, and which of their doctrins ys to be embraced, and whiche of them ys to be folowed euerie good chryſtian will ſoen determine.

Gre. Nazã. and the Proclamer cõpared in their doctrines.

In this matter alſo ys *Euſebius Emiſenus* a goodlie witneſſe writing thus. *Quia corpus aſſumptum ablaturus erat ab oculis noſtris, & ſideribus illaturus neceſſarium erat, vt nobis in hoc die Sacramentum corporis, & ſanguinis conſecraret, vt coleretur iugiter per myſterium, quod ſemel offerebatur in precium.* For that he wolde take awaie his aſſumpted bodie from our eyes and carie yt into the heauens, yt was neceſſarie that in this daie he ſhoulde conſecrate the Sacrament of his bodie and bloode, that yt might continuallie be

Euſ. Emiſ. Hom. paſ.

be honoured by myſterie, that once was offred for our price. Thus he.

Euſeb. Emi. directlie againſt the Proclamer.

Nowe wher the Proclamer ſaieth, that Chryſt did inſtitute the Sacrament onely that yt ſhoulde be receaued in the remembrance of his death: This Authour ſaieth that bicauſe the viſible preſence of his bodie ſhoulde be taken from vs, he did inſtitute the Sacrament that the ſame his bodie might continuallie be honoured by myſterie. And forſomoch as yt ys ſo, he exhorteth vs ſo to doe, ſainge: *Cùm reuerendo altari cæleſtibus cibis ſatiandus accedis, ſacrum Dei tui corpus & ſanguinem fide reſpice, honora, mirare, mente continge, cordis manu ſuſcipe, & maximè hauſtu interiori aſſume.* When thowe comeſt to the reuerend aultar to be ſatisfied with heauenly meates, looke with faith vpon the bodie and bloode of thy God: Honoure yt, woonder at yt, touche yt with thy minde, receaue yt with the hand of thy heart, and cheiflie receaue yt with the inwarde draught. This Authour in this his exhortacion, firſt teacheth vs what we ſhall beholde by faithe, when we come to the reuerende aultar, the bodie (ſaieth he) of our God. Wherby he teacheth the preſence of our Lordes bodie in the Sacrament, whiche in dede by faith onely ys ther to be ſeen, and not by ſenſeis, except yt pleaſe God by miracle to ſome ſo to reuele yt, as we reade that ſundrie times he hath ſo doen.

Euſeb. ibi.

Euſeb. biddeth vs honour the Sacrament.

But let not the Proclamer walkinge in his darke miſtes of his figures, ſaie that Chryſt ys in the Sacrament, as in a figure, bicauſe this Authour ſaieth, that we by faith muſt beholde him, and thervpon triumphe that this Authour ys on his ſide. For this cauille ys auoided by the woordes that ſhortlie after folowe, whiche be theſe: *Sicut autem quicunque ad fidem Chriſti veniens ante verba Baptiſmi, adhuc eſt in vinculo veteris debiti, ijs verò memoratis mox exuitur omni fece peccati: ita quando benedicendæ verbis cæleſtibus creaturæ ſacris altaribus imponuntur, antequam inuocatione ſummi nominis conſecrentur, ſubſtantia eſt illic panis & vini, pòſt verba autem Chriſti, corpus & ſanguis Chriſti.* As anie man cominge to the faith of Chryſt before the wooordes of Baptiſme, ys yet in the bands of the olde debte, but when the woordes be ſpoken ys furthwith deliuered from all the dregges of ſinne: Euen ſo when the creatures that are to be bleſſed with the heauenly woordes are putte vpon the holie aultars, before they be conſecrated by the inuocacion of the moſt high name, ther ys the ſubſtance of bread and wine: but after the woordes of Chryſt, the bodie and bloode of Chryſte. Thus *Euſebius.* This his ſainge clean diſſolueth the cauill of the Aduerſarie. For though before the woordes of Chryſte yt be bread and wine: yet after the woordes yt ys the bodie and bloode of Chryſte.

A plain place for M. Iuell.

Thus the minde of Euſebius being declared that Chryſtes bodie and bloode be in the Sacrament after the conſecracion, yt foloweth in his exhortacion (as meit ys we ſhoulde doe) *Honora*, honoure yt. When by ſoche an auncient holie Father we be moued and aduertiſed to honour the bodie of our God, and that not onelie in heauen, but when we come to the reuerende aultar, wher after the woords of Chryſte ys the bodie and bloode of Chryſt, ys yt meit (ſuppoſe ye) to leaue ſo auncient doctrine, and to cleaue to the newfangled inuencion of this Proclamer? After this he ſaieth: *mirare*, that ys merueill or woonder. As who might ſaie, that the bodie of thy Lorde God ys in the Sacrament, the ſenſeis of man can not perceaue yt, his imaginacion can not compaſſe yt, his might and power can not woorke yt: his reaſon can not comprehende yt, therfore with reuerence and honour merueill and wonder at yt. Remembre that to God nothing ys vnpoſ-

Reall preſence and adoracion plainlie auouched by Euſ. Emiſ.

A vnpossiblie. Remembre the workes of God be merueillouse: And therfor reuerentlie woonder and saie: *Tu es Deus qui facis mirabilia.* Thowe arte the God whiche doest merueillouse thinges.

Nowe yf ther were but a figure, but bread and wine, signes and tokens of the bodie of Chryst, what neaded this Authour to aduertise euery chrystian man, and saie: *Mirare*, merueill. Ther was neuer man that bidde the Iewes merueill at the Paschall lambe, bycause yt was a figure of Chryste, ther was neuer man bidde wonder at Isaac, at Ioseph, at Ionas, at the brasen serpent, and soche other bicause they were figures of Chryste: but the merueill ys here at the ineffable and vnspeakeable worke of God, who aboue all mans deuise maketh present by his allmightie power the bodie and bloode of his Sonne our Sauiour Chryst.

Figures of thinges be not merueillouse but the blessed Sacram. ys merueillouse

This therfore toucheth the wicked saing of *Oecolampadius*, who thinking verie basely of this Sacrament, denieth anie miracle to be wrought in yt. whose saing howe false yt ys, this Authour who willeth vs to merueill at yt doth declare, for no wise man willeth men to merueill wher no thinge ys
B to merueilled at. Wherfore in this Sacramēt something ys wrought wher at we maie iustlie merueill, whiche ys in dede the merueillouse worke of God to make present the bodie of Chryste our Sauiour.

But I see, I stande to long in the alleadging of the Fathers, wherfor leauing theise auncientes, whiche haue taught vs the practise of the primitiue Churche in the adoracion of the holie Sacrament, we will among manie of the later time, heare but holie Bernarde, to see the agreement of the two times.

Christus enim pridie quàm pateretur, Discipulis suis huius sacramenti formam præscripsit, efficaciam exhibuit. Cùm adhuc cænaretur surrexit à cæna: Discipulorum pedes Dominus omnium lauit: Deinde ad mensam regressus ordinat sacrificium corporis & sanguinis sui. Christus in cœna illa munerans & munus, cibans & cibus, conuiua & conuiuium, offerens & oblatio. Obstupescentes admiramini, nulli Angelorum, nullis spiritibus supernis, sed hominibus, nec tamen omnibus: sed ordini vestro tantùm mandatam esse tanti sacramenti celebrationem in altari, quod Christus fecit manibus suis in cœna Paschali. Quid facis indigne? quid facis homo ingrate? Adora deuotiùs, & recole frequentiùs in Sacramento altaris salutem mundi pro te passam. Chryste the
C daie before that he wolde suffer prescribed to his disciples the forme of this Sacrament: he declared the efficacie of yt. When they were yet at supper, he rose from the same and being the Lorde of all washed the feete of his disciples. After that being returned to the table he ordeined the sacrifice of his bodie and bloode. In that supper Chryst was the geuer and the gifte: the feeder and the foode: the feaster and the feast, the offerer and the offeringe. Wonder ye therfor and merueill, for to none of the Angells, to none of the heauenly spirittes: but to men, neither yet to all men, but onely to your order was appointed the celebracion of so great a Sacrament in the aultar, which Sacrament Chryst made with his handes in the Paschall supper, what doest thowe, thowe vnworthie man? What doest thowe, thowe vnthankfull man? In the Sacrament of the aultar, adore deuoutely, remembre often the health of the worlde, that suffred for thee.

Bernar. de dign. sacer.

Chryst in his supper, the geuer and the gifte, the feeder and the foode, the feaster and the feast, the offerer and the offering.

Of this Sainct Bernarde we maie first learn (as he did of the Euangelist
D Sainct Iohn) Chrystes order both in the preparacion of his Apostles towarde the institucion of the holie Sacrament, and also what he himself did in the same institucion. He prepared his Apostles towarde the institucion not onely signifieng to them by the washing of their feet, that they and all

Washing of the Apostles feet what yt signifieth.

all chrystians, that will come to this holie mysterie, must be pure and clean from all wordlie, vnclenlie, and eartlie affections: and also humble meke and lowly, not onely to God with all submission, being readie to obey his holie commaundements, but also by penance for the transgression of anie of them, and therwith meke and lowly one to an other. Yf I (saieth he) haue washed your feete being your Lorde and master, yowe also aught to wash one an others feet. For I haue geuen yowe an example, that as I haue doen, ye shoulde so doe.

Ioan. 13

Thus moch doen for the preparacion of his Apostles and all Chrystians; he returneth to the institucion of the Sacrament. In the which what he did S. Bernarde also declareth. *He did* (saieth he) *ther institute the sacrifice of his bodie and bloode*, and of his bodie and bloode ther ys no other sacrifice, but the same his bodie and bloode. And that he so did S. Bernarde teacheth by the woordes immediatelie folowing. For he saieth, that in that supper. *Chryst was the geuer and the gifte: The feeder and the foode: The feaster and the feast: The offerer, and the offering.*

Marke well, gentle Reader, these propre speaches. For as they contein a notable declaracion of the trueth: So also be they not spoken without imitacion of holie auncient doctours. For the first, yf Chryst him self were in his supper, the geuer, the feader, the feaster, and the offerer (as most certenlie he was) then was he also the thing that was geuen, he was the foode or meat that was eaten, he was the wholl feast, he was the oblacion. What ys Chryst him self but God and man? Then was Chryst God and man so geuen of him self in the last supper. These maner of speaches be vsed of S. Hierom, S. Ambrose, and S. Augustine.

Hieron. ad Hedib. q. 2
Amb. orat. præpar. ad missam.
Augu. in psal. 33. conc. 1.

S. Hierom saieth thus: *Dominus Iesus ipse conuiua & conuiuium, ipse comedens, & qui comeditur.* Owre Lorde Iesus he ys bothe the feaster, and the feast, he ys the eater, and that which ys eaten. Sainct Ambrose praing to Chryst saieth: *Tu es sacerdos & sacrificium, mirabiliter & ineffabiliter constitutus.* Thowe arte the preist and the sacrifice, wonderfullie and vnspeakeablie appointed. Sainct Augustin speaking of Chryst, saieth. *Ferebatur manibus suis.* He was born in his owne handes. Then Chryste bearing him self in his owne handes, was bothe the bearer, and that was born.

These I haue brought in, that the Reader might perceaue that S Bernarde hath not framed soche maner of speaches of his owne inuencion, but hath taken the of the Farhers by imitacion, Whiche maner of speaches I haue the more willingly setfurth at large, bicause they doe verie well, and godly declare the true catholique faithe, they mightilie ouerthrowe the hereSie of the Aduersarie they also confirme and comfort the true chrystian, notablie prouinge vnto vs the presence of Chryst in the Sacrament.

Chryst in the Sac. deuouthe to be adored.

This presence of Chryst by S. Bernarde so setfurth, then he putteth vs in minde of our duetie sainge: Adore in the Sacrament, the health of the worlde that suffred for thee. Obserue diligently that he willeth thee to adore Chryst in the Sacrament, whiche woordes be directlie against the woordes of the Proclamer, who willeth thee not to adore Chryst in the Sacrament, but onely in heauen.

Nowe Reader, wher the Proclamer saied, that Sainct Ambrose, Sainct Augustine, Sainct Chrysostome made no mencion of the adoracion of Chryst in the Sacrament, thowe haueSt hearde them plentifullie testifieng the contrarie. Wher also he saied that no other doctours made mencion of yt, thowe haueSt hearde diuerse declaring the contrarie. And not onely

A onelie these doctours: but also thowe haueſt heard S. Paule theaching vs to honoure Chryſt in the Sacrament. Thus thowe ſeeſt a nombre of wittneſſes produced for the declaracion of the catholique faith: for the wicked doctrine of the Proclamer thowe ſeeſt not one. As I haue redde this Proclamer in this matter: ſo haue I redde *Oecolampadius* the great fownder of this doctrine in this our time, and I aſſure yow that neither in the one or the other of thē did I finde anie authoritie of ſcripture or doctour fullie and trulie alleaged for the maintenaunce of their doctrine: Trifling argumentes of negatiues and vntrueths they haue a fewe: other haue they none.

Iſſue ioined with the Proclamer vpon adoracion.

And here in this matter to conclude I will ioin this yſſue withe the Proclamer: let him bringe but one auncient catholique doctour that by expreſſe woordes, ſhall ſaie as he ſaieth, that Chryſt ys not to be adored in the Sacrament, and I will ſubſcribe to him. But I am verie ſure that he can bring not one. Yf he can bring none what madneſſe ys ther in him that ſo Goliath like reuileth the holie catholique Churche, and willeth her childeren to B forſake her, not to creditte her, not withſtanding that ſhe hath moche and good authoritie that ſhe buildeth vpon, but to cleaue to him, to folowe his phantaſies, to creditte his bare ſainges without al authoritie? But how moch more madde ſhall theie be, that neclecting the godly order of the Church, cōtemning the religion therin by long times and manie hondreth yeares continued: not weghing the graue ād weightie autoritie of ſo manie holie learned Fathers, ſhall raſhlie committe their faithe to ſoche one, as bringeth nothing to grownde a faith vpon, but as ys ſaied, negatiues, and vntrueths. For this ys the ſleight of this man he crieth oute vpon the Churche for the proofe of her doctrine, and in the mean while he bloweth oute his doctrine withoute all authoritie.

God opē the eies of all chryſtiā mē well to ſee yt, and ſo to conſider yt, that they maie eſchewe yt. Great occaſion ys geuē thē ſo to doe when they ſeing him auochinge ſoche an vntrueth as this ys, that none of the doctours make mencion of the honouring of Chryſte in the Sacrament, ſhall ſee ſo manie as nowe be alleaged, make plain mencion of yt beſide manie other not here C alleaged. Yf ther were no mo vntreuthes in him but this (*as ther be to manie*) yt were enough to aduertiſe one that had regarde to God, and to the health of his ſoule, to looke twice er he leape once. Thus moch being ſaied for the admonicio of the reader, I wil addreſſe me to examine the reſt of his woords.

THE EIGHT AND FOVRTETH CHAP. CONfuteth the reſt of the Proclamers woordes before reherſed againſt the honouring of Chryſt in the Sacrament.

AS the twoo wicked iudges when they had once by their carnall luſtes corrpted their iudgement, did not ſpare to teſtifie a wicked vntrueth againſt the innocent and godlie *Suzanna*, and that before all the people, and being ſo entred into ſhameleſneſſe proceaded to auouche the ſame before the holie prophet Daniell: So this Proclamer, whē he had corrupted his iudgement in the matters D of faithe, and vttered an vntrueth againſt the innocent and godlie *Suzanna* the Churche the ſpouſe of Chryſt, and that before a famouſe people, he ſo entered into ſhameleſneſſe, that he proceaded to auouche the ſame before God bi writing to his more cōdemnacion. And nowe being malicioulie ſett

passeth from vntrueth to vntrueth euen by yonde measure. For to these vntreuthes allreadie confuted thus he addeth speaking still against the adoracion of Chryst in the Sacrament. *Yt ys (saieth he) a verie newe deuise, and as yt ys well knowen, came but late into the Church. Aboute three hundreth yeares past, Honorius then being Bishoppe of Rome, commaunded the Sacrament to be lifted vppe, and the people reuerently to bowe downe to yt.*

M. Jnell.

Luther ād Oecolamp. First deniers of adoracion of the Sacr.

Yt ys (saieth he) a verie new deuise. Yf he had spoken of the doctrine, whiche he himself teacheth, that we should not adore Chryst in the Sacrament, he had spoken a trueth: For among all that confessed Chryst to be God ād mā, and Chrystes bodie to be present in the Sacrament, Luther was the first that fondlie erred in that poinct. And among them that denied Chryst to be verilie and really in the Sacrament, *Oecolampadius* ys the first, that (*by the reporte of the learned*) hath in writing setforth, with trifling perswasions, and vain argumentes of negatiues, the impugnacion of the adoracion of Chryst in the Sacrament. Wherfore this hys vntrue saing against Chrystes honoure, and the doctrine and doing of the catholique Church, maie trulie be turned into hys owne lappe against him and soch like blaspemers and deprauers, that this his and their doctrine, that Chryst shoulde not be woorshipped in the Sacrament, *is a verie newe deuise, and ys (as yt ys well knowen)* but lately comed in. For in deede yt came in by *Luther* and *Oecolampadius*, who were both late enough and soone enough, yea to soone, but that they were the instrumentes of Sathan, soche as God permitted for the punishmet of the sinnes of the people.

But to our pourpose, that hys saing against the adoracion of Chryst in the Sacrament ys vntrue, not onely the Fathers of the primitiue Church before alleaged doe prooue: but also the practise and doing of the thinge: As Chrysostome in his Masse, *Gregory Nazianzen* of his sister, S. Ambrose of hys brother, S. Augustine of his mother do declare. All which are before alleaged, and were aboue a thousand years agone, so true ys this mans saing that yt ys but a new deuise. Wherunto yf ye adde the commaundement of God, to adore Chryst: and the rule of S. Paule for our examinacion before we receaue, ye shal perceaue howe farre wide this man ys from all trueth in hys matter, and how auncient the adoracion of the Sacrament ys, and how new the denial of the same ys. Yt ys so newe I saie, that before *Luther* and *Oecolampadius* ther ys none fownde to haue written yt: although some infected with the heresie of *Berengarius* and *Wicleff* maie be thought in corners to haue whispered yt, as by *Ioannes Rokizana* yt maie be gathered, who writeth thus:

Joan. Rokizana tract. de 7. Sacr. cap. 12.

Sacerdotes debent verbo & exemplo docere populū vt contremiscant, adorando & colendo, & summum ac viuacem respectum habendo circa hæc diuinissima, & ineffabilia mysteria. Ex quo patet error dicentium quod corpus Christi, vel Sacramentum, solùm sit nobis datum ad manducandum, & sanguis in calice solùm ad bibendum, & non ad colendum siue adorandum. Sed patet quod inanis & falsa sit irrisio eorum, qui luminum accensionem cōm Dominico corpore in sacramento dexident, dicentes: quia Deus est lux, & non egens lumine. Nam in veteri lege etiam Dominī mandato hiccirne siue luminaria in candelabro disposita coram panibus propositionis, qui fuerunt figura tantùm corporis in Sacramento, exardebant, multo magis decens est vt hoc in præsentia tanti sacramenti fiat. Si nempe decens est & honestum (teste Hieronymo ad Riparium) vt lumina ardeant coram corporibus & ossibus sanctorum: Etsi decens fuit temporibus primorum sanctorum, vt lampades mortuis christianis fidelibus accendantur, vt hæc describit Chrysostomus sermone quarto super epistolam ad Hebræos: multo magis decens honestū, & sanctū est, vt lumina corā tā deifico, et diuino corpore Christi adhibeātur. The preistes aught to teach the people both with exāple and

A and woorde, that they in adoring and woorshipping and hauing an high ād, liuelie reſpect aboute theſe moſt godlie and vnſpeakable myſteries, doe feare and tremble. Wherby ys manifeſt the errour of thē that wickedlie ſaie, that the bodie of Chryſt or the Sacrament was onely geuen to be eaten, and the blood in the cuppe onelie to be drunkē, and not to be woorſhipped or adored. But yt ys manifeſt that their skorning ys vain and fooliſh, which doe mock the lighting of lightes before the bodie of our Lord in the Sacramēt ſaing, that God ys light himſelf, and neadeth no other light. For in the olde lawe euen by the cōmaundement of our Lord lightes that were ſett in the cādleſticke did burn before the ſhew breades, which were onelie a figure of our Lordes bodie in the Sacramēt: moch more ys yt comely that this be doē in the preſence of ſo great a Sacrament. For trulie if yt be comelie ād honeſt (*S. Hierom being wittneſſe vnto Riparius*) that lightes doe burn before the bodies or bones of ſaincts: And if yt were comely in the time of the cheif holie mē, that lampes ſhould burn before the faithful Chryſtians that were dead, as B Chryſoſtō deſcribeth theſe thinges in his fourth ſermon vpon the epiſtle to the Hebrues, moch more ys yt comely, honeſt, ād holie that lights ſhouldbe lighted before ſo diuine ād godly bodie of Chriſt. Thus moch this Authour.

Who although he were otherwaies naught himſelf, yet vnderſtanding ſo me ſoch ſecrett talke againſt the honouring of the bleſſed Sacrament he hath earneſtly laboured and learnedly, to extinct the ſame. So (*as before ys ſaied*) though ſome haue in their corners murmured againſt the honouring of the Sacrament: yet ſure I am that none beleuing Chryſt, God and man, did openly write that Chryſt was not to be adored in the Sacrament, vntill the times of *Luther* and *Oecolampadius*, none neither catholique nor heretique. And therfor I ſhall returne the woordes of this Proclamer trulie to him, whiche he vntrulie hath publiſhed to the worlde, that this ys the greateſt antiquitie of the wholl matter: About fortie yeares agon yt was firſt fownd oute, and purt in practiſe by *Luther*, and *Oecolampadius*, that the Sacrament might not be honoured. But Chryſt and his Apoſtles, the holy Fathers in C in the primitiue Church, the doctours that folowed them, and other learned and godly men, whatſoeuer for the ſpace of xv. hondreth years and and odde after Chryſtes aſcenſion into heauen, neuer taught this doctrine, that the holie and bleſſed bodie of Chryſt in the Sacrament ſhoulde not be honoured, neither was yt practiſed within anie place within the catholique Church of Chryſt throughoute the wholl worlde. And thus nowe be theſe woordes true, whiche before vttered by the Proclamer, were verie falſe.

Greateſt antiquitie of denial of adoracio of the Sacr. ys but fourtie years.

And nowe wher he ſaieth that *Honorius* was the firſt that commaunded the *Sacrament* to be honoured, in caſe yt were true, as yt ys allready proued to be falſe: yet ys the doctrine of the honouring of the Sacrament moche more auncient then this his doctrine, that wickedly denieth yt. For that by hys owne confeſsion was begon by *Honorius* three hondreth years agon: This doctrine but aboute fortie years agon. *Honorius* was neuer diffamed of hereſie: *Luther* and *Oecolampadius*, diffamed and condemned for hereti- ques. The honouring of the Sacrament was receaued, of the wholl Churche, and quietly continued thoſe three hondreth years at the leaſt D euen by this mans owne rekning: The contrarie doctrine was neuer yet receaued of the wholl Churche, and therfore neuer one howre quietlie continued. Thus moch aduantage haue we vpon the woordes of his owne confeſsion.

Honouring of the Sacr. vniuerſaly receaued but neuer yet vniuerſallie denied in the Church.

A fond argument of the Proclamer

But he saieth that *Honorius* commaunded the adoracion of the Sacramẽt, I graunt he did: But what of that? Will he therbie inferre, that bicause he commaunded yt, that yt was neuer in vse before? A verie fond kinde of argument. And yet, as fonde as yt ys, moch vsed in the Schoole of the doctrine of thys Proclamer, from whence no doubte he hath learned so to dispute. For euen in like maner the fleshlie sorte of them dispute to maintein their shamefull aboade with their women. Yt ys (saie they as this Proclamer saieth) a new deuise, yt ys as new fownd holie daie, that preistes shoulde not marrie. For yt was but of late daies inuented by *Vrban and Gregorie*.

Decrees against mariage of preistes

Nowe trueth yt ys, that these Popes made decrees that preistes shoulde not marrie, but doth this proue that yt was neuer forbidden before? No trulie. For Siluester long before them made a decree that yf a preist did marrie after he had receaued holy orders he shoulde be depriued of his office ten years, but yf he disobediently kept his woman, and wolde not submitte himself to the lawe, he should be condempned for euer: shall we yet nowe here rest, and saie that *Siluester* was first fownder of this matter, bicause yt ys fownd that he made soche a decree? Naie. *Calixtus* was before him, who made a like decree. *Presbyteris, Diaconis, Subdiaconis, & Monachis concubinas habere, seu matrimonium contrahere pœnitus interdicimus. Contracta quoque matrimonia ab huiusmodi personis dissungi, & personas ipsas ad pœnitentiam debere redigi, iuxta sacrorum Canonum definitionem iudicamus.* We vtterly forbidde preistes, Deacons, Subdeacons and monkes to haue concubines, or to marrie. We iudge also the matrimonies contracted of soch persons to be dissolued or vndoen, and the persons themselues to be sett to penaunce, according to the definition of the holy Canons.

Calixtus.

For this decree some haue ben angrie with *Calixtus*, and haue fathered the prohibition of preistes mariages vpon him, but yet they haue erred. For they might haue perceaued that he in this his decree referreth the penaunce of the married preistes, Deacons and other, to the holy Canons. So that ther was an other decree for that pourpose before *Calixtus*, and that was the decree of the Canon of the Apostles. For soche a Canon haue they made, which ys thus: *Ex his qui cœlibes in clerum peruenerunt, iubemus, vt lectores tantùm, & cantores, si velint, nuptias contrahant.* Of them that becomed single into the cleargie, we commaunde that readers onely, and the singing men, yf they will, doe marrie. And an other like, which ys this. *Qui duxit viduam, aut diuortio separatam à viro, aut meretricem, aut ancillam, aut aliquam quæ publicis sit mancipata spectaculis, Episcopus, presbyter aut Diaconus, aut denique ex consortio sacerdotali esse non potest.* He that hath, married a widowe, or a woman diuorced from her husbande, or an harlott, or a bond maiden, or a anie that ys accustomed to plaie in enterludes, can neitherbe Bishoppe, preist, nor Deacõ, nor be of the cõpanie of the preistes.

Canon Apost 27.

Canon 18.

By this breif discourse ye maie perceaue the Fathers of the later times made decrees of that was in vse in the Apostles time, wher vnto they were enforced, by the wickednesse, and licentiouse life of men in their times, not to make newe deuises, but to cause the olde auncient lawes to be obserued and kept.

Lent fast commaunded.

Ther be decrees made in these later daies for the fasting of Lent, bothe by Councells and Popes. As for example to produce one. In the eight Councell of Tolett, thus we finde declared: *Illis qui ausu temerario quadragesimæ dies contemnunt, nec voracitatis ingluuiem frenant, & (quod peius est) Paschalia festa, illicitorum esuum perceptione profanant, ex hoc adeò acerrimè interdicitur, vt*

Concilium Toletã. 8.

quisquis

A *quiſquis ſine ineuitabili neceſsitate atque fragilitate, & euidenter languore, ſen etiam impoſsibilitate ætatis diebus quadrageſimæ eſum carnium præſumpſerit attentare . non ſolùm reus erit reſurrectionis Dominicæ, verumetiam alienus ab eiuſdem diei ſancta communione. Et hoc illi cumuletur ad pœnam, vt ipſius anni tempore ab omni eſu carnium abſtineat, quia ſacris diebus abſtinentiæ oblitus eſt diſciplinam.* Vnto them that preſumptuouſlie contemne the daies of Lent, neither do refrein the exceſſe of their greadineſſe, and that which ys woorſt of all, do prophane the Eaſter ſolemnities, with the eating of vnlaufull meates : from hencefurth we ſtraightlie commaunde , that whoſoeuer withoute ineuitable neceſſitie and weakneſſe , and euident ſickneſſe , great weakenſſe of age , ſhall preſume in the daies of Lent to eate fleſh , he ſhall not onely be giltie of the reſurrection of our Lorde , but ſhall be alſo excommunicated from the holie Communion of that ſame daie . And thys ſhal be added to his farther pain, that that yeare he ſhall abſtain from all eating of fleſh , bicauſe in the holy time of Lent, he forgotte the diſcipline of abſtinence. Thus the Councell.

B In the which Councell the faſt of Lent ys commaunded, as ye perceaue, but this proueth not that yt was but then begonne , and that yt ys a newe deuiſe. For S. Hierom, who liued moch aboue twoo hũdreth years before that Councell ſaieth thus: *Nos quadrageſimam ſecundùm traditionẽ Apoſtolorum ieiunamus.* We faſt the Lent according to the tradition of the Apoſtles. *Hieron. ad uerſus Mõtan.*

But this faſt of Lent (not withſtanding that yt ys the tradicion of the Apoſtles) hath ben in diuerſe Councels ſince the Apoſtles, and long after their time commaunded, bicauſe in proceſſe of time the deuociõ of the people decaied, as yt doth to moch in theſe our daies, Wherbie the decrees of the Apoſtles being conteñed (*as nowe alſo they be*) yt was neceſſarie by a newe cõmaundement to reuiue and confirme the ſame, and ſo cauſe them to be continued which ells had ben omitted. Euen ſo *Honorius* perceauing the deuociõ of the people to be decaied, and their regard of the bleſſed Sacrament, through the wicked doctrine of *Berengarius* (*which yet, as yt maie be thought, laie ſmoldering in putrified and rotten* poſtes and ſtickes) to be moche abated , to reuiue that that ſo long had continued, he gaue commaundement to honoure the Sacramẽt as the like maie be doẽ, whẽ the catholique faith ſhal be reſumed in Englõd. Thus ye maie perceaue both how fõd and weake the argument of the Proclamerys, and therwith howe falſe and vntrue. *The queen that nowe ys commaũded Lent tobe faſted and yet yt was in vſe before.*

C After this yt liketh him to dallie and ſolace himſelf in alleadging certain ſcholaſtical doctours, as S. *Thomas. Dunce, Durande, Holkot* and other , not in reprouing their learning by learning (*which he can not doe*) but reprouing yt with mocking and skorning (*which ys in deed eaſie to doe*) The Summe of all that long diſputacion ys onely to make the matter appeare to the worlde, that yt ys a daungerouſe thinge to honour the Sacrament , for that the people can not diſcerne the accidentes or the outwarde formes of the Sacrament, from the bodie of Chryſte, and therfore maie ſoen committe idolatrie in honouring the outward formes in the ſtead of Chryſtes bodie. *Mocking and skorning eaſie kindes of confutacion.*

Yt ys a woorld to ſee thys man, that when he hath no ſubſtãcial argument to make againſt the matter derectlie, he ſeketh oute daũgers to bring himſelf ãd the people into more daũger. For wher yt ys our duetie to honour our ſauiour Chryſt, wherſoeuer we know him by faith to be. to auoide his inuẽted daunger, he wold haue vs, by omiſsiõ of owr duetie, to rũne into a certẽ daũger, ãd to auoide ſoch abuſe as he imagineth, to take away the thing yt ſelf, as *Licurgus* did, who ſeing wine to be abuſed, for that mẽ took exceſſiuelie of yt,

D

caused all the vines in the contrie to be cutte dowen, that ther shoulde be no wine. So this man for an abuse that he phantasieth, he wolde take awaie the thing.

Like Phantasie ioined with auarice pulled down all Abbeis in Englond.

By like phantasie he might also moue vs not to honoure Chryst in heauen. But moche more yt might seem to haue moued the Apostles and other that were conuersaunt with Chryst in the flesh, and beleuing in him honoured him. What daunger were they in that seing the humane bodie of Christ, and percase not sufficientlie discerning the humanitie from the deitie, nor fully perceauing the vnition of these two natures in the vnitie of person, neither yet well vnderstanding how the bodie of Chryst ys to be adored, and howe yt ys not, howe the deitie was in that person of Chryst, and howe to be considered, and yet did adore him? Al these poinctes, as yt maie be gathered by the peticion of Philippe, were not well vnderstanded of the Apostles themselues. For when he saied: *Domine, ostende nobis Patrem, et sufficit nobis,* Lord shewe vs the Father, and yt ys enough for vs: yt semeth that he had not that consideracion of the Deitie, that faith required.

And further by the aunswer of Chryste, yt semeth that the Apostles did not yet knowe Chryst. For he saied: *Tanto tempore vobiscum sum, & non cognouistis me?* Haue I ben so long time with yowe, and haue ye not knowen me? Yf they that had ben so long conuersaunt withe Chryst, and so long traded in the schoole of Chryste did not know Chryst, how did the three wise men of the east, the woman of Chananie, the man born blind restored to his seight, with other which did adore Chryst without reproche? Did they (trowe ye) know Chryst, seing the Apostles did not know him? Did they (*trowe ye*) vnderstand this quidditie of faith, how the flesh and bodie of Chryst was to be adored, and howe yt was not to be adored? And yet were not they in the simplicitie of their faith well accepted?

And to come nearer to answer this man, do all Chrystian people, which at this present daie adore Chryst in heauen, vnderstand this quidditie, how the flesh of Chryst being a creature, maie be adored with Godlie honoure? To adore the Godhead of Chryst with godlie honour, yt ys a plain matter, but to adore the manhead, to adore the naturall flesh of a natural man, to adore a verie man with God, I thinke the Disciples of this Proclamer, who not vnderstanding howe the accidentes be fownded in the Sacrament, nor how to discern them frō the bodie of Chryst, that ys couered with these accidentes, therfor flie from the honouring of Chryst in the Sacrament, for feare of cōmitting Idolatrie, were neuer so well taught by ther master, well to vnderstand these quiddities aboue mencioned. Will he also therfore, that they not vnderstanding these thinges, should also flie the honour of Chryst in heauē? I thinke verilie yt will therto growe at the last as yt doth allreadie break out among the Caluinistes. For doth not *Richerus* forbidde to praye to Chryst, leaste we shoulde honour hys humanitie with godly honoure? Hath he not saied that he ys to be accompted an heretique that saieth that Chryst must necessarely be praied vnto? See yowe not howe Satthan goeth aboute by prettie means to take awaie Chryst from yowe? Among the Caluinistes, as nowe among yowe, he began to take awaie the adoracion of Chryst in the Sacrament, but nowe he taketh awaie the adoracion of Chryst in heauen. Take heed therfor Sathan ys subtle.

Richerus a Caluinist forbiddeth to praie to Chryst.

Damascen li 4.ca. 3.

He saieth that the schoolemen make a doubte of the adoracion of the Sacrament, bicause the vnlearned maie cōmitte Idolatrie, yf they happen to woorshippe the outward formes or shewes of bread, ād geue honour to that

in stead

in ſtead of Chryſtes bodie. Damaſen ſaieth, that the fleſh of Chryſt, the humanitie of Chryſt ys not in ſome conſideracion to be adored, and if they ſo adore and honore yt they committe Idolatrie. ſhall all the vnlearned chriſtians therfore, bicauſe they maie committe Idolatrie in adoring Chryſtes fleſh and bodie, geue ouer their dueties, and ceaſſe to honour Chryſtes bodie in heauen? Yf daungers maie withdrawe vs from the matters of our faith, and the doing of our duetie in the ſame, forſomoche as in manie matters of faithe, manie daungers maie happen, manie matters of our faith muſt be omitted and forſaking.

Phanticall daungers maie not drawe vs from oure faith and duetie doing.

Among the daungers that maie happen in matters of faith, this man to diſſwade his hearers and readers from the faith, bringeth in one other, about te the conſecracion of the holy Sacrament. *what* (ſaieth he) *if yt happned the preiſt not to conſecrate? what if he leaue oute the woordes of conſecracion and neuer ſpeake them? or what if the preiſt haue no minde or intencion to conſecrate?*

As this man goeth aboute to ſhake the fundacion and building of this Sacrament, which ys (as S. Dioniſe ſaieth) the perfection all other Sacramentes: So his bothers and likes haue goen aboute to ſhake the fundacion of the ſacrament of Baptiſme. For *Brentius* ſaieth that baptiſme ys good and maie be miniſtred withoute the forme of the woordes of Baptiſme. But yt ſhall be beſt, that I aſſcribe his owne woords, that I be not thought to miſreport him. Thus he writeth: *Chriſtus non collocauit fundamentum Baptiſmi ſuper certas literas, ſillabis, aut dictionibus, nec alligauit nos ad certa verba (non enim inſtituit magiam, quæ ad certam verborum formam, aut ritus alligata eſt) ſed inſtituit cœleſtia ſacramenta, quæ conſtant ſua ipſius ſententia & voluntate, his vel illis verbis ſignificata. Itaque ſi quis poſt recitationem Symboli Apoſtolici in Baptiſmo diceret ad baptiſandũ hæc verba: Audiui iam ex te confeſſionem fidei tuæ, quòd credas in Deum Patrem omnipotentem creatorem cœli & terræ. Et in Vnigenitum Filium eius Dominum noſtrum Ieſum Chriſtum, & in Spiritum ſanctum. In hanc igitur confeſſionem, & fidem, intingo te in aquam ſeu perfundo te aqua, vt hoc ſignaculo certus fias, te inſertum eſſe in Ieſum Chriſtum, & communionem omnium bonorum. Vade ergo in pace: Hic certè Baptiſmus verè eſſet Baptiſmus.*

Brentius in explicatione Baptiſmi.

Chryſte hathe not ſettled the fundacion of Baptiſme vpon certen letters ſillables, or woordes. For he hath not inſtituted magike, that ys to ſaie, incantacion, ſorcerie or witchcrafte, which ys bownden to certen form of woordes or ceremonies: but he hath inſtituted heauenly ſacramentes, whiche are eſtabliſhed by his owne will and ſentence, ſignified by theſe or theſe woordes. Therfor if anie man after the reherſall of the *Symbole* or *Creed* of the Apoſtles in Baptiſme ſhoulde ſaie theſe woordes to him that ys to be baptized: *I haue now heard of thee, the confeſſion of thy faith, that thowe beleueſt in God the Father allmightie maker of heauen and earth: And in his onely begotten Sonne our Lord Ieſus Chryſt: And in the holie Goſt. Vpon this confeſſion therfor and faith, I dippe thee in the water, or I waſhe thee with water, that by this ſigne thowe maiſt be made certen, that thowe arte inſerted or engraffed into Ieſus Chryſt and into the cõmunion of all good thinges &c. Therfor go thie waie in peace. Certenly this Baptiſme ſhoulde be verilie Baptiſme.*

Berentius impugnetb the forme of Baptiſme.

Yeſee here howe this man reiected the woordes of Baptiſme, and accounted yt ſorcerie and ſuperſticion to be bownde to a certen forme of woordes in the miniſtracion not onely of this but of other ſacramentes. Yt ys lamentable to ſee the wickedneſſe of theſe men, howe they labour to weaken all the fundacion of our faithe, and wolde make vs viode of all certentie in the miniſtracion of Chryſtes Sacramentes.

But to returne to our Proclamer and to aunſwer him with his owne learning (for *Brentius* and he be of one religion and doctrine, or elles Sathan ys diuided in him ſelf) ſeinge that to vſe a preſcript forme of woordes in the Sacrament ys ſuperſticion, and Magicke, what nedeth he to make any doubte whether thoſe formes (*whiche the holy auncient Fathers call the woordes of conſecracion*) be vſed or no? as shough ther were daunger if they were omitted, where by the learning of his ſchoolefelowe *Brentius*, to omitte them ys raither religion, then daunger. For if the woordes of the forme of Baptiſme maie withoute daunger be omitted, why maie not the woordes of conſecracion withoute daunger be omitted?

Thus hitherto I haue annſwered this Proclamer with the doctrine of his owne ſchoole, that yt maie appeare to the reader, howe wicked and deteſtable the doctrine ys, and howe yt confowndeth all order, and all certentie of the miniſtracion of ſacramentes in Chryſtes Church, leauing a man ſo receauing theſe Sacramentes vncerten and doudtfull, whether he hath receaued either the one Sacrament or the other.

Proteſtantes admitt ſome two Sacramentes, ſome three ſome foure ſome neuer one.

I wolde here reherſe mo daungers that might likewiſe happen in the miniſtracion of the other ſacramentes if I knewe of what religion this man were. For ſome of them admitte but two Sacramãtes, ſome three, ſome foure ſome neuer one, ſo diuerſe be they in their opinions, ſo vnſtable ys the profeſsion of their religion. But contenting my ſelf with theſe that be reherſed, fearing that he will admitte no mo, though the catholike church admitte ſeuen: I will nowe open the doctrine of the catholique Church in theſe two, for aſmoch as ys here to be ſaide.

And firſt for the Sacrament of Baptiſme, thus teacheth the holy catholique churche, that the inuocacion of the holie Trinitie, maie not be omitted, as wittneſſeth S. Baſill: *Neminem impellat ad errorem, illud Apoſtoli, quòd nomen Patris, ac ſancti Spiritus in baptiſmatis mentione ſæpe omittit. Neque ob id putet nominum nomenclaturam non neceſſe eſſe obſeruari. Quicunque (inquit) in Chriſtum baptiſati eſtis, Chriſtum induiſtis.* That the Apoſtle in the mencion of baptime doth often omitte the name of the Father, and the holy Goſt, let yt driue no man to error. Neither for that let him thinke, that yt ys not neceſſarie the naming of their names to be obſerued.

Baſill. de ſpiritu. ſanct. ca. 12. Forme of Baptiſme neceſſarilie required in that Sacra.

And again he ſaieth: *Oportet immortalem manere traditionem in viuifica gratia datum. Qui enim liberauit vitam noſtram ex corruptione, poteſtatem renouationis nobis dedit. Quæ poteſtas inexplicabilem cauſam habet, & in myſterio abſtruſam, verùm magnam animis ſalutem adferentem. Quare addere quid, aut detrahere, palàm eſt elapſus à vita æterna. Si igitur ſeparatio Spiritus in Baptiſmate à Patre & Filio, periculoſa eſt baptizanti, & inutilis Baptiſmum ſuſcipienti, quomodò nobis tutum eſt à Patre & Filio diuellere Spiritum ſanctum? Fides & Baptiſma duo ſalutis modi ſunt inter ſe cohærentes, & inſeparabiles. Fides enim perficitur per baptiſmum: baptiſmus verò fundatur per fidem & per eadem nomina vtraque res impletur. Sicut enim credimus in patrem, & Filium, & Spiritum ſanctum: ſic etiam baptizamur in nomine Patris, & Filij & Spiritus ſancti.*

Ibidem.

Faith and baptiſme two inſeparable meanes of ſalvacion.

The tradition geuen in the quickning gracemuſt abide vnmoued. He that deliuered our life from corruption, gaue vs the power of renouacion, which power hathe an inexplicable cauſe, and hidden in miſterie, but yet bringing great health to our ſoules. Wherfore to putt to, anie thing, or to pluck awaie anie thing, yt ys an open fall from euerlaſting life. Yf therfor the ſeparacion of the holie Goſte in Baptiſme from the Father and the Sonne, ys perilouſe to the baptizer, and vnprofitable to him that receaueth baptiſme, howe can we ſafelie from the Father and the Sonne diuide the holy Goſt?

Faith

A Faith and Baptiſme be twoo meanes of healthe conioined together, and in ſeparable. For faith ys perfected by Baptiſme, and Baptiſme ys founded by faith and by the ſame names bothe theſe thinges be fullfilled. As we beleue in the Father, and the Sonne, and the holy Goſt: ſo are we baptiſed in the name of the Father, and the Sonne, and the holie Goſt Thus farre S. Baſill.

Damaſcē. li.4 ca. 10.

Damnaſcen alſo ſaieth: *Quemadmodum ſemel completa eſt Domini mors: ſic ſemel oportet Baptizari iuxta Domini verbum: In nomine Patris, & Filij, & Spiritus ſancti, inſtructos confeſsionem, Patris, & Filij, & Spiritus ſancti.* As the deathe of our Lorde was once doen: So muſt they, that be taught the confeſsion of the Father, the Sonne, and the holie Goſte, be once baptiſed according to the woorde of our Lorde: In the name of the Father, the Sonne, and the holie Gſte. Thus Damaſcen.

Manie other Fathers maie be brought, but theiſe two maie at this time ſuffice, which both do declare that not onely the confeſsion of the Father, B and the Sōne, and the holy Goſt muſt be had in Baptiſme: but alſo ouer and beſide the partie to be baptized muſt be baptized in the name of the Father, and the Sonne, and the holy Goſte, as by the well weighing of their ſainges yt ſhall be eaſie to perceaue.

This perill I fear falleth vpon manye in Englond in theſe daies.

But nowe by cauſe *Brentius* teacheth that the woordes of the forme of Baptiſme be not neceſſarie, and yt maie be that this Proclamer thinketh euē the ſame, and herein ſome light heades leauinge the doctrine of the auncient church will folowe *Brentius* his doctrine, and will not baptiſe in the name of the Father, and of the Sonne, and of the holie Goſte, which (*as S. Baſill ſaieth*) ys perilouſe to the baptizer, and vnprofitable to the baptiſed, ſhall we therfore reiect and caſt awaie the Sacrament of Baptiſme, bicauſe ſoch perills and daungers maie happen in the miniſtracion of yt, as this man wolde that we ſhoulde Chryſtes bodie and bloode in the bleſſed Sacramēt bicauſe daungers maie happen in the honouring of the ſame? As for the conſecracion of the Sacrament, yt ys taught vs alſo hy the catholique Church, that yt ys doen by the power of God woorkinge at the due pronunciacion C of the woordes of Chryſt, as wittneſſe *Euſebius Emiſenus*, *Chryſoſtome*, and *Ambroſe* with a nombre of other.

What daūger to the preiſt, and what to the people if the woodes of Conſecracion be left vnſaied.

But this Proclamer ſaieth, that yt ys knowen that ſome preiſtes haue manie yeares lefte oute the woordes of conſecracion. Yt ys plain then (*ſaie I*) that the bodie of Chryſt ys not preſēt in the Sacramēt, bicauſe the inſtituciō ys not obſerued. Then yt foloweth (*as the proclamer ſaieth*) that ther ys daunger. Ther ys daunger in dede to the wicked preiſt, who pretending in outwarde face to do that, that Chryſt hath appoincted, and dothe yt not in deed. But to the people ſimplie beleuing the miniſtre to doe that, that to his miniſterie apperteineth, and perceauing nothinge to the contrarie, ther ys no daunger to them in doing their duetie, though the naughtie man the preiſt doe not his duetie. And wher the Proclamer ſaieth that yt ys knowen that preiſtes haue ſo doen: I thinke if yt be ſo, yt ys knowen to him of him ſelf and of his likes, who of peruerſe mindes being corrupted in their faith haue committed ſoche impietie in dede to their greater and more greuouſe damnacion, but not to the hurte of the people if they knewe yt not. And D here alſo to ſaie, I beleue that if any catholique preiſt had ben knowen to this man, ſo to haue doen (as he ſaieth) he wolde without all dowbte to the helpe of his cauſe (wher vnto he hath none) haue named him. But foras moche as he ſpeaketh yt of him ſelf, and his conſpired complices, which ſecretly

cretly *Conuenerunt in vnum aduersus Dominum, & aduersus Christum eius*, haue conspired against our Lorde, and against his annoincted, when they durst not vtter, what they had wickedly conceaued: he ys a shamed to name him self to haue committed so heinouse a facte. Yf yt be not so, yt ys like to be a feigned matter to supplie, when certen and true matter lacketh.

Bnt to returne to the matter, and to moue the same scruple to him, that he moueth against the catholique Churche: What if some that ministre the communion after the sorte that ys nowe receaued, do neither speake the woordes of Chryst vpon the bread (For *Richerus* a Caluinist reiecteth the woordes of consecracion, as not nedefull to be spoken, or munbled, as his terme ys, vpon insensible creatures) neither entende to make anie sacramentall bread: what then do your people receaue? Yf they receaue no sacramet (as yt ys none, if bothe woordes and intencion be lacking) then they receaue no promisse, they receaue no remission of sinnes, nor soch other benefittes (for the promisses be annexed to the sacramentes) howe are they then deceaued? Howe then ys the Sacrament of Chrystes bodie and bloode in due forme ministred? Howe ys the death of Chryst shewed furthe according to Chrystes minde, whiche must be shewed furth, when we eate that bread and drinke that cuppe, as S. Paule teacheth vs: *As often as ye shall eate of this breade, and drinke of the cuppe*: he saieth not bread generallie, but this breade, mening the bread of the Sacrament? Thus if men shall improue the great matters of religion, withe *why*, *what*, and *howe*, and inuented daungers and abuses, your owne religion, whiche yowe magnifie as most sure and good, maie be proued vnsure and weake. To be short, all his argumentes grownded vpon (*if* and *and*) are to no pourpose. For if maketh no certen argument. Wherfore leauing them as sufficiently touched, I shall reuert to matter of more substance, and proceade in the allegacion of the fathers for the exposition of Chrystes woordes nowe in hande.

THE NINE AND FOVRTETH CHAP. PROCEAdeth in the vnderstanding of Chrystes woordes by Irenæus, and Tertullian.

Irenæus li. 4. cap. 32. cont. heres.

ALthough betwen *Iustine* and *Irenæus*, ther were some holy Fathers, that haue left behinde them goodly testimonies, for the proofe of Chrystes very presence in the Sacrament: Yet I finde none that doe alleage Chrystes woordes, and therby geue vs light to vnderstand them, vntill we come to *Ireneus*, who writeth thus: *Sed & Discipulis suis dans consilium primitias Deo offerre ex suis creaturis, non quasi indigenti, sed vt nec ipsi infructuosi, nec ingrati sint, eum qui ex creatura panis est accepit, & gratias egit dicens: Hoc est corpus meum. Et calicem similiter, qui est ex ea creatura quæ est secundum nos, suum sanguinem confessus est, & noui testamenti nouam docuit oblationem, quam Ecclesia ab Apostolis accipiens in vniuerso mundo offert Deo.*

Sacrifice of the new Testament instituted and taught by Chryst in consecracio of his bodie and blood.

Geuing also instruction to his disciples (the authour speakethe of Chryste) to offre to God the first fruictes of his creatures, not as to one hauing nede, but that they shoulde be neither vnfruictfull, neither vnthankfull, he tooke that breade, whiche ys a creature, and gaue thankes saing: *This ys my bodie.* And the cuppe likewise, whiche ys a creature as we be, he confessed to be his bloode, and of the newe Testament, taught a newe oblacion, whiche the Churche receauing of the Apostles offreth to God in all the worlde. Thus *Irenæus*.

who when he had declared howe allmightie God instituted and appointed

A fted ſacrifices and oblacions in the olde teſtament, as thinges to be geuen to him not as to one that neaded ſoche thinges or giftes, but for the exerciſing of their obedience and faithe, in the whiche God ys delighted, not yet that God had anie profitt, or aduantage therbie, but that they doing theſe thinges, profitt and aduantaie might enſewe to them from, God, for whoſe commodities ſake God did inſtitute them. So he declareth that in the newe Teſtament alſo, the people of the ſame might exercise their faith and obedience, and therbie pourchaſe gain and profitte, and for benefittes receaued be fownde thankfull, Chryſt alſo taught his Apoſtles to offre ſacrifice. And what the ſacrifice ys he teacheth ſaing that yt ys his bodie made of the creature of bread, and his bloode, made of the creature of wine. Howe this thinge ys brought to paſſe he ſheweth when he ſaieth: that *Chryſt tooke the bread, whiche ys a creature and gaue thankes ſaing: This ys my bodie: And likewiſe the cuppe, which alſo ys a creature, and confeſſed yt to be his bloode.* In whiche woordes, wher he hath expreſſedly ſaied, that Chryſt confeſſed yt to be his bloode, and the like ys ment of the bread tobe his bodie: what more plain ſpeache B wolde we deſire of anie authoure? Yf Chryſt confeſſed yt to be his bodie, and his confeſſion ys allwaies true, howe then ſtandeth the ſainge of the Aduerſarie that yt ys not his bodie? Shall we doubte of the trueth of Chryſte? as S. Ambroſe ſaieth: *Ipſe Dominus Ieſus teſtificatur nobis, quod corpus ſuum accipiamus & ſanguinem: Nunquid debemus de eius fide, & teſtificatione dubitare?* Owre Lorde Ieſus teſtifieth vnto vs, that we receaue his bodie and bloode: ought we to doubte of his treuth and teſtimonie?

New ſacrifice of the new Teſtament, what yt ys.

Li.4.de Sacramēt c.6

Seing then this authour ſaieth, that Chryſt confeſſed his bodie and bloode to be preſent and that by theſe woordes: *This ys my bodie. This ys my bloode:* yt ys plain that he vnderſtandeth them in their propre ſenſe, withoute figure or trope, and ſo acknowledgeth the very reall preſence of Chryſtes bodie ād blood in the Sacramēt. For farder proof wherof, the woordes that immediately in the ſame authour doe folowe do make very moch, wher he ſaieth, *Et noui Teſtamenti, nouam docuit oblacionem*: And of the newe Teſtament he taught a newe oblacion. This newe oblacion of the newe Teſtament, ys C the bodie and bloode of Chryſte, as before in the firſt booke ys declared and prooued. And here to the pourpoſe farder to ſaie, yf the ſacrifice that Chryſt inſtituted to be the newe oblacion of the newe teſtament, were but a peice of Sacramentall breade, yt were no newe oblacion. For then yt were the ſame that Melchiſedech offred, who offred bread and wine in ſacrifice as a figure. Wherfore if this ſacrifice be but bread and wine, a bare figure, then yt ys no newe oblacion.

Irenaeus auoucheth both reall preſence ād ſacrifice.

In the leuiticall lawe alſo we finde bread and wine offred in the ſacrifice. The ſhewe bread alſo was offred in ſacrifice. Wherfor of neceſſitie yt muſt be vnderſtand of an oblacion and ſacrifice not hertofore accuſtomed to be offred, whiche by that reaſon maie be called a newe oblacion, which ys none other but the verie bodie and bloode our Sauiour Chryſte. Which although yt were figuratiuelie offred before of Melchiſedech in materiall breade and wine: yet nowe in the newe teſtament, yt ys offred as neuer before, not in figure but in verie dede, the verie bodie and blood of Chryſt him ſelf, the heauenly breade, and heauenlie wine anſwering the bread and D wine of Melchiſedech, as the thing the figure. And ſo yt ys a newe oblaciō inſtituted to be offred in the newe Teſtamēt. Wherfor alſo Chryſt to ſhewe the adaptaciō of the figure to the thing, and the figure therin to be fullfilled, tooke bread and wine, and conſecrating them into his bodie and bloode,

confeſſed

confessed them (*as this authour saieth*) to be his bodie and bloode, that the figure might be manifestlie shewed ther to be termined in that heauenly bread and wine, the verie thing figurated by that figure.

Yf the malice of the aduersarie will go aboute to peruerte this plain sainge and testimonie of his authour: sainge, that allthough Chryst did confesse the bread and wine to be his bodie and bloode, yet yt foloweth not that they were so in dede. This were a merueilouse saing, that Chryst shoulde confesse a thing to be in plain maner of speache withoute anie circumstance, leading vs to an other sense: and yet in deed not to be so. But that he shall not so wickedly auoide the trueth vttered here by this authour, he shal heare an other testimonie of the same, in the whiche, as before he saied that Chryst confessed the bread and wine to be his body and bloode: so here the authour affirmeth them to be the bodie and blode: Thus he saieth *Quomodò constabit eum panem in quo gratiæ actæ sunt, corpus esse Domini sui, & calicē sanguinis eius, si non ipsum fabricatoris mundi filium dicant: &c. Quomodò autem rursum dicunt carnem in corruptionem deuenire, & non percipere vitam, quæ à corpore Domini & sanguine alitur?* Howe shall yt be manifest, that bread in the whiche thankes be geuen, to be the bodie of their Lorde, and the cuppe of his bloode, yf they saie that he ys not the sonne of the maker of the worlde? &c. And again, howe saie they the flesh to come into corruption, and not to receaue life, whiche ys nourished of the bodie and bloode of our Lorde?

Irenaus li. 5. cont. Heresie.

A plain saing of Irenaus for the Proclamer

Ther be here in this testimonie twoo notes, wherby as the aduersarie ys aunswered and conuinced: so ys the trueth notablie settfurth and confirmed.

The first ys, that he saieth that the bread, in the whiche thankes are geuen, ys the bodie of our Lorde, and the cuppe ys the cuppe of his bloode. The bread in the which Chryst gaue thinkes, was the bread which the Euangelistes saie that Chryst tooke in his handes, and gaue thankes saing: *This ys my bodie.* Chryst then might verie well confesse yt to be his bodie, seing (*as Irenæus saieth*) yt ys his bodie. So that of this authour we learn yt not onely to be called and confessed the bodie of Chryst, bnt also to be, and that not in obscure woordes, but in plain and euident sentence.

The other note ys, that our flesh ys nourished of the bodie and bloode of our Lorde. Wherby the erroure of the Aduersarie teaching that Chryst ys onely spiritually and not reallie receaued in the Sacramēt ys ouerthrowen and townde false. For by that spirituall maner our flesh ys not nourished, wherfor of necessitie the other maner, that ys, Chrystes verie reall bodie must be in the Sacrament receaued. Yt shal helpe yowe the better to perceaue the minde of this authour as concerning the reall presence of Chryst in the Sacrament, if ye doe vnderstande wherfore he wrote this, that ys here alleaged.

Oure flesh ys nourished of the bodie and blood of our Lord.

Vnderstand therfore that by this place last alleaged he impugneth two heresies: the one was that Chryst was not the Sonne of God that made the worlde, but that he was a man liuing in Iewrie, who did not onelie dissolue the lawe and the Prophetes, but also all the workes of that God, that made the worlde. The other taught that the soule onely shall be saued, and liue euerlastinglie, and not the bodie, for that yt being a grosse thing, made of the earth, yt ys not possible, that yt shoulde atteing to euerlasting life. To confute these two heresies *Irenæus* grounded him self vpon the Sacrament, as a matter certen, euident, plain, and knowen aswell of the heretiques, against

Two heresies cōfuted by one argument grounded vpon the Sacr.

A againſt whom he diſputed, as of the true catholique Chryſtians.

Nowe againſt the firſt hereſie, he proueth Chryſt to be the Sonne of God by that that they confeſſed the bodie of their Lorde, to be in the Sacrament. For yf he whoſe bodie ys in the Sacrament were not the Sonne of him that made the worlde, but a bare naturall man, howe coulde a man of hys owne powre compaſſe that his bodie ſhould ſo be? and howe coulde yt be the bodie of their Lorde, yf he were not the Sonne of God? So all the weight of this argument ſtandeth and reſteth vpon the preſence of Chryſtes bodie in the Sacrament. Nowe denie the preſence with thys Proclamer, and then the argument maketh nothing againſt the hereſie, and ſo the argument which this holie Father thought to be ſtronge ſhall be but weake. But who can doubte of the true knowledge of this auncient Father? When he grownded hys argument vpon the preſence of Chryſt in the Sacrament, he was ſure that hys grownde was faſt and good. Yf the Sacrament were nothing but a figure, what more proofe coulde be grownded vpon yt then B vpon anie other figure of the olde lawe?

The ſecond hereſie he alſo impugneth by the receipt of the bodie and bloode of Chryſt in the Sacrament. For wher that hereſie denied the bodie of man to be able or like to atteign to life euerlaſting, this holie man proueth that yt ſhall. For howe can yt (*ſaieth he*) but receane life, ſeing yt ys nouriſhed by the bodie and bloode of Chryſt? as though he might haue ſaied, as ſainct Cyrill ſaieth: *Quoniam Saluatoris caro Verbo Dei, quod naturaliter vita eſt, coniuncta, viuifica effecta eſt. quando eam comedimus tunc vitam habemus in nobis illi coniuncti, quæ viuifica effecta eſt.* Bycauſe the fleſh of our Sauiour ioined to the Sonne of God, whiche ys naturally life ys made quickning or geuing life, when we eate that fleſh, then haue we life in vs. For (as he ſaieth in an other place: *Non poterat aliter corruptibilis hæc natura corporis ad incorruptibilitatem & vitam traduci, niſi naturalis vitæ corpus ei coniungeretur.* This corruptible nature of our bodie coulde not otherwiſe be brought to incorruptibilitie and life, except the bodie of naturall life ſhould be ioined to yt.

Cyrill in 6. Ioan. ca 14

In 15. Ioan

Our corruptible bodie can not atteign to incorrup. and life, except the bodie of Chryſt be ioined to yt

C So then ye maie nowe likewiſe perceaue the force of this argumente of *Irenæus* to conſiſt vpon the corporall receipt of the bodye of Chryſt in the Sacrament, whiche (*as Cyrill ſaieth*) being the fleſh of life, and incorruption when yt ys ioined to our corruptible and mortall fleſh (*whiche maner of coniunction ys by none other mean doen, but by the Sacrament*) yt maketh this naturall bodie of our to be apte to incorruption and life. Yf in the Sacrament we doe not receaue the verie reall bodie of Chryſte, but a figure of the bodie, whiche geueth not life to our bodies, howe ſtandeth the argument of *Irenæus*? what trueth ys ther in the ſaing of *Cyrillus*? howe ſhall theſe our mortall and coruptible bodies be made immortall and incorruptible, yf the fleſh of life, the fleſh of our Lorde Chryſt be not ioined to our fleſh?

The nouriſhing of our fleſh to incorruptibilitie by the fleſh of Chryſt proueth inuincible the reall preſence.

And here note, Reader, that theſe maner of ſpeaches of theſe two authours improue the phantaſie and erroure of the Sacramentaries, and inuincible proue the true catholique doctrine of the Churche. As touching the falſe doctrine of the Sacramentaries, wher yt teacheth that we o- D nely receaue Chryſtes bodie ſpirituallie, that ys, the meritte and vertue of Chryſtes paſſiō ād death, this receipt toucheth not our bodies, this ſpirituall Chryſt ys not ioined to our fleſh, but this receipt toucheth our ſoules, thys

ſpirituall Chryſt ys ioined to ſpirittes. But theſe authours ſaie that the fleſh and bodie of Chryſt ys receaued and ſo ioined to our fleſh and bodies. Which receipt and coniunction proueth inuinciblie that for as moch, as the ſpirituall receipt ys ioined onely to the ſoule that ther muſt nedes be an other receipt of the reall and ſubſtanciall fleſh and bodie of Chryſte, whiche maie be ioined to our ſubſtanciall fleſh and bodies. And ſo ſhall the argument of *Irenæus* be of great force and ſtrenght, againſt the heretiques, againſt whome he diſputed: So ys the teſtimonie of Cyrill true: So ys the doctrine of the catholique Church fownd auncient ſubſtanciall and well grownded: So ys the doctrin of the Sacramentaries improued and fownd falſe as yt ys in dede.

Plain places and argumentes againſt M. Inell.

And wher the Proclamer required but one plain place of anie one auncient doctour, he hath nowe one, not onely plain, but alſo ſtrong and mightie, ſo ouerthrowing the green wrought walls of hys late inuented hereſie, that well he maie hang vppe ſome painted cloathes, paincted like ſtrong walls, whiche maie deceaue ſimple eies, and weake ſeightes, but they ſhall be in dede but painted cloutes. This *Irenæus* ys not onely taken of the catholiques to be (as I haue ſaied) plain and ſtrong, but alſo of heretiques. For *Melanchon* againſt *Oecolampadius* this proclamers late fownder, alleageth the ſame *Irenæus* as one moſt plain and auncient, and ther for not to be againſt ſaied.

Thus hauing brought furth an auncient ſcholer of Chryſtes ſchoole, and a graue counſeilour in Chryſtes Parliament houſe, who hath declared vnto vs the true doctrine of Chryſtes ſchoole, and the enacted and receaued trueth of his Parliament houſe, that the woordes of Chryſt teache vs the preſence of his verie bodie in the Sacrament, and that they are to be vnderſtanded in their propre ſenſe: Now foloweth Tertullian a man verie nere the time of *Irenæus*, whome the Aduerſaries ſeme to make the patrone of their figuratiue doctrine, but yt ſhall be well perceaued, that he ys againſt them and fauoreth them not. Thus he writeth. *Profeſſus itaque ſe concupiſcentia concupiſcere edere Paſcha, vt ſuum (indignum quippe vt quid alienum concupiſceret Deus) acceptum panem, & diſtributum Diſcipulis, corpus ſuum illum fecit, dicens: Hoc eſt corpus meum id eſt, figura corporis mei. Figura autem non fuiſſet, niſi veritatis eſſet corpus.* When Chryſt therfore had ſaied, that with deſire he deſired to eat the Paſſouer, as his owen (for yt was vnſemelye that God ſhould deſire anie ſtraunge thing) the bread that was taken and diſtributed to hys diſciples, he made yt his bodie, ſainge: *This ys my bodie*, that ys to ſaie, a figure of my bodie. But yt had not ben a figure, except yt were a bodie of trueth.

Tertullian li. 4. cont. Marc.

Chryſt made the bread his bodie, ſaieth Tertull.

As *Irenæus* againſt *Valentinus*: So *Tertullian* againſt Marcion vſed hys argument taken of the Sacrament. Marcion the diſciple of *Cerdon* (*whoſe hereſies S. Auguſtine reherſeth*) wickedlie taught as hys maſter did, that Chryſt had no very true bodie, when he was here conuerſant vpon the earth, but a phantaſticall bodie. Nowe *Tertullian* to proue that he had a verie true bodie, bringeth in the inſtitucion of the Sacrament, ſainge, that Chryſt made the breade that he tooke and diſtributed to hys diſciples, hys bodie, ſaing: *This ys my bodie*. Wherbie as he ſtronglie proueth by Chryſtes owne facte, who made the breade hys bodie, and by his owne woorde (who ſaied of the ſame that he had ſo made: *This ys my bodie*) that Chryſt had a verie bodie, Whiche coulde not well haue proued the pourpoſe of *Tertullian*, yf that, that he made hys bodie, and ſaid

Auguſt. li. Aduerſ. Hereſ. c. 28 Hereſie of Marcion

A and saied to be hys bodie, had not ben a verie bodie. Euen so saing that Chryst made the bread hys bodie, when he saied: *Thys ys my bodie*, prooueth against the Sacramentaries bothe the presence of Chrystes verie bodie in the Sacrament, and also that the woordes of Chryst are to be taken in their propre sense.

But here reclaimeth the Aduersarie, and saieth that not withstanding this that ys saied, *Tertullian* addeth and saieth that yt ys a figure of hys bodie. I wishe that the Aduersarie wolde here ioin with me, as I will with him, that both of vs accept the wholle saing of *Tertullian*, as yt ys here alleaged, and that he whose doctrine repugneth against anie parte of yt, to confesse that hys doctrine ys not good, and he that confesseth the whol, that hys doctrine be accepted as sownde and good. Let vs then open the partes of *Tertullian* his saing.

Tertullian opened and deliuered from the Sacramentaries.

Ther be in yt twoo partes: The one ys that he saieth, that Chryst made the bread that he tooke in hys handes hys bodie: The other that he saieth:
B *This ys my bodie*, that yt ys to saie, *a figure of mi bodie*. I nowe require of the Aduersarie, whether he will receaue the first parte of *Tertulians* saing, that Chryst made the breade his bodie? Certen I am that neither he, nor anie other Sacramentarie doth graunt that. For if Chryst made the breade hys bodie (*as by the testimonie of this authour yt ys most certen that he did*) then ys hys very bodie certenlie and verilie in the Sacrament. Which they all denie, as by declaracion of the sainges of some of their capitans yt shall appeare.

Zuinglius ad illustrif. Germ. principes.

Zuinglius writeth thus: *Cùm panis & vinum illius amititiæ symbolum sint, qua Deus humano generi per filium suum reconciliatus est, illa non æstimamus pro materiæ præcio, sed iuxta significate rei magnitudinem, vt iam non sit vulgaris panis, sed sacer, nec panis tantùm nomen habeat, sed corporis Christi quoque, imo sit corpus Christi sed appellatione, & significatione, quod recentiores vocant sacramentaliter.* Forasmoche as bread and wine be the token of the frendshippe, by the which God by hys Sonne was reconciled to mankinde, we weigh not these thinges for the woorthinesse of their matter, but according to the greatnesse of the thing signified: that nowe yt be not cõmon bread, but holie, neither that yt haue
C onelie the name of bread, but also of the bodie of Chryst: yea that yt be the bodie of Chryst, but by name onely, and significacion, whiche the younger men call sacramentallie. Thus he.

Ye see that this Sacramentarie, wolde not haue the Sacrament to be estemed for the substance of yt, wherbie he denieth the presence of the substance of Chrystes bodie. In the ende he also saieth that yt ys the bodie of Christ but he correcteth or raither corrupteth himself saing: that yt ys so by name and significacion onelie, and not by trueth, and substance.

In expos. verborũ cœna. Dom.

Oecolãpadius also saieth thus: *Barbaries plus quàm Scythica, vel Diomedea est, in panis in volucroceu in ænigmate ipsam hospitis carnẽ quærere. Rusticitas est non obseruare nec cognoscere in quo hospes benevolentiã suam doceat, & pro spirituali carnalem requirere cœnam.* Yt ys more then scythicall or diomedicall Barbarousnesse, in the couering of breade to seke the flesh of Chryste, yt ys grosse inciuilitie not to regarde and knowe wherin Chryst teacheth hys beneuolence, and for a spirituall to require a carnall supper. And here *Oecolampadius* also denieth that *Tertullan* affirmeth. For he saieth yt ys a barbarousnesse or rudenesse to seke the flesh
D of Chryst in the Sacrament: but *Tertullian* (whom I often repete) saing that Chryst made the bread hys bodie geueth vs not a rude, but a godlie doctrine to seke the flesh of Chryst in the Sacrament.

Bullinger also saieth thus: *Commemoratio ac symbolum est corporis veri, non ipsum corpus.* Yt ys a remembrance and a token of the verie bodie, not the verie bodie yt self. What nede I trouble the reader with the sainges of anie moe of them, seing yt ys certen, that the wholl rable of them, and this Proclamer also denieth that, that Tertullian saieth, and abhorreth to saie as he saieth, that the breade ys made the bodie of Chryst. And note well that Tertullian saieth not, that yt ys named or called the bodie of Chryst, but in plain expresse woordes saieth, that yt ys made the bodie of Chryste. And nowe yt ys plain that the aduersarie receaueth not this parte of *Tertullian* hys saing: but al the catholique church euer hath and doeth receaue yt, confessing yt with thys man and S. Cyprian, who folowed him, and highlie embraced him, and S. Ambrose, which both vse the like woordes, that the breade ys made the bodie of Chryste. Cyprian in this maner: *Panis quem Dominus Discipulis edendum porrigebat non effigie, sed natura mutatus omnipotentia verbi factus est Caro.* The bread that our Lord gaue vnto hys disciples, chaunged not in outwarde forme, but in nature, by the omnipotencie of the woorde ys made flesh. S. Ambrose in this sorte: *Panis iste, panis est ante verba sacramentorum, vbi accesserit consecratio de pane fit caro Christi.* This bread ys breade before the woordes of the Sacramentes: but when the consecracion ys comed to yt, of the bread ys made the flesh of Chryste. In all these ye see this maner of speache, that bread ys made the flesh or bodie of Chryst. Which maner fullie excludeth the onelie figure and includeth the verie substanciall presence of Chrystes bodie.

Bullingerus in 2. Act.

Chryst named not onelie, but made the bread hys bodie.

Cypriã. de cœna Dom.

Amb. li. 4. de Sacr. c. 4 Bread ys made the flesh of Chryst.

Thus moch being saied of the first parte of *Tertullians* saing: Let vs also haue a fewe woordes aboute the seconde parte. The second parte (*yf yowe remembrer*) ys that calleth yt a figure of Chrystes bodie. This parte the Aduersarie (*ther ys no doubte*) receaueth though he receaue yt not well, according to the minde of the authour. The catholique also receaueth yt, and receaueth yt well. For he receaueth yt according to the minde of the authour. Howe shall the reader perdeaue that? Thus shall he perceaue yt.

He that so vnderstandeth a catholique authour, that he make him not repugnant to himself, nor to other his likes, he vnderstandeth the authour well, and receaueth him well. But he that so vnderstandeth an authour that he maketh him contrarie, and repugnant to himself, and other learned authours which be his likes, he vnderstandeth the authour euell, and receaueth him euell. The catholique receaueth this parte of *Tertullian*, wher he saieth yt ys a figure of Chrystes bodie, and graunteth yt, and also folowing *Tertullian*, teacheth that yt ys a figure, but so that the presence of Chrystes bodie be not denied, which the first parte (as aboue ys saied) teacheth. And therfor though yt be a figure: yet not onely a figure, but also the bodie with yt. The Aduersarie receaueth this parte of the authour vnderstanding yt as *Oecolampadius* dothe. *quod panis assumtum in signum tantùm*, that the bread ys taken for a signe onlie, denieng therbie the presence of the bodie. And so maketh the authour not onelie repugnante to himself, but also to other holie writers. To himself thus: For wher he saied, that Chryst made the bread his bodie, nowe vnderstanding by the figure, the Sacrament to be onely a figure or signe of Chrystes bodie and not the bodie yt self, the bread ys not made hys bodie. And so shall the authour denie in the second parte of his saing, that he thaught in the first, which maie not be allowed, and therfor he receaueth and vnderstandeth the authour euell. And so to other whiche be auncient as he ys, that authour shoulde be repugnant, as to *S. Ambrose*, *S. Cyprian*, to *Irenæus*, *Iustinus*, and *Alexander* which all teache (as before ys declared) that the

The right waie to vnderstand a catholique authour.

The Sacr. a figure but not onlie a figure.

Oecol. de verbis cœn.

A the Sacrament of Chryſtes bodie and blood conteineth the very bodie of Chryſt,and ys not a bare figure or ſigne onely.

For the better vnderſtāding of this matter,I wiſh thee,reader,to perceaue that for ſomoch as to our pourpoſe apperteineth,a figure maie be taken two maner of waies One waie as yt ys a ſigne or token of a thing abſent in dede, but preſent in figure or ſign. As a ring geuen of a man to his louing ſpouſe, ys a ſigne or token of remembrance of him being abſent. An other waie a figure maie be taken as of a thing abſent in maner and condicion ſoche as ſomtime yt hath ben in,but preſent in verie deed and ſubſtance.As the ſpouſe beholding her verie husbande,and ſeing the skars and tokens of wounds that he ſuffred for her defence and ſauegarde,and of his children an hers: ys brought in remembrance of his louing kindneſſe,and of the daungers ſuſteined for hir ſake. In which caſe although the ſubſtāce of the man be preſent: yet to his wiſe he ys a figure and token of remembrance of himſelf abſent in condicion of a man nowe in fight,and daungered with ſore and depe woondes.For nowe he ys no ſoch mā, but whol āds ſownd,and a perfect mā.

A figure maie be taken two waies.

A figure maie be of a thing preſent in ſubſtance.

B Nowe wher *Tertullian* ſaieth that the Sacrament ys a figure of Chryſtes bodie,yt ys true after the ſecond maner of acception of a figure. For Chryſtes bodie nowe preſent in the Sacrament,and ther by faith certenlie and aſſuredlye ſeen and beholden,ys a figure and a token of remembrance to hys ſpouſe the Church of his afflictions,paſſions,and woundes ſuffred vpon the Croſſe for her ſauegarde and deliuerie,which bodie although yt be ſubſtanciallie preſent: yet in that maner of a paſsible, and ſuffring bodie yt ys not nowe preſent. *Caro carnis, & ſanguis ſacramentum eſt ſanguinis. vtroque inuiſibiliter ſpirituali & intelligibili ſignatur Domini Ieſu Chriſti corpus viſibile & palpabile,plenum gratia omnium virtutum,& diuina maieſtate.* The fleſh, ſaieth S.Auguſtin,ys a Sacrament of the fleſh,and the blood ys a ſacrament of the bloode. By both which being inuiſiblie ſpirituall and intelligle ys ſignified the viſible and palpable bodie of our Lord Ieſus Chryſt,full of grace and all vertues,and diuine maieſtie. Thus moche he.Here do we learn of S. Auguſtine that the bodie of Chryſte and blood in the Sacrament being vnder the formes of bread C and wine inuiſible,ſpirituall,and intelligible,be figures of the ſame bodie viſible and palpable.

The Sacr. ys a figure of a thing preſent.

Auguſt.li. ſent ē.Proſ.

The inuiſible bodie of Chryſt in the Sacr. a figure of the ſame viſible, &c.

Let not this then ſeme incredible to thee(gentle Reader) ſeing S. Auguſtine teſtifieth yt by ſo plain woordes,and the ſcriptures alſo teſtifie vnto vs that Chryſt was made in the likeneſſe of men:and yet was he neuertheleſſe a very naturall and ſubſtancial man,and that he ys the very image of the Father,and yet he ys of the ſubſtāce of the Father alſo.So that as we are taught, that Chryſt ys made to the likeneſſe of men, and ys alſo a verie man , and ys the image of the ſubſtance of the Father,and yet of the verie ſubſtance of the Father alſo:So we be taught that the Sacrament ys a figure and the thing yt ſelf alſo. For we ſaie the bodie of Chryſt vnder the forme of breade, and his bloode vnder the forme of wine,to be a figure of that bodie that ſuffred vpon the Croſſe,and of the blood ther yſſuing oute of the ſame bodie, and diuided from yt.And yet neuer the leſſe to be the ſame very bodie in ſubſtance that hanged vpon the Croſſe,and the ſame blood in ſubſtance that ranne oute of that bleſſed bodie. And therfor *Tertullian* might verie well D call yt a figure as before he called yt the bodie of Chryſt , for yt ys both.

Philip. 2.

This ſhall farder appeare by two places of S.Auguſtin,in the which ſpeaking of one thing , he calleth the Sacrament in one the figure of

the bodie of Chryſte: in the other he calleth yt or price or Redemption, which ys as moche to ſaie as the bodie of Chryſt. Thus he ſaieth ſpeaking of *Iudas* the traditour. *Cùm Chriſtus eius cogitationes non ignoraret, eum tamen adhibuit ad conuiuium, in quo ſui corporis & ſanguinis figuram Diſcipulis commendauit.* When Chryſt was not ignorant of the thoughtes of Iudas: yet he had him preſent at the feaſt, in the which he commended to hys Diſciples the figure of hys bodie and blood. Here ye perceaue that ſainct Auguſtine calleth the Sacrament the figure of Chryſtes bodie and bloode. In an other place he ſaieth thus: *Tollerat ipſe Dominus Iudam, Diabolum, furem, & venditorem ſuum. Sinit accipere inter innocentes Diſcipulos, quod norunt fideles, precium noſtrum.* Owre Lorde himſelf doth ſuffre *Iudas*, a deuell, a theef, and his ſeller, he ſuffreth him to take among the innocent Diſciples, that the faithfull knowe, our price or redemption.

Aug. in Pſalm. 3.

Epiſt. 162. Iudas receaued the bodie of chriſt which ys our price.

Nowe marke that what in the other ſentence he called the figure of Chryſtes bodie, here he calleth yt our price or redemption, which ys Chryſt him ſelf as ſainct Paule teſtifieth: *Qui factus eſt nobis ſapientia, & iuſtitia, & ſanctificatio & redemptio.* Who ys made to vs wiſdom, and righteouſneſſe, and ſanctification, and redemption. Yf the Sacrament be but a bare figure: yf yt be but bread and wine, yt ys not then our price, yt ys not then our redempcion as S. Auguſtine ſaieth yt ys. By this then yt ys manifeſt that the bodie and blood of Chryſt in the Sacrament being our price and redempcion, be the figures of the ſame bodie and blood of Chryſt crucified for our redemptiõ. And therfor yt maie rightly be called both the bodie of Chryſt, and the figure of the bodie of Chryſte.

Wherunto agreably ſaieth *Theophilact*: *Attende quòd panis qui à nobis in myſterijs manducatur, non eſt tantùm figuratio quædam carnis Domini, ſed ipſa caro Domini.* Note or take head that the bread, whiche ys eaten of vs in the myſteries, ys not onely a certain figure of the fleſh of our Lorde, but the fleſh yt ſelf of our Lorde. Thus by this declaracion of ſainct *Auguſtine* and *Theophilact* ye maie clerely ſee and perceaue, the right and true vnderſtanding of *Tertullian*, who according to the Chryſtian and catholique faith taught that Chryſte made the bread hys bodie, wherby he conuinceth hys Aduerſarie Marcion. And after to his farder confutacion (*for that a figure, muſt nedes be a figure of a bodie*) he ſaieth alſo that yt ys the figure of Chryſtes bodie, and ſo confeſſeth bothe the verie bodie, and the figure of the bodie.

In 6. Ioan. Bread of the Sacra. verie fleſh A plain ſaing for M. Iuell.

Li. de reſur. carnis. A plain ſaing for the Proclamer

This vnderſtanding of *Tertullian* muſt nedes be good and vpright. For after this maner he agreeth with himſelf both in this place and other, as wher he ſaieth: *Caro corpore & ſanguine Chriſti veſcitur, vt anima de Deo ſaginetur.* The fleſh eateth the bodie and bloode of Chryſt, that the ſoule maie be made fatte with God. Wher in plain woordes he ſaieth that man, not by ſpiritte, but by his fleſh eateth, not a peice of bread a ſigne or figure onely of Chryſtes bodie, but yt eateth Chryſtes verie bodie and bloode yt ſelf. After this vnderſtanding alſo he agreeth with ſainct *Auguſtine*, and *Theophilact*, and other holy Fathers, as partely ye haue before hearde, and ſhall herafter plentifullie heare. And thus vnderſtanded he agreeth to be ſhorte with the wholl catholique Churche, which alwaies hath and doth teache the bodie of Chryſt both to be a figure, and the thing yt ſelf in veritie. Wherfore neither *Tertullian*, neither ſainct Auguſtine in theſe places alleaged neither againſt *Amantus*, be either refuſed or denied but accepted and embraced. For the Churche doth acknoledge as moche as they ſaie, and they with the Churche doe acknowledge the Sacrament to be bothe.

But

A But let the Aduerſarie bringe but one auncient authour that ſaieth as he doeth, that yt ys *figura tantùm*. onely a figure, and therwith ſaieth as he dothe that the reall and verie bodie of Chryſt ys not in the Sacrament, and then I will ſaie he hath doen ſomwhat. Hetherto all they haue doen nothing to effecte to prooue their matter, but onely made ſome cowntenance and apparance in woordes to deceaue the people, and to plucke them from the catholique faith. For wher their doctrine ys that the Sacrament ys a figure onelie, when they reade this woorde (*figura*) in *Tertullian*, *S. Auguſtine*, or anie other authour they runne awaie with yt, and violentlie wreſt yt making their auditorie beleue, that the authour ſaie as they ſaie. And that ys falſe. For the authours ſaie no not one of them that yt ys onely a figure, which ys the thing that the Aduerſarie muſt prooue, and that ſhal he neuer doe.

No catholike authour ſaieth that the Sacr. ys onelie a figure.

Wherfor Reader, looke to thy ſelf, and be not deceaued, marke well whiche parte ſaieth as *Tertullian* ſaieth, and folowe that parte. *Tertullian* ſaieth, that the breade ys made the bodie of Chryſt, ſo ſaieth the catholique,
B ſo ſaieth the holie Churche, but that denieth the Aduerſarie. *Tertullian* ſaieth that yt ys a figure of the bodie of Chryſt, ſo ſaieth the catholique, ſo ſaieth the holie Churche, ſo after a maner ſaieth the Aduerſarie, but the maner ys ſoche, that though in the woorde (*Figure*) yt ſeemeth ſo to ſaie, and to haue agreemēt with *Tertullian*: yet in ſenſe yt denieth the wholl. For neither dothe the Aduerſarie agree vpon the thing that ys the figure, neither dothe he ſaie as *Tertullian* dothe ſaie, that yt ys a figure, but with an excluſuie, that yt ys a figure onely, which as yt ys more then *Tertullian* ſaieth: ſo yt ys more then ys true. and thus truſting ye clerely, and fullie perceaue, who agreeth and who diſſenteth from this auncient Father of the primitiue Church, I en de with him, and proceade to heare other,

THE FIFTETH CHAP. ABIDETH IN THE EXpoſition of the ſame woordes by S. Cyprian, and Athanaſius.

C NOt long after *Tertullian* was S. Cyprian, who being a ſenior in Chryſtes ſchoole, and an auncient in his Parliament houſe, will ſhewe vs the faith taught and continued in that ſchoole, and the trueth enacted and receaued in that Parliament houſe: Thus he writeth: *Significata olim à tempore Melchiſedech prodeunt ſacramenta, & filiis Abrahæ, facientibus opera eius, ſummus ſacerdos panē profert & vinū Hoc eſt* (*inquit*) *corpus meum &c.* The ſacramentes ſignified long agon frō the time of Melchiſedech come nowe abroade, and the high preiſt to the childe ren of Abraham doinge his workes, bringeth furth bread and wine. *This* (*ſaieth he*) *ys my bodie.* They had eaten of the ſame bread after the viſible forme, but before thoſe woordes, that cōmon meate was onely meate to nouriſhe the bodie, and miniſtred the helpe of the corporall life. But after that our Lorde had ſaied: *Doe this in my remembrance, This ys my flesh, and this ys my bloode*: As often as yt ys doen with theſe woordes, and this faith, that ſubſtanciall bread and cuppe conſecrated by the ſolemne benediction doth profitte to the health and life of the wholl man, being both a medicen and a ſacrifice, to heall infirmities, and to pourge iniquities. Thus he.

Cypry. de cœna Dom. vide ſup. li. 1. cap. 29.

D What ſenſe the woordes of Chryſtes ſupper haue, this holy Ciprian dothe manifeſtlie declare, who reherſing them ſaieth: *but after that our Lorde had ſaied: This doe in the remembrance of me: This ys my flesh, and this ys my bloode,*

S. Cyprian ſaing that the bread and cuppe after the cõ ſecraciõ, ys a medicine to heal infir. and a ſacrifice to pourge iniquit. proueth inuincible the reall preſence of Chryſts bodie.

that ſubſtanciall bread and cuppe conſecrated doth profitte the wholl man, that ys, both the bodie and ſoule of man, for ſo moche as yt ys a medicen to heale the infirmities of them, and a ſacrifice to pourge their iniquities. In the Sacrament after the woordes of Chryſt ſpoken what can be ſaied to be, that profiteth both bodie and ſoule, and ys a medicen and alſo a ſacrifice, what I ſaie, can ther ells be that ſhoulde be theſe great workes but the bodie and blode of Chryſte? Yt ys that bodie that ys our medicen: yt ys that bodie that ys our ſacrifice. Wherfore S. Cyprian mening that after the woordes of our Lorde, that bodie and blode ys in the Sacramẽt, inuinciblie proueth againſt the proclamer the preſence of Chryſtes bodie and that the woordes of our Lorde be not to be vnderſtand figuratiuely, but proprely in their owne ſenſe.

Benefites attributed to the Sacra.

And this ys not to be ouerpaſſed, what differẽce this authour maketh betwixt the cõdicion of the bread before the woords of Chryſt ſpokẽ, ãd after the woords. *Before the woordes* (ſaieth he) *yt ys cõmon meate meet onelie to nourish the bodie, but after the woordes yt ys, as ye haue hearde, profitable both for bodie and ſoule.*

This alſo ys to be noted that this authour ſpeaking of theſe great benefittes doth not attribute thẽ to faithe, nor to the vertue of the paſſiõ of Chryſte, nor to the ſpirituall bodie of Chryſt, or receipt of that (although all theſe be neceſſarie for that withoute thẽ the befittes before mẽcioned cã not be obteined) but dothe attribute thẽ to the ſame meat nowe in the Sacrament after conſecraciõ, which before the conſecracion was corporal meate. Owre faith, the vertue, grace, or meritte of Chryſtes paſsiõ were neuer corporall meate, wherfore this authour ſpeaketh not of thẽ. And therfore we maie conclude, that yt ys the bodie of Chryſt into whoſe ſubſtance, the ſubſtãce of breade that before Chriſtes woordes was able onelie to ſuſtein the bodie nowe after the wordes ys turned into the ſubſtãce of Chryſt, whiche ys able to comforte both bodie and ſoule, and ys become the ſubſtanciall breade, geuing and mainteining our ſubſtãciall life, whiche ys the euerlaſting life.

In the firſt booke c. 29.

Of this place of S. Ciprian, foraſmoche as I haue more at large ſpoken in the opening of the figure of Melchiſedech, I ſhall deſire the reader, if he wolde ſee what maie be more ſaied vpon yt, to reſort thither, wher, I turſt, he ſhall finde matter to the better opening of this place.

Cypr. de cæna. Dom. A plain place for M. Iuell.

But yet that yt maie be fullie perceaued that S. Cyprian in this place meneth as ys ſaied, that the verie bodie of Chryſt ys in the Sacrament, and that ſoche was his faith, and that Chryſt ſo taught, and his ſchoole ſo learned: we will heare an other teſtimonie of the ſame S. Cyprian in the ſame treactice, that this ſentẽce before alleaged ys in, which ys this. *Noua eſt huius Sacrãti doctrina, & ſcholæ euangelicæ hoc primũ magiſterium portulerunt, & doctore Chriſto primũ hæc mũdo innotuit diſciplina, vt biberẽt ſanguinẽ chriſtiani, cuius eſum legis antiquæ authoritas diſtrictiſsimè interdicit. Lex quippe eſu ſanguinis prohibet: Euangeliũ præcipit vt bibatur. In quibus mãdatis hoc maximè diſcernere debet chriſtiana Religio, quòd ſanguis animaliũ, à ſanguine Chriſti per omnia differens, tẽporalis tantũ habet viuificationis effectũ, & vita eorum finem habet ſine reuocacione conſtitutũ.* The doctrine of this Sacrament ys newe, and the euangelicall ſchooles firſt brought furth this maner of teaching, and Chryſt being the teacher this learning firſt was knowen to the worlde, that chryſtian men ſhoulde drinke bloode, the eating wherof the authoritie of the olde lawe did moſt ſtrictlie forbidde. The Lawe forbiddeth the eating of bloode: The Goſpell commaundeth that yt be dronke. In whiche commaundementes this moſt cheiflie aught the chryſtian religion to diſcerne that the bloode of beaſtes by all means differinge from the blode of Chryſt hath onely the effect of temporall releif, and

The lawe dyd forbidde the eating of blood, the Goſpell cõmaundeth yt.

the

A the life of them hath an ende appoincted withoute reuocacion. Thus he.

I wiſhe the (*gentle reader*) againſt the blaſphemies of the Aduerſaries, to weigh well euery parte of this ſaing of S. Cyprian. The Aduerſarie ſaieth that the doctrine of the Sacrament, ys the Papiſtes diuiſe, and their inuencion: But S. Cyprian teacheth vs firſt that yt ys a newe doctrine, he teacheth vs in what ſchoole yt was firſt taught. *In the ſchoole* (ſaieth he) *of the Goſpell*, he teacheth vs who was the ſchoole maſter, who was the firſt teacher of yt, *Chryſt* (ſaieth he) *was the firſt teacher of yt, he firſt did notifie yt to the worlde.* But if ye aſke what ys this newe doctrine: He ſaieth that yt ys a newe doctrine of the Sacrament that chryſtian men ſhoulde drinke bloode. Yf ye proceade and aſke whether they muſt drinke verie blood: He ſaieth verie blood. For yt ys ſoche bloode as the lawe did forbidde to be eaten. And that aſſuredlie was verie bloode. Wherfore this ys verie bloode. Yf ye queſtion farder, if the chryſtians muſt drinke verie bloode, whoſe bloode muſt they drinke? He anſwereth, Chryſtes bloode, as in the compariſon of the com-

B maundementes of the two lawes (the olde lawe forbidding bloode, the newe lawe commaunding bloode) yt ys euident to be ſeen, that he ſaieth newe lawe commaundeth the bloode of Chryſt to be dronke.

Doctrine of the real preſence howe yt ys called newe.

In this then ye maie perceaue that the doctrine of the preſence of Chryſtes bodie and blood in the Sacrament ād the real receipt of the ſame ys not the inuencion or deuiſe of the Papiſtes, but yt ys as this holie Father and martir of Chryſte, and therfore a good ſcholer of Chryſt, ſaieth, who knewe the learning of his maſter wel, yt ys ſaieth he, the doctrine of Chryſte, yt ys his ordeinance, yt ys his inuencion, diuiſe, and inſtitucion. Wherfore they maie baſhe, and be aſhamed, yea they maie tremble for feare to ſee them ſelues fallen into that impietie, that the Iewes were, who ſeinge Chryſte caſting oute the dumbe ſpiritte oute of a man, malicioufelie and wickedlie aſcribed the miraculouſe worke to *Belzebub*, whiche was doen by the power of God in Chryſt: So they wickedly aſcribe this inſtitucion of the Sacramēt this doctrine of the preſence of Chryſtes bodie and bloode in the ſame (whiche ys the miraculouſe worke of God) to the Papiſtes, at yt pleaſeth

C them to terme them. But here maie ye learn that Chryſt ys the firſt teacher of this doctrine. And this ſhall we make more euidentlie to appeare to yowe by the woordes of this authour.

Doctrin of the real preſence ys no new inuention of the Papiſtes.

Luc. 11.

And firſt where he ſaieth, that the doctrine of the Sacrament ys newe This doth plainly and ſtronglie reiecte the figure and Tropes of the Aduerſaries from the Sacrament. For if the Sacrament be but the figure and not the thing: howe ys yt, or howe can yt be a newe doctrine? To offre bread and wine as figures of Chryſte, we finde Melchiſedech in the lawe of nature to haue ſo doen. That the people of the Iewes did eate Manna, and breade from heauen, and dranke the water of the rocke, as figures of Chryſtes bodie and blood, yt ys more manifeſt, then can be denied. The two tenth deales of fine flower made in cakes, and the wine alſo that was offred for a drinke offring, ſtinted in Leuiticus by the meaſure of a fourt deale of an hyn were offred as figures of Chryſts bodie and bloode, as *Iſichius* witneſſeth, ſo that to haue bread and wine, or to eate and drinke ſoche thinges as figures of Chryſtes bodie and bloode, yt ys no newe doctrine. Yt was in the lawe

D of nature, yt was in the lawe of Moiſes. Wherfore yt can not be a newe doctrine. The newe doctrine then ys to receaue the verie thing of theſe figures verilie, reallie, and preſentlie, whiche in dede ys a newe doctrine, neuer taught to be vſed and practiſed, before Chryſt taught yt, yea and commaunded

Gen. 14. Exod. 16. 1. Cor. 10.

Li. 6. ca. 23

maunded yt. When and wher did he teache yt? Before his paſsion at his laſt ſupper, and (*as Cyprian termeth yt*) in the ſchoole of the Goſpell. Wher in the Goſpell then finde we this new doctrine or commaundement? The doctrine we finde (as before ys declared) in the ſixt of S. Iohn. *Panis quem ego dabo, caro mea eſt, quam dabo pro mundi vita.* The breade, that I will geue yowe, ys my fleſh, whiche I will geue for the life of the worlde. And that which ſo loweth in the ſame chapter concerning the Sacrament.

Matth. 26 Mar. 14. Luc. 22. 1. Cor. 11.

The commaundement we finde in the three other Euangeliſtes and in S. Paule. *Accipite, & comedite, hoc eſt corpus meum. Bibite ex hoc omnes. Hic eſt calix ſanguinis mei.* Take and eate. This ys my bodie, drinke ye all of this, This ys the cuppe of my bloode. Cyprian ſaieth that Chryſt firſt taught that men ſhoulde drinke bloode, and that the ſchoole of the Goſpell did firſt ſett yt furth, and alſo the Goſpell did commaunde yt. But in all the Goſpell we finde no ſoche cõmaundement, but this that ys nowe ſaied. Wherfor theſe woordes doe commaunde vs to drinke the verie bloode of Chryſt, and not the onely figure of yt. Whiche being ſo yt prooueth the verie reall preſence of Chryſtes bodie and bloode in the Sacrament, and theſe commaundements in the woordes of Chryſtes ſupper, to be literall and not tropicall.

Athanaſius li. de fide vt citatur à Theodoret. Dialogo 2. Inconfuſus.

Nowe foloweth *Athanaſius*, whome for that he was not long after Cyprian, I haue coopled with the ſame, as a famouſe auncient father of the greke churche, with an holie famouſe martir of the Latin church. Thus writeth *Athanaſius*. *Corpus eſt ergo cui dicit: Sede à dextris meis. Cuius etiam fuit inimicus Diabolus, cum malis poteſtatibus, & Iudæi, & Greci, per quod corpus Pontifex & Apoſtolus fuit & dictus eſt, per id quod tradidit nobis myſterium dicens: Hoc eſt corpus meum, quod pro Vobis frangitur. Et ſanguis noui teſtamenti non veteris, qui pro vobis effunditur &c.* Yt ys therfore a bodie to the which he ſaied: *Sitte on my right hande*, whoſe enemie was the Deuell, with the euell powers and the Iewes, and the grekes. By whiche bodie he both was in dede, and was called an high preiſt, and an Apoſtle, by that miſterie that he deliuered vs ſaing: *This ys my bodie*, which ys broken for yowe, and the bloode of the newe Teſtament, not of the olde, whiche ys ſhed for yowe. The Godheade hath neither bodie nor bloode, but man, which he did take of the virgen Mary.

Theodorete, who in his ſecond dialoge laboureth to prooue two diſtincted natures without confuſion, that ys, the nature of God and the nature of man, eche of them full and perfight ioined, but not commixed in vnitie of perſon in Chryſt owre ſauiour, alleageth this ſaing of *Athanaſius*, wher in *Athanaſius* touching both natures, doth moſt abide to prooue the nature of man to remain in Chryſt. And to prooue that, he proueth that Chryſt had a verie mans bodie, and that by two argumentes: The firſt ys that where Dauid in the pſalme prophecied that Chryſt ſhoulde be exalted to ſitte on the right hand of God the Father, and therfor ſaied: *The Lorde ſaied to my Lorde, ſitte thowe on my right hand.* This coulde not be ſaied but to a bodie. But Chryſt as God, had neither bodie nor bloode. Wherfore yt ys ſpoken to Chryſt as man. The other argument ys after this ſorte Chryſt by that that he deliuered vnto vs the miſterie of his bodie and bloode, was in dede, and ſo alſo was called an high preiſt. But in the deliuering of this miſterie he ſaied *This ys my bodie, This ys my bloode.* And the Godhead of Chryſt hath neither bodie nor bloode: Wherfor he ſpake hy his verie mãheade which had both bodie and bloode) *This ys my bodie: This ys my bloode.*

In both theſe argumentes, this ys principallie entended, to prooue Chryſt a verie man by that that he had a verie bodie. Nowe to our pourpoſe in

A in the seconde argument to proue that he had a bodie, by that that Chryst saied: *This ys my bodie*: doth yt not proue that this authour vnderstãdeth Chryste to haue spoken this by his very bodie? yf the shoulde not so doe, what shoulde yt helpe his matter that he entendeth to prooue, to bring in this saing of Chryst: *This ys my bodie*, yf yt be not spoken of his bodie?

To prooue that this auhour, dothe so vnderstande this place of Chryst, as spoken of his verie bodie this maketh yt most certen, and yt maie not be against saied. S. Augustine saieth, and yt ys a rule among all the learned diuines, that in the disputacion of matters of faithe all scriptures must be alleaged in their literall sense. Forasmoche then as this scripture ys alleaged in the disputacion of an highe matter of faithe (as ye haue hearde) yt must be taken ād vnderstãded in the literal sense. The woords are takē to prooue that Chryst had a verie bodie. Wherfore in the literall sense they are spoken, and vnderstand of his verie bodie. Thus ye maie perceaue that figures signes, tokens, and tropes, are not admitted by this authour to geue vs the true sense and mening of these woordes.

Scriptures must be alleaged in their literal sense in matters of faith

B And thus moche maie we here note (as I haue before touched) that the beleif of the presence of Chrystes verie bodie in the Sacrament was in the auncient churche of Chryste so faithfullie receaued, so generallie accepted, so highlie esteemed, that the learned Fathers grownded their argumetes against heretikes vpon the matter of the Sacrament, as vpon a principle of faith. This haue yowe seen in *Irenæus*: This haue yowe seen in *Tertullian*: This same ye see in *Athanasius*. Whiche as yt aught to be an occasion of an assured staie, and confirmacion of our faithe in the same matter in the Sacrament: so wishe I that yt maie be a reuocacion of the Proclamer, and all other walking in erroure with him to the verie faith of the Sacrament, that Chryst maie by the mouthe of all that professe his name, be in his Sacramentes praised and magnified, euen according to his holie will and pleasure.

THE ONE AND FITITETH CHAP. SHEWETH

C *the minde of Iuuencus, and Euseb. Emisen vpon the woordes of Chryst.*

AMonge the Latines that doe open vnto vs the vnderstanding of the woordes of Chrystes supper, the next that I finde to S. Ciprian ys *Iuuencus* the preist, a chrystian Poete in Spain, who in Verse geueth a notable and a plain vnderstandinge of Chrystes woordes. He ys verie auncient, he did write a good nombre of yeares aboue xii hundreth yeares agone. Thus saieth he.

Iuuencus lib. 4. Euangelice histor.

Hæc vbi dicta dedit, palmis sibi frangere panem,
Diuisumque dehinc tradit sanctumque precatus,
Discipulos docuit proprium se tradere corpus.
Hinc calicem sumit Dominus, vinoque repletum
Gratis sanctificat verbis, potumque ministrat.
Edocuitque suum se diuisisse cruorem.
Atque ait, hic sanguis populi delicta remittet.
D *Hunc potate meum &c.*

Chryst deliuered to his Apostles his own bodie.

Of these verseis, this maie be the sense in englishe. When Chryste had thus saied, he tooke bread in his handes, and when he had geuen thankes, he diuided yt to his Disciples, and taught them, that he deliuered vnto thē his

his owne bodie. And after that our Lorde tooke the cuppe filled with wine he ſanctifieth yt with thankes geuing, and geueth yt to them to drinke, and teacheth them that he hath geuen them his blood, and ſaieth: *This bloode ſhall remitte the Sinnes of the people. Drinke ye this my bloode &c.*

This Authour ſetting furth the hiſtorie of the Goſpell in verſe, and therwith oftentimes geuing vs with the hiſtorie the ſenſe and vnderſtanding of yt, dothe euen ſo here. For he dothe not onely ſaie that Chryſt ſaied, *Thys ys my bodie*, but geueth the vnderſtanding of yt, ſaing, *that Chryſt taught his Apoſtles that he deliuered vnto them his owne bodie.* In whiche maner of ſpeache note this alſo, that he ſaieth not onelie, that Chryſt deliuered them his bodie: But addeth this woorde (*owne*) and ſaieth that he taught them, that he deliuered to them his owne bodie. Whiche maner of ſpeach hath ſoche force and ſtrenght with yt, that as yt declareth the catholique faith and geueth great teſtimonie of the ſame: ſo yt beateth and driueth awaie the wicked gloſe of onely figures and ſignes, inuented by the Aduerſaries to peruert the trueth. For what more plain teſtimonie wolde we deſire for the vnderſtanding of Chryſtes woordes, then to ſaie, that when Chryſt ſaieth: *Take eate, this ys my bodie, that he taught his Apoſtles, that he gaue them his owne bodie?* Thus maie yow ſee that for the catholique faith yow haue plain teſtimonie, for the hereſie of the Aduerſarie, yow haue not one woorde. For I aſſure yowe of this, as partlie before ys ſaied, ther ys not one catholique writer, neither olde nor yong, from Chryſt to *Berengarius* that euer taught or wrote that the Sacrament ys onely a figure or ſigne of the bodie of Chryſt. And therfor (*Reader*) looke to thie ſelf, be not caried awaie from Chryſtes faith with onely bragges and gloſing woordes voide of all good proofe. But raither ſettle thy ſelf wher thowe findeſt the trueth ſett furth to thee with ſimplicitie and plainneſſe commended with moche proofe and authoritie.

A plain ſaing for the Procla.

But hauing yet manie mo wittneſſes let me haſt me to bring him, that ys appointed to be this authours yockfelowe, to declare the continuance of the vnderſtanding of Chryſtes woordes in the greke churche, as the other hath doen in the latin churche. This ys *Euſebius Emiſenus*, who by the ſupptacion of learned men, liued in the ſame time that *Iuuencus* did. He writeth thus: *Recedat omne infidelitatis ambiguum, quoniam quidem qui author eſt muneris, ipſe eſt etiam teſtis veritatis. Nam inuiſibilis ſacerdos viſibiles creaturas in ſubſtantiam corporis & ſanguinis ſui verbo ſuo, ſecreta poteſtate conuertit, ita dicens: Hoc eſt corpus meũ. Et ſanctificatione repetita, Accipite, & bibite, ait, Hic eſt ſanguis meus.* Let all doubte of infidelitie or vnbeleif departe. For truly he that ys the authour of the gifte, he alſo ys the wittneſſe of the trueth. For the inuiſible preiſt by his ſecret power, dothe with his woorde conuert or *turne the viſible creatures into the ſubſtance of his bodie and bloode*, ſaing thus: *Take and eate, This ys my bodie.* and the ſanctificacion repeted: *Take and drinke* (ſaieth he) *this ys my bloode,*

Euſeb. Emiſ. Homil. 5. Pa. Viſible bread and wine turned into the ſubſtance of the bodie and blood of Chryſt.

In this ſaing of *Euſebius* ther ys no ſoche darke maner of ſpeache that the reader nede to doubte of the true preſence of Chryſte in the Sacrament, or howe to vnderſtand the woordes of Chryſtes ſupper, ſeing that he ſo plainlie ſaieth, that Chryſte (whom he calleth the inuiſible preiſt) with his power and woorde, ſaing *This ys my bodie, This ys my bloode*, turneth the viſible creatures of bread and wine into the ſubſtance of his bodie and bloode. Yf they be turned into the ſubſtance of his bodie and bloode, as by the teſtimonie of this authour they trulie be, then theſe woordes *Corpus, & ſanguis*, bodie and blode, in the ſainges of Chryſt doe not ſignifie the figures of the bodie and bloode of Chryſt, but the ſubſtance of the bodie and bloode of Chryſte

Reall preſence and tranſubſtantiacõ, plainlie auouched by Euſeb. Emiſ.

Chryſte, into which ſubſtance to make the bodie and blood verilie preſent, the creatures of bread and wine be turned, and ſo Chryſt ſaing, *This ys my bodie, this ys my blood*: yt ys aſmoch as he had ſaied, This ys the ſubſtãce of my bodie, this ys the ſubſtance of my blood. This doctrine ys ſo certen, ſo ſure, and ſo true, that this authour gaue exhortacion and admonicio in the beginning of his ſaing, that in this matter ther ſhould be no doubte, all vnbeleife ſhould departe, and ſo faithfullie to beleue Chryſtes woordes, that foraſmoch as he ys the authour of all trueth, and ſaieth *This ys my bodie, This ys my blood*, vndoubtedly ſo to take yt.

Beſide this doctrine of faith of the preſence of Chryſtes verie ſubſtanciall bodie and blood in the Sacrament, this authour alſo teacheth the meã how God woorketh yt, and ſaieth, that yt ys doen *by turning the creatures of bread and wine into the ſubſtance of the bodie and blood of Chryſt*, which turning or chaunging of one ſubſtance into an other, as the holy Fathers do diuerſly terme, ſome of thẽ calling yt a conuerſion or turning, ſome of thẽ mutacio or chaũging, ſome communicacion or tranſlacion, ſome tranſelementacio: ſome trãſmutacion: ſo the Church fullie and liuelie to expreſſe the thing that ys doen, and therby the better to repell the hereſies that haue riſen and encõbred the Church ſince the time of *Berengarius*, hath tearmed yt *Tranſubſtanciatõn*, which terme importeth no more in this matter, then tranſmutacion, or tranſelemen tacion, but yt ſowndeth and openeth the thing that yt ſignifieth more liuelie, and ſuffreth not the heretiques to wreſt yt as they doe the other. Which ys the cauſe that manie be ſo greuouſlie offẽded with the terme. But bicauſe the Proclamer doth lightlie ouerpaſſe yt I will not tarie lõg vpõ yt. But in the allegacio of the Fathers, as thei ſhal make mẽcio of it, ſo ſhal I breleiflie not it.

Tranſubſtantiacion treacted of.

And yet that the reader ſhall not thinke that that matter ys ſo barren, that nothing can be ſaied of yt, or being deſielrouſe to learn ſhould be fruſtrate of his deſire, ãd expectacio. I ſhall ſomewhat here ſaie of yt, deſiering withal that as they do read the doctours that ſhall be hereafter alleaged, they will note in them what they ſhall finde, as therunto I ſhall geue thẽ occaſion in euerie one that doth ſpeake of this matter. And for that we haue taken occaſio of this authours woordes to ſpeake of yt, we wil firſt heare what he ſaieth farder of yt, that yt maie fullie appeare to the reader, that yt ys not reputed of him as a doubtful matter, but as a certen and ſubſtãcial ſure matter. Wherfore let him vnderſtand that to the more full declaracion of this that ys before ſaied, the authour immediatelie addeth this that foloweth: *Ergo vt ad nutũ Domini præcipientis, repentè ex nihilo ſubſtiterint alta cœlorum, profunda fluctuũ, vaſta terrarum: ita pari potentia in ſpiritualibus Sacramentis, verbo præbetur virtus & rei ſeruit effectus. Quanta itaque, & quàm celebranda vis diuinæ benedictionis operetur, & quomodò tibi nouũ & impoſsibile videri non debeat, quòd in Chriſti ſubſtantiam terrena & mortalia cõmutantur, teipſum, qui iam in Chriſto es regeneratus, interroga.* Therfor as at the will of our Lord cõmaunding, ſodenlie of nothing, the heightes of the heauens, the deapths of the waters, the greatneſſe of the earth were in ſubſtãciall being: Euen ſo in the ſpirituall Sacramentes vnto the woorde ys geuen vertue or power, and the effect ys brought to paſſe. Therfore how great and notable things, the power of the diuine benediction maie woork, and howe yt ſhould not ſeme to thee as newe or impoſſible that earthlie and mortall things are cõmuted or chaũged into the ſubſtãce of Chryſt, aske of thy ſelf, who art now regenerate in Chryſt. Thus *Euſebius*. Who, to proue that, which he had before ſaied, that the viſible creaturs of bread ãd wine are turned into the ſubſtãce of the bodie ãd blood of Chryſt, bringeth this argumẽt: that as at the com-

Euſeb. Emiſſ. ibid.

How the bread and wine be turned into the bodie ãd blood, &c.

as the cõmaundement of God hys onelie woord, ſodẽlie the heauẽs, the waters, and the wholl worlde was made of nothing: So by like power he woorketh in the Sacrament, to make the ſubſtance of his bodie and blood of the ſubſtance of the bread and wine.

An other argument he bringeth by the chaunge that God maketh of a man in Baptiſme, that he that was a ſtraunger and a baniſhed mã from God, yea and dead before God, ſodenly ys reuiued, and of a baniſhed man ys made a frende, and of a ſtraunger ys made an adoptiue Sonne of God. Wher by he wolde not haue yt thought impoſſible, but that earthlie and mortal thinges, as the bread and wine in the Sacrament, maie be and are chaunged into the ſubſtance of Chryſt.

Euſeb. ibid

In the ſame homelie to this pourpoſe alſo he maketh this perſwaſion: *Nec dubitet quiſpiam primarias creaturas nutu diuinæ potẽtiæ, præſentia ſummæ maieſtatis in domini corporis poſſe tranſire naturã, dum ipſum hominem videat artificio cœleſtis miſericordiæ Chriſti corpus effectum.* Neither let anie man doubte that by the commaundement of the diuine power by the preſence of his high maieſtie, the former creatures (*meaning bread and wine*) can paſſe or be chaunged into the nature of the bodie of our Lordes bodie, ſeing that he maie ſee man himſelf by the workmanſhippe of the heauenlie mercie, made the bodie of Chryſt.

Chaunge of the bread and wine into the bodie &c. ys not to be doubted of

And ther again yt foloweth immediatelie: *Sicut autẽ quicunque ad fidẽ Chriſti veniens ante verba Baptiſmi adhuc in vinculo eſt veteris debiti, ijs verò memoratis, mox exuitur omni fœce peccati: ita quãdo benedicendæ verbis cœleſtibus creaturæ ſacris altaribus imponuntur, antequam inuocatione ſummi nominis conſecrentur, ſubſtantia eſt illic panis & vini, poſt verba autẽ Chriſti, corpus & ſanguis Chriſti. Quid autẽ mirũ eſt, ſi ea quæ potuit verbo creare, verbo poſſit creata conuertere?* As anie mã coming to the faith of Chryſt, before the woords of Baptiſme ys yet in the bãd of the old debt, but as ſoen as they be ſpokẽ furthwith he ys deliuered frõ al filth of ſinne: Euen ſo when the creatures are ſett vpõ the holie altars to be bleſſed with the heauẽly woords, before they be cõſecrated with the inuocatiõ of the moſt high name, ther ys the ſubſtãce of bread ãd wine: but after the woords of Chryſt, the bodie ãd blood of Chryſt. What wooder ys yt, if he that could create theſe things with his woord, cã now being created turn thẽ with his woord.

Euſed ibid.

Before the woordes of Chryſt ther ys the ſubſtance of bread, after, the bodie of Chryſt, a plain ſaing for M. Iuel

And he addeth: *Imo iã videtur minoris eſſe miraculi, ſi id quod ex nihilo agnoſcitur cõdidiſſe, iam conditũ in melius valeat cõmutare.* Yea raither yt ſemeth to be a leſſe miracle, if that, that he ys knowen to haue made of nothing, he can now when yt ys made chaunge yt into a better thing. Thus moch Euſebius. Whome ye ſee by diuerſe goodly examples, and meãs teaching the preſence of Chryſts bodie in the Sacrament, by the turning or chaunging of the bread and wine into the ſubſtance and nature of the bodie and blood of Chryſt.

But yt ſhall doo well to heare ſome other beſides him, what teſtimonie they geue in this matter, that therbie the reader maie haue more full inſtruction. Among theſe we wil firſt heare Gregory Niſſen the brother of Baſil, who ſaieth thus: *Sicut autẽ qui panẽ videt, quodãmodo corpus videt humanũ, quoniã panis incorpore exiſtens corpus enadit: ita diuinũ illud corpus, panis nutrimentũ accipiẽs, idẽ quodammodo erat cum illo cibo (vt dicamus) in eius naturã immutato. Quod enim cuiuſque carnis proprium eſt, id etiam illi conueniſſe confitemur. Nam & corpus illud pane ſuſtentabatur, corpus autem, propterea quod Deus Verbum in illo habitauit, diuinam obtinuit dignitatem. Quamobrẽ recte nunc etiam Dei verbo ſanctificatum panẽ, in Dei Verbi corpus, credimus immutari.* As he that ſeeth bread, in a maner ſeeth the bodie of a mã, for bread being in the bodie becometh a bodie: Euen ſo that bodie of God taking the nutriment of bread, was in a maner all one with the ſame meat that was (as

Greg. Niſſe. ſermone cathechit. de diuinis ſacramen.

we

A we haue ſaied) chaunged into the nature of his bodie. For that that ys propre to euery man, that ſame do we confeſſe to haue apperteined to him. For that bodie alſo was ſuſteined with bread, but that bodie, for that God the Sonne did abide in him, yt obteined the dignitie of God, wherfore nowe alſo doo we very well beleue the bread ſanctified by the woord of God, to be chaunged into the bodie of the Sonne of God. Thus he.

Let not this eſchape thee, reader, without diligent note, that this authour doth not onelie ſaie that the ſanctified bread ys chaũged into the bodie, of the Sõne of God, but he ſaieth alſo (as yt were in the perſõ of the whol Church) that we beleue yt ſo to be. Wherbie we be aduertiſed that ytys a matter of faith, and not a matter of opiniõ. Yt ys not lauful for euery mã to think what he liſt in yt, but yf he will be amõg the faithfull he muſt without diſceptacion humblie accept and embrace what faith commaũdeth to be beleued. *Tranſubſt. beleued of the auncięt fathers.*

But let vs alſo heare S. Ambroſe, who writeth thus: *Fortè dicas: Aliud video, quo modò tu mihi aſſeris, quòd Chriſti corpus accipiam? & hoc ſupereſt, vt probemus. Quantis* B *igitur vtimur exemplis, vt probemus hoc non eſſe quod natura formauit ſed quod benedictio conſecrauit, maioremque vim eſſe benedictionis, quàm naturæ, quia benedictione natura ipſa mutatur? Virgam tenebat Moyſes, proiecit eam, & facta eſt ſerpens. Rurſus apprehendit caudam ſerpentis, & in virgæ naturã reuertitur. Vides igitur prophetica gratia bis mutatã eſſe naturam ſerpentis, & virgæ.* Peraduenture thow maiſt ſaie: *I ſee an other thing, how doeſt thow aſſure me that I take the bodie of Chriſt?* And this remaineth for vs to prooue. How manie examples therfore doe we vſe, that we maie prooue that this ys not yt that nature hath formed, but that the benediction hath conſecrated, and that greater ys the power of benediction then of nature. For by benediction nature yt ſelf ys chaunged. Moyſes did hold a Rodde, he caſt yt down, ãd it was mad a ſerpẽt. Again he taketh the tail of the ſerpẽt ãd yt returneth into the nature of the rod. Thow ſeeſt thẽ by the grace of the prophet the nature of the Serpẽt ãd the rod twice to be chaũged. Hetherto S. Ambr. *Ambr. de his qui initian. ca. 9. Benedictiõ what powr yt hath.*

After which woordes and diuerſe other examples brought in to prooue nature in the Sacrament by the benediction to be clean chaunged, he maketh this argument. *Quodſi tantum valuit humana benedictio vt naturam conuerteret,* C *quid dicimus de ipſa conſecratione diuina, vbi verba ipſa Domini ſaluatoris operantur? Nam ſacramentũ iſtud quod accipis Chriſti ſermone conficitur.* Yf then the benedictiõ of mã was of ſo great power, that yt chaunged nature, what ſaie we of the verie conſecracion of God, wher the verie woordes of owre Lord and Sauiour doe woorke? For this Sacrament which thow receaueſt, ys conſecrated by the woorde of Chryſt. *Amb. ibid.*

Yt were to long to reherſe all the exãples and argumentes that S. Ambroſe maketh to prooue this mutacion or chaunge that we ſpeak of. Wherfore but one more of him, and then we will heare ſome other one. Thus he maketh an other argument. *De totius mundi operibus legiſti, Quia ipſe dixit & facta ſunt, ipſe mandauit & creata ſunt. Sermo ergo Chriſti qui potuit ex nihilo facere, quod non erat, non poteſt ea quæ ſunt in id mutare, quod non erant?* Thow haueſt readde of he workes of all the world: that he ſaied, and they were made, he comaũded ãd they were created. The woorde of Chryſt then that could of nothing make that that was not, can yt not chaunge theſe things that be into that, that they were not? *Non enim minus eſt nouas rebus dare, quàm mutare naturas.* Yt ys no D leſſe thing to geue newe natures to thinges, then to chaunge natures. Thus farre S. Ambroſe Whome for that yt ys manifeſt to what pourpoſe he tendeth, namelie to proue the nature of bread and wine after the conſecracion to be chaũged into the nature of the bodie and bloode of Chryſt. *Amb. ibi.*

I will not trauaill to open him, but leaue him to the consideracion of the rea E
der, and heare some other.

Homil.83. in Matth. Chrysostome saieth thus: *Non sunt humanæ virtutis hæc opera. Qui tunc ista in illa cæna confecit, ipse nunc quoque operatur, ipse perficit. Ministrorum nos ordinem tenemus Qui verò hæc sanctificat, & transmutat ipse est.* These workes be not the workes of mans power. He that then in that supper made or consecrated these thinges, he now also woorketh, he perfecteth yt, we are in the place of mynisters, but yt ys he that doth sanctifie and transmute these thinges. Thus of Chrysostom we learn also that in the Supper of Chryst the bread and wine are sanctified and transmuted, and that by the power of Chryst, who sanctified and transmuted them in that supper, which he did celebrate and kepe for the institucion of this, forsomoch as he ys the dooer of this, as he was of that, he ys the woorker of both.

Cyrill. ad Calosirium After Chrysostome foloweth Cyril, and teacheth vs the same lesson, saing thus. *Viuificatiuum Dei Verbum vniens seipsum propriæ carni, fecit eam viuificatiuã. Num- F*
quid igitur, & cùm in nobis vita Dei est, Dei Verbo in nobis existente, viuificatiuum erit no
strum corpus? Sed aliud est secundùm participationis habitudinem nos habere in nobis Dei
filium: aliud ipsum fuisse factum carnem, id est, corpus sumptum ex alma Virgine proprium
corpus effecisse. Decebat ergo eum nostris quodammodò vniri corporibus, per sacram eius
carnem, & pretiosum sanguinem, quæ accipimus in benedictione viuificatiua in pane, & vi
no. Ne enim horreremus carnem & sanguinem appositã sacris altaribus, condescendens
Deus nostris fragilitatibus, influit oblatis vim vitæ, connertens ea in veritatem propriæ car-
nis, vt corpus vitæ quasi quoddam semen viuificatiuum inueniatur in nobis. The liuing Sonne of God vniting himself to his owne flesh, made yt also liuing. Nowe then forasmoche as the life of God ys in vs (the Sonne of God being in vs) shall our bodie also be able to geue life? But yt ys an other thing for vs to haue the Sonne of God in vs, according to the ordre of participacion: And an other thing the same Sonne of God to haue ben made flesh, that ys to saie, to haue made the bodie taken of the pure Virgen, his own bodie. Yt was nede full that he should be vnited to our bodies by his holie flesh, and preciouse blood, whiche we take in the liuely benediction in bread ad wine. For leste G
we should abhorre flesh and blood put vpon the holy altars, God condescen ding to our fragilities, he putteth into the thinges offred the power or stregt of life, turning them into hys very flesh, that the bodie of life maie be fownd in vs as a quickning seed, able to make vs to liue. Thus moche S. Cyrill.

As of other we haue learned that God by his power doth chaunge the substance of the bread and wine into the substance of hys bodie and blood: so do we learn of this holie father the cause whie yt pleaseth God so todooe. *Yt ys* (saieth he) *that God condescending to our weakneſſe, forasmoche as we abhorre to eate flesh and drinke blood, yet that he wolde be vnited vnto vs by hys flesh, and therbie imparte life to vs in maner conuenient for vs, as yt hath by that yt ys vnited to the Sonne of God, he by hys power woorketh in the bread and wine so, that he turneth them into hys ve-*
ry flesh and bloode, that in that maner takinge hys verie flesh and blood, we might haue
them as the seedes of life, and so growe to life. Thus breiflie vnderstanding the minde of Cyril, we go on to *Euthymius*, who saieth in this matter thus: *Quemadmodum super naturaliter assumptam carnem deificauit (si ita loqui licuerit) ita & hæc ineffabiliter transmutat in ipsum viuificum corpus suum, & in ipsum pretiosum sanguinem suum, & in* H
gratiam ipsorum. As he supernaturallie did deifie (yf yt be leefull so to speak) hys assumpted flesh: Euen so vnspeakablie doeth he transmute or chaunge those things (*meaning the bread and wine*) into hys very liuing bodie, and into hys verie preciouse blood, and into the grace of them. Thus ye here also in this

Euthym. in 26. Matth

A authour yé ſee a tranſmutacion of the bread ād wine into the verie bodie ād verie blood of Chryſt, and that as adſuredlie as he deified the fleſh that he tooke of the Virgen.

Remig. in 1. Cor. cap. 10.

A moch like teſtimonie geueth *Remigius* ſaing: *Caro quam Verbum Dei Patris aſſumpſit in vtero virginali in vnitate ſuæ perſonæ, & panis, qui conſecratur in Eccleſia, vnū corpus Chriſti ſunt. Sicut enim illa caro corpus Chriſti eſt: ita iſte panis tranſit in corpus Chriſti, nec ſunt duo corpora, ſed vnū corpus.* The fleſh which the Sōne of God the Father tooke in the virgens wombe in the vnitie of hys perſon, and the bread which ys cōſecrated in the Church are one bodie of Chryſt. For as that fleſh ys the bodie of Chryſte: ſo this bread paſſeth or ys chaunged into the bodie of Chryſt, and yet they are not two bodies, but one bodie. Ye ſee yt alſo in this authour teſtified, that the bread conſecrated in the church ys the bodie of Chryſte, ye ſee alſo how yt ys doen. For (ſaieth *Remigius*) the bread goeth, paſſeth or ys chaunged into the bodie of Chryſte, and that as adſuredlie as the fleſh which he tooke of the virgen was hys verie bodie: ſo ys this bread made hys verie bodie.

flesh of the Sonne of God and the cōſecrated bread one bodie.

Plain ſainges for M. Juell.

Yf men wolde haue plain ſpeach and plain aſſeueracion of matters of faith, I iudge this to be ſo plainly ſpokē, that they will not leaue anie man in doubte, but him that will not be reſolued.

Damaſc. li. 4. ca. 14.

The like plaineſſe ſhall ye find in Damaſcen, who ſaieth thus: *Corpus ſecundum veritatē coniunctū eſt diuinitati, quod ex ſancta virgine corpus eſt, non quòd ipſum corpus aſſumptū ex cœlo deſcenderit, ſed quòd ipſe panis & vinū tranſmutantur in corpus & ſanguinē Dei. Si autē modū requiris, quo pacto id fiat, ſat ſit tibi audire, quoniā per Spiritū ſanctū, quemadmodū ex ſancta Deipara, ſeipſo, & in ſeipſo Dominus carnē ſuſtentauit, & nihil amplius cognoſcimus, quàm quod verbū Dei verū eſt, & efficax & omnipotens, modus autē inſcrutabilis.* That bodie that ys a bodie born of the holie virgē, ys in verie dede ioined to the Godhead, not that that aſſūpted bodie cometh down frō heauē, but that that *bread and wine be tranſmuted into the bodie and blood of God.* Yf thow require the maner how yt ys doen, let yt ſuffice thee to heare that by the holie Goſte, euen as of the holie mother of God our Lorde by himſelf, and in himſelf did make vppe a fleſh, and we know no more then that the woorde of God ys trewe, and effectuouſe, and the maner ys inſcrutable. Thus moch Damaſcen.

Bread and wine tranſmuted into the bodie and bloode ſo God.

This authour doth not onelie teſtifie to vs that the verie bodie ād blood of Chryſt be in the Sacramēt, but alſo opening the maner how yt ys doen, declareth that yt ſhould be ſufficient for vs to vnderſtand that the bread and wine be *tranſmuted* into the bodie and blood of Chryſt by the operacion of the holie Goſte, and that as adſuredly as the ſame bodie was by him framed in the virgens wōbe. And with this (ſaieth he) ſhould we be contented, knowing that the woorde of God ys true, and omnipotent, ād therfor effectuouſe, adſuredly woorking that that yt ſaieth, though the maner of the doing of yt be inſcrutable.

Thinges ſpokē of God muſt be beleued though the maner of doing be vnknowen.

Theoph. in 6. Ioan.

A teſtimonie not moch vnlike to this geueth alſo *Theophilact*, ſaing in this maner. *Non enim dixit Dominus: Panis quē ego dabo figura eſt carnis meæ, ſed caro mea eſt. Transformatur enim arcanis verbis panis ille per myſticā benedictionē, & acceſsionē ſancti Spiritus in carnē Domini. Et ne quē conturbet, quòd credendus ſit panis caro. Etenim & in carne ambulante Domino, & ex pane alimoniā admittente, panis ille qui manducabatur, in corpus eius mutabatur, & ſimilis fiebat ſanctæ eius carni, & in augmentū & ſuſtentationē cōferebat iuxta humanū morē. Igitur & nunc panis in carnē Domini mutatur.* Owr Lord did not ſaie, the bread that I will geue ys a figure of my fleſh, but yt ys my fleſh. For yt ys transformed with the ſecret woords by the myſtical benedictiō, ād the coming to of the holie Goſt into the fleſh of our lord, ād let yt not

Bread, which Chryſt gaue no figure but fleſh.

trooble anie man that the bread ys to be beleued flesh. For when owre Lord walked in the flesh, and tooke sustenaunce of bread, that bread that he tooke was chaunged into hys bodie, and was made like to his holie flesh, and yt gaue encrease and sustentacion according to the maner of mans nature. *Therfor now also ys the bread chaunged into the flesh of our Lord.*

A plain saing for M. Juell.

Agreablie writeth *Paschasius*, with whome we will ende, being certen by the supputacion of learned men, that he was an hondreth yeares before *Berengarius*, and therfore before anie publique controuersie in this matter of the Sacrament, thus he writeth: *Spiritus sanctus, qui hominem Christum in vtero virginis sine semine creauit, etiam ipse panis ac vini substantiam carnem Christi & sanguinem inuisibili potentia per sacramenti sui sanctificationem operatur, quamuis nec visu exterius, nec gustu saporis comprehendatur. Sed quia spiritualia sunt, fide & intellectu pro certo sicut veritas prædixit, plenissimè sumuntur. Quòd in veritate corpus & sanguis fiat consecratione mysterij, nemo qui verbis diuinis credit, dubitat.*

Paschasius li. de corp. & sang. Dom.

The holie Gost who without seed created the man Chryst in the wombe of the Virgen, he also with his inuisible powre by the sanctificacion of his Sacrament, woorketh the Substance of bread and wine into the flesh and bloode of Chryste, although neither by the seight outwardlie, neither by the tast of the sauoure they can be comprehended, but bicause they be spirituall thinges, they are by faith and vnderstanding most fullie of a suertie receaued, as the trueth did before saie yt. *That in verie dede the bodie and blood ys made by consecracion of the mysterie, non man that beleueth the woordes of God doubteth.*

No man that beleueth the woordes of God doubteth of the bodie of Chryst in the Sacr.

Hauing now alleaged a good nõbre to testifie that the substãce of bread ãd wine be chaũged or turned into the substãce of the bodie ãd blood of Christ (*whiche turning of substance into substance the Church calleth Transubstanciacõn*) forasmoche as they are plain and euident testimonies, not encombred with dark speaches, as I content my self to produce no mo: so, I trust, these maie suffice anie man, considering howe auncient they be, to cause him to setle and fixe his faith in the matter of the Sacrament, and not to wauer or doubte.

Transubstantiacio what yt ys.

In these doctours and authours this ys to be considered, that *Eusebius, S. Gregorie*, and *saincte Ambrose*, whiche be the first, doe proue this turning of substances by the great workes of Gods might and power. As *Eusebius* by the creacion of the high heauens, the huge and depe waters or floudes, the great and vast earth, and by the great worke of God in chaunging a man that was detestable and filthie in sinne, that was bonde to the wofull and miserable bond of damnacion, that was a straunger to God, and an enemie, that God maketh him pure and clean from all that filthinesse, and setteth him in the state of innocencie, deliuereth him from the bond, and maketh him free to the kingdom of heauen, and of a straunger and an enemie maketh him a domestical, and a sonne adoptiue.

How the Fathers proue Transubstantiacion to be a miraculouse work of God Euse. Emis.

S. Gregorie by that worke of God that he caused bread and other naturall foode to be chaunged into that meruеilouse bodie conceaued by the holie Gost, and ioined to the Godhead in vnitie of person, whiche was not a common bodie, but the bodie of God. And for that yt hath God abiding in yt, yt ys exalted to the dignitie of God, which in dede well weighed ys a meruеilouse worke of God.

S. Gregorie

S. Ambrose by the chaunging of the nature of a rodde into a Serpẽt, and of the nature of the serpent into the rodde again, ãd by a great nõbre of other works of God, which their maner of teaching geueth vs to vnderstãd, that this turning or chaũging wrought by God in the Sacr. ys no small work, but soch a worke, as ys and maie be accompted amonge the great workes of God,

S. Ambrose

among

A among thoſe workes that be myraculouſe, that be wonderfull, ſoche as mans witte and vnderſtanding can not atteign vnto but by faith, And therfore in the Sacrament ys an other maner of worke wrought by God, then to make the bread and wine to be ſignes and tokens of remembrance that Chryſt hath ſuffred an died for vs, for that ys not among the miraculouſe and wonderfull workes of God.

S. Cyrill in ſitting furth this matter findeth, (as yt were) a neceſſitie, that this chaunge a fore ſaied ſhoulde be bicauſe the fleſh of Chryſt, whiche ys hable to geue life to our naturall fleſh, might by the receipt of the ſame in the Sacrament, make owre mortall bodies to liue, being once raiſed vppe to liue euerlaſtinglie. *S. Cyrill.*

Remigius ioineth the worke of the incarnacion with the worke of God in tranſubſtanciacõn. *Damaſcen* doth the like, and with all teacheth that as the holie Goſt wrought in the wombe of the virgen the incarnacion of Chryſt, by turning her ſubſtance into the ſubſtance of Chryſt: ſo in the Sacrament he woorketh the tranſubſtanciacion by turning the B ſubſtance of the bread and wine into the ſubſtance of Chryſtes bodie and bloode. *Theophilact* and *Paſchaſius* do the like, with other good and neceſſarie inſtructions. *S. Remig. Damaſcen. Theophil. Paſchaſ.*

Thus ye maie ſee that as they teache the thing certenlie to be doen: ſo doe they aſſcribe yt to the power of God, to the woorke of the holie Goſt, they ſo eſteem yt, ſo magnifie yt, that they accompt yt and enombre yt among the great and miraculouſe workes of God. As meruelouſe and miraculouſe yt ys in dede, that the ſubſtances of bread and wine ſhoulde be turned into the ſubſtance of the bodie and bloode of the Sonne of God.

But to appoint a thing to be a figure, to be a ſign or token of remembrãce ther neadeth not ſoch ſpeciall power of God, nor ſoch ſpecial worke of the holie Goſt. For manie thinges haue ben appoincted to be ſignes and tokens of remembrance of Gods benefittes, whiche the writers and learned men did neuer accõpte among the miraculouſe and wonderfull workes of God. *Appointing of figures ys noſpeciall miraculouſe worke of God.*

C As the twelue ſtones whiche God commaunded *Ioſue* that people ſhoulde laie in an heape in remembrance that the twelue Tribes paſſed vnder *Ioſue* through Iordane with drie foote to go to *Hiericho*. Though this were a tokẽ of the remembrence of a miraculouſe and a wonderfull worke and benefitt of God doẽ to the people of Iſraell: yet the laing together of the xii ſtones was neuer accompted as a miraculouſe worke of God. *Ioſue. 4.*

To come to thinges that were figures of Chryſte, as to the Braſen Serpẽt, whiche Chryſt applieth to him ſelf, as a figure of him ſelf to be crucified, though yt were both a token of the great benefitt of God to the people of Iſraell in releiuing them of the plague that he had ſent amonge them, and alſo a figure of Chriſt to be crucified, wherbie the faithfull ſhoulde be releaſed of the plague of euerlaſting damnacion: yet this ſerpent was not of learned men in Chryſtes Churche magnified and exalted among the great miraculouſe workes of God. *Num. 21. Ioan. 3.*

The Paſchall Lambe that was both a token of remembrance to the Iewes of the benefittes that they receaued in their paſſage oute of Aegipt, and alſo D a figure of Chryſt, and that a notable liuelie figure: yet ys ther no chriſtian writer that accompteth the killing or eating of that lambe as a miraculouſe worke of God in yt ſelf. *Exod. 12.*

To come nearer to the maner, the *Catechumeni* that ys, the newlie in-

ſtructed in chriſtes faithe, but not baptiſed, of the whiche ther were a great nombre in the primitiue Church, they receaued a bread whiche S. Auguſtine calleth a Sacrament, and accompteth yt an holie meate, yea holier then other meates, although yt be not (*ſaieth he*) the bodie of Chryſt. And yet this bread accompteth he not (though yt be a Sacrament to them and an holie ſigne) amonge the miraculouſe workes of God. no more then the Church did the holie bread, whiche the people receaued on certain daies. Wherfor if the Sacrament were but a ſign or token onelie (as *Oecolampadius* ſaieth yt ys) then yt ſhould be but as the bread of the Catechumeni the newe conuerted to Chryſt, and as the holie bread of Chriſtian people, whiche S. Auguſtine accompteth but as an holie thing, and yet referred yt not into the nombre of the miraculouſe workes of God. No more wolde theſe holie and auncient Fathers, which I haue alleaged, ſo haue eſteemed the Sacrament and ſet yt furth by the great workes of God as a miraculouſe worke requiring faith, to be beleued to contein more than reaſon can conceaue or ſenſe is iudge. And therfor the holie fathers haue traueiled to ſtaie and confirme the faith of the Chryſtians by examples of workes doen miraculouſlie by Gods power, accompting this as one of the ſame kinde or ſorte.

Auguſt. de peccator merit. & remiſſ. holie bread vſed in the primitiue Churche.

Figures cõtein what, reaſon can conceaue, the Sacr. what faith muſt beleue.

This being well weighed and conſidered by the Fathers in the Lateran Councell, wher were aſſembled no ſmall nombre of learned men as well of the greke church, as of the latin, as the Patriarkes of Hieruſalem and Conſtantynople, Archebiſhoppes 70. Biſhoppes 400. of other Fathers 92. with the Ambaſſadours of the Grecian and Romain Empire, and the Oratours of Hieruſalem, Fraunce, Spain, Englonde, and Cypres, for the declaracion and confirmacion of the faith in this matteir accordinge to the doctrine of the holie Fathers, and to the confutacion of the wicked doctrine of *Berengarius* at that time yet lurking in corners, this Canon was ther agreed vpon and ſet furth. *Verum Chriſti corpus & ſanguis in ſacramento Altaris ſub ſpeciebus panis & vini veraciter continentur, tranſubſtantiatis pane in corpus, & vino in ſanguinem poteſtate diuina.* The verie bodie and blood of Chryſte are verilie and truelie conteined vnder the formes of bread and wine in the Sacrament of the aultar, the bread and wine being tranſubſtanciated into the bodie and bloode by the power of God, Thus the Councell, whiche was celebrated aboue thre hondreth yeares agone.

Concil. Lateran. cap. 1. de fide cathol.

Nowe Reader thowe ſeeſt the learning and faith of Chryſtes Church in this matter of tranſubſtantiacion. not onelie nowe in theſe daies profeſſed, taught and beleued through oute all Chryſtendome, but alſo aboue three hondreth yeares agon in the great and generall Councell Lateran. and ſo by Fathers teſtified before and vppeward vntill ye come to the primitiue church. Wherfor minding here after to touche yt more as occaſion ſhall be miniſtred, I think this for this time ſufficient to moue anie man to haue a regarde to his faith, that hath not ſolde him ſelf ouer to liue vnder hereſie diſobedience and ſinne. Nowe therfor I returne to my pourpoſe.

THE

THE TWO AND FIFTETH CHAP. OPENETH the mindes of Sainct Basill and Sainct Ambrose vpon the woordes of Chryst

I Hinke not (*gentle reader*) but that ther be manie lefte not here alleaged, as *Optatus, Dionisius Alexandrius, Hilarius, Origen*, and other, which geue goodlie testimonie for the veritie of Chrystes bodie in the Sacrament. But here we alleadge none but soche as treacting of these woordes of Chryst, *This ys my bodie, This ys my bloode*, doe geue vs their doctrine, for the true vnderstanding of them. wherfor the other omitted, this ordre hath brought vs to S. Basill in the greke churche, and to S. Ambrose in the latin church.

S. Basill, to whom this question was moued: with what feare, what maner of faith or assured certentie, and with what affection the bodie and blod of Chryst shoulde be receaued, made this aunswer: *Timorem docet nos Apostolus dicens: Qui edit & bibit indigné iudicium sibiipsi edit ac bibit. At verò certitudinis perfectionẽ inducit fides verborũ Domini, qui dixit: Hoc est corpus meum, quod pro vobis datur: Hoc facite in meam cõmemorationẽ.* The Apostle teachethvs the feare, saing: He tht eateth and drinketh vnwoorthilie, he eateth ād drinkethvnto himself iudgement. But the perfection of certitude induceth the faith of the woords of our Lorde, who saied: *This ys my bodie, whiche ys geuen for yowe. Doe this in the remembrance of me*. Thus moch S. Basill for aunswer to the question. *Basil. quæst compend. explic. qu. 172.*

For the better vnderstanding of which aunswer, consider that this question ys propownded as of them that were vnlearned, and wolde be simplie instructed in the faithe of Chryst, to the instruction of whiche kinde of people S. Basill appointed him self in the solucion of this question, and other. Wherfor yt ys to be thought that in this solucion he taught the simple and plain trueth. Nowe then teaching them that these woordes: *This ys my bodie*, doe instruct them what faith they shoulde haue in the receipt of the Sacrament, what dothe he but teach that these woordes must be taken as they sownde, and so by them to haue this faith, that Chrystes verie bodie ys in the Sacrament, according as the woordes doe sownde? For consider, wolde this holie man, trowe ye, teache the people to grownde their faith vpō these woordes, if their faith shoulde not be grownded vpon them as they lie, but vpon this sense: this ys a figure of my bodie? Yf the faith of the people of the Sacrament aught to be none other, but that yt ys but a figure of the bodie, and not the bodie yt self, wolde he haue moued them to beleue the woordes as they be spoken, and not haue taught the true sense, that they aught to grownde their faith vpon in dede? No chrystian will so thinke of so woorthie a man, as this was. And therfor ye maie perceaue that this holie man vnderstoode Chrystes woordes simplie in propre sense, and taught therbie the very presence of Chrystes blessed bodie and bloode in the Sacrament, as before ys saied, and shall be plentifullie declared in the thirde booke. *S. Basill how he taught the simple to be leue of the Sacrament* *Ca. 25. 37. 44.*

Nowe foloweth S. Ambrose, in whome I finde soche copie, and soche plentie of plain and euident places to open and declare the right and true, vnderstanding of this scripture. *This ys my bodie*: that as a man comming into a goodlie garden garnished, adorned, and pleasantlie furnished with all delectable and swete flowres, can not tell which flower to take first: Euen so I beholding S. Ambrose and the plentie of goodlie liuely places in him, I knowe not whiche to take first. But bicause he ys so plain in gods treuth, and *S. Ambr. booke of Sacr. reiected of Oecolāp. as S. Iames epistle by Luther. for their plaintrueth*

and *Veritas odium parit*, trueth cauſeth hatred: he gotte himſelf ſo moche E
hatred for this his plain treuth, that had not the catholique Churche
ſtande his good Mother, he had ben caſt oute of the doores by *Occo-*
lampadius, as S. *Iames*, epiſtle had ben by *Luther*, for his plain ſpeaking for god
workes. But God be praiſed, as by her bothe theſe were approued: ſo (*God*
aiding) by her they are conſerued.

A mong ſoche plentie therfor as I haue ſaied, and as yt ys well knowen
to them that be learned we will gather a flower or twoo, for the mainteinā-
Ambr. li. 4 de Sacr. cap. 5. ce of the cōfortable ſinell of the trueth, of the which this ſhall be the firſt:
Antequam conſecretur panis eſt, vbi autem verba Chriſti acceſſerint, corpus eſt Chriſti. De-
nique audi dicentem: Accipite, & edite ex eo omnes, Hoc eſt corpus meum. Et ante verba
Chriſti calix eſt vini & aquæ plenus, vbi verba Chriſti operata fuerint, ibi ſanguis effici-
citur, qui plebem redemit. Before yt ys conſecrate yt ys bread, but when the
Plain ſaigs of S. Amb. for the Pro cla. woordes of Chryſte haue comed to yt, *yt ys the bodie of Chryſt*, Heare him ſain-
ge: *Take and eate, this ys my bodie.* And before the woordes of Chryſt, yt ys a
cuppe full of wine and water, but when the woordes of Chryſte haue F
wrought, *ther ys made the bloode that redemed the people.*

What can the Aduerſaries ſaie to this place of S. Ambroſe? What can the
Proclamer ſaie, yf he folowe not his Father *Oecolampadius* and reiect S. Am-
broſe? Can they for ſhame ſaie that the woordes of Chryſt are ſpoken by a
figure, wher they be ſo plainlie expownded by this notable Father of the
verie thing? Doe ye not heare that after the woordes of Chryſte be ſpoken
vpon the bread, yt ys the bodie of Chryſt, and again that after the woorking
of the woordes of Chryſte, ther ys made in the cuppe the bloode that rede-
med the people? Here ys no figure ſpoken of. He ſaieth not, that yt ys a figu-
re of the bodie, and a figure of the bloode, but he ſaied, they be the bodie
and the bloode, yea and that ſo verilie, that he ſaieth, *yt ys the bloode that rede-*
med the people.

As yt ys woonderfull, ſo ys yt pittifull, that men will ſtill remain in blin-
de hereſie, when the trueth ys ſo ſimplie and plainlie vttered, and that of ſo
excellent a Father, that they can not denie yt, but maliciouſlie to contein G
them ſelues in that miſerable ſtate, will refuſe the worke, and ſaie yt ys not
S. Ambroſe worke, and yet they knowe that S. Auguſtin himſelf wittneſſeth
that S. Ambroſe wrote ſoche bookes of the Sacramentes, and ther be none
but theſe. But yt ys but a bare ſhifte when they be ouercomed of the trueth
to denie the authour, and be not hable to prooue that they doe.

Ambroſ. ibid. li. 4. cap. 4. But lett vs returne to S. Ambroſe, and gather an other of his flowers.
Thus he ſaieth in an other place: *Tu fortè dicis, meus panis eſt viſitatus. Sed panis*
iſte, panis eſt ante verba ſacramentorum, vbi acceſſerit conſecratio, de pane fit caro Chriſti.
Thowe peraduenture ſaieſt, my bread ys vſuall or common bread. But
Amb. ibid this bread before the woordes of conſecracion ys bread, but when the con-
ſecracion hath comed vnto yt, of the bread ys made the fleſh of Chryſt. And
again he ſaieth in the ſame chapiter: *Sed audi dicentem: Ipſe dixit, & facta ſunt,*
ipſe mandauit & creata ſunt. Ergo tibi vt reſpondeam, Non erat corpus Chriſti ante con-
ſecrationem. Sed poſt conſecrationem, dico tibi, quòd iam eſt corpus Chriſti. Ipſe dixit &
What plainer woordes cā the Proclamer require. *factum eſt, ipſe mandauit, & creatum eſt.* But heare one ſaing: He hath ſaied and
they were made, he hath cōmaunded and they were created. Therfor that H
I maie aunſwer thee, *It was not the bodie of Chryſt before the conſecracion, but after*
the conſecracion (I ſaie vnto thee) that nowe yt ys the bodie of Chryſt. He hath ſaied, and
yt ys made, he hath commaunded and yt ys created.

I nede not explane S. Ambroſe in this place neither. For as the parentes

A of the blinde born ſonne ſaied of him : *Aetatem habet, ipſe pro ſe loquatur*. He hath age, let him ſpeake for himſelf, ſo S. Ambroſe hath ſoche grace, ſoche learning, and withall ſoche plain ſpeache, that he ſpeaketh ſufficently for himſelf, and for Gods cauſe, whiche he openeth, and that ther ys nothing here to be deſired but an humble reader. And if ye will not beleue him, yet beleue him, to whom he referreth yowe, that ys Chryſt. For he ſaieth : *Ipſe Dominus Ieſus teſtificatur nobis, quòd corpus ſuum accipiamus & ſanguinem. Nunquid debemus de eius fide & teſtificatione dubitare?* Owre Lorde Ieſus him ſelf teſtifieth vnto vs, that we receaue his bodie and bloode, ſhall we doubte of his trueth and teſtificacion? *Ambr. ibid. ca.5.*

Nowe let vs compare the doctrine of S. Ambroſe, with the doctrine of the Aduerſaries. S. Ambroſe ſaieth that Chryſt himſelf doeth teſtifie that we receaue his bodie and bloode: The Aduerſaries ſaieth that we doe not receaue the bodie and bloode of Chryſt, But breade and wine the figures of the bodie and blood of Chryſt. whom ſhall we here beleue? Chryſt and S. Ambroſe, or the Aduerſaries? The choiſe aught ſoen to be made. And therfor B yt ys lamentable to ſee howe Sathan hath preuailed, and cauſed the Aduerſaries to call that in queſtion and doubt, which Chryſt himſelf teſtifieth to be the verie trueth. Yf yt were not the trueth, S. Ambroſe, be ye well aſſured, wolde not ſo haue reported yt. But yf Chryſt had teſtified to vs, that we in the Sacrament receaue but a figure, S. Ambroſe wolde not haue reported that we receaue Chryſtes bodie. For as ther ys great difference betwen theſe two thinges : ſo be the doctrines greatlie different. And S. Ambroſe who in theſe his bookes laboured to teache the thrueth, and to deliuer men from doubte, was not of ſoche groſſe iudgement nor ſo rude in vtterance, but he coulde well iudge betwene the thing and the figure, and ſo vtter his iudgement, that his ſpeache ſhoulde not ſownde one thing, and hismening ſhoulde be an other. for that were not the waie to deliuer from doubte but raither to bring into doubte, not a waie of inſtruction, but raither a waie of deſtruction. *S. Ambr. doctrine and the Sacramentaries cõpared toget her.*

But here to conclude this parte, for as moch as S. Ambroſe ſaieth, that C Chryſt hath teſtified by theſe woordes, *This ys my bodie*, that we in the Sacramẽt after the woords ſpokẽ receaue his verie bodie, thei are not to be vnderſtãded withe anie figure or tropt, but ſimplie, ãd plainlie in that ſenſe that theie are ſpoken. Wherfore yt maie be by this perceaued that the Aduerſaries figuratiue ſpeache hath no place, as they vnderſtande yt, in this ſaing of Chryſte. But this ys raither to be ſaied that his interpriſe in ſo wreſting and abuſing of Chryſtes woordes ys wicked and deteſtabele. For yf that ſenſe might haue ben here vpon theſe woordes placed, who can doubte that S. Ambroſe ſo often reherſing them, wolde not in one place or other, haue reported the true ſenſe, and ſaied yt had ben but a ſigne. But forasmoche as in no place he ſo doeth, but continuallie and conſtantlie ſaieth, yt ys the bodie of Chryſt, let no man doubte of the trueth of that that he teacheth, but embracing that let him flie the feigned figures. *Figure of the Sacrmẽtaries excluded frõ Chryſtes woordes.*

In theſe ſainges alſo of S. Ambroſe, this ys breiflie to be touched with a note, that wher the Aduerſarie in ſkorne, when he happeneth to ſpeake of this woorde (*conſecracion*) for the moſt parte addeth (*as the Papiſtes teare yt*) D yet ye perceaue that yt ys vſed of S. Ambroſe, and not ſknorned. And howe ſo euer yt liketh him, to dallie and triſle withe that woorde, yet S. Ambroſe in ſo weightie a matter dothe vſe the woorde ſeriouſlie. And if for that he vſeth this woorde, the Aduerſarie will alſo accompte him for a papiſt, I had leuer *Conſecracion the terme of the Papiſtes vſed of S. Ambr. ſeriouſlie.*

leuer be a Papiſt wiht the one, then an heretique with the other. But yt ys time to call in an other coople.

THE THREE AND FIFTETH CHAP. CONTINVeth in the expoſition of Chryſtes woordes by Gregorie Niſſen. and S. Hierom.

AS a man permitted to come into a councell chambre, and admitted, through ſpeciall fauoure, to talke withe eche of the counſelours, and haue their ſenerall aduertiſementes howe he ſhall ſafelie beare him ſelf in the ſtate that he ys called vnto: or as a man deſierouſe to be reſolued in a matter of learning, entreth an aſſembley of learned men, and gentlie receaued heareth their ſeuerall iudgementes vttered with great and full agreement, to his full reſolucion, and contentacion, can not be but therwith moche delighted: ſo I truſt, the reader being as yt were in Godes counſell chambre, or in Gods Schoole, and hearing the aduertiſementes and iudgementes of Gods counſelours and learned men ſo ſeuerallie, and yet ſo agreablie vttered to his full and perfect reſolucion, I truſt, I ſaie, he ys delighted, and the more for that all theſe with whiche he hath conference (and yet for a good nombre ſhall haue) be all verie auncient, and with in the compaſſe of ſixe hondreth yeres after Chryſt. Wherfor let vs in Gods name proceade with delight and pleaſure to heare the other that remain to be conferred with all for they be (as ys ſaied) a good nombre of the bothe auncient, and learned, and though all be not auncient, yet all learned and approued.

Of theſe auncientes that remain the firſt ys Gregorie Niſſen. the brother of S. Baſill and therfor in the greke church meet next to folowe him. This ys his iudgement in this matter. Thus he writeth. *Quia ex cauſe panis in eo corpore mutatus in diuinam virtutem tranſiit, eadem de cauſa idem nunc fit. Vt enim illic verbi Dei gratia ſanctum efficit illud corpus, cuius firmamentum ex pane conſtabat, & ipſum etiam quodammodò panis erat: ſic panis, vt ait Apoſtolus, per verbum Dei, & orationem ſanctificatur, non quia comeditur, eo progrediens, vt Verbi corpus euadat, ſed ſtatim per verbum in corpus mutatur, vt dictum eſt à Verbo. Hoc eſt corpus meum.* By what cauſe bread in that bodie chaunged paſſed into the diuine vertue, by the ſame cauſe that ſame thinge ys nowe doen. For as ther the grace of the Sonne of God made that bodie, whoſe ſubſtanciall nutriment was of bread, and yt alſo in a maner was bread, ſo alſo this bread (*as the Apoſtle ſaieth*) ys ſanctified by the woorde of God and praier, not tending to this poinct that bicauſe yt ys eaten yt ys the bodie of the Sonne of God, but that furthwith by the woorde yt ys chaunged into the bodie, as yt was ſaied of the Sonne, *This ys my bodie*.

Greg. Niſſen. in ſerm. catathetico de diuinis ſacram.

By this authour, who vndoubtedlie geueth a notable teſtimonie for the veritie of the Sacrament, be ouerthrowen three hereſies in the ſame matter. Of the whiche, *Luther* or at the leaſt the *Lutherans* did ſettfurth one, which was that the Sacrament was the bodie of Chryſt if yt were receaued, and to him that receaued yt, yt was the bodie of Chryſt, otherwiſe yt was not. An other ys ſett furth bothe by *Luther*, and all the *Lutherans*, and by *Oecolampadius* and all the *Oecolampadians*, and by this Proclamer, whiche ys that the bread and wine be not chaunged into the ſubſtance of the bodie and bloode of Chryſt, of the whiche we haue ſomwhat at large ſpoken before. The thirde ys ſettfurth by *Carolſtadius*, *Oecolampadius* and their diſciples, and alſo by this Proclamer,

Three hereſies ouerthrowen by one ſaing of Gregor. Niſſen.

A Proclamer, whiche ys that Chryſtes ſubſtanciall bodie ys not verilie preſent in the Sacrament. Againſt theſe three, this authour teacheth vs very good documentes according to that, that the catholique Churche now teacheth.

And nowe for the firſt that the *Lutherans* doo teache, wher they ſaie that in the Sacrament ys the bodie of Chryſt to him that receaueth the Sacrament, otherwiſe yt ys not the bodie of Chryſt, this authour hath direct woordes to the contrarie, whet he ſaieth. *Hic panis ſanctificatur per verbum Dei, & orationem, non quia comeditur eo progrediens vt verbi corpus euadat.* This bread ys ſanctified by the woorde of God and praier, not tending to this poinct that bicauſe yt ys eaten, therfore yt ys the bodie of the Sonne of God. So that yt ys not receauing, or not receauing, eating or not eating that cauſeth the preſence of Chryſtes bodie in the Sacrament, but the power of God with the woorde of Chryſt, as before ys ſaied. The cauſe of ſo great a worke as to make preſent the bodie of Chryſt, dependeth not of ſo ſimple and weake cauſe as the will of man, B whiche yt ſhould dooe if yt ſhould depende vpon the receipte. For yf the man wolde receaue yt, then were yt the bodie of Chryſte: yf he wolde not receaue, yt were not the bodie of Chryſt, ſo willing and not willing ſhoulde make bodie or no bodie after that fonde opinion.

What warrant haue the Lutherãs for this

Receauing or not receauing cauſeth nor preſence, nor abſence of Chryſtes bodie in the Sacr.

But to adde ſomwhat beſide the authoritie of this auncient Father, which ys more then ſufficient to conuince ſo vain and fooliſh an hereſie, what apparance haue they of anie ſcripture or holie writer (*For ſubſtanciall grownde in ane of them both they haue none*) to make ſome ſhewe or countenance, for the maintenance of their hereſie? yt ys certen that they haue none. Nowe then ſhall we not condemne them by their owne iudgement, wherwith they haue trauailed in manie thinges to condemne the catholique Church? What ys defined, decreed or determined by the Churche, if ther be not manifeſt ſcripture for the ſame, yt ys condemned of them, as a tradicion of man, and a doctrine of Sathan. But this their C doctrine hath no manifeſt ſcriptures. Wherfore yt ys a tradicion of man, and a doctrine of Sathan. Thus as *Aman* was hanged vpon the ſame Galowes that he had made for innocent *Mardocheus*: So ys their wicked doctrine ouerthrowen with their owne iudgement, and vanquiſſed with their owne ſwoorde.

Lutherans doctrine hauing no apparãt ſcripture ys ouerthrowen by ther owne argument.

But what ſhall I occupie the time, and trooble the reader in refelling this fonde hereſie, ſeing (as a litle before ys declared by *Euſebius*) that the inuiſible preiſt, Chryſt, by his power with his woorde doeth turne the viſible creatures into the ſubſtance of his bodie and bloode. Chryſoſtome alſo ſaieth, that the preiſtes be in the place of the myniſters of God, but yt ys Chryſt that doeth ſanctifie, and chaunge the ſubſtances of bread and wine. And breiflie to ſaie, ſainct Ambroſe in the laſt chapiter, *Euthymius*, *Damaſcen*, and *Theophilact* in the chapter before, doe teſtifie that the worke of conſecracion ys doen by the power of God, by the acceſsion of the holie Goſt, and by the woorde of Chryſt ſpoken by D the preiſt in the perſon of Chryſte. As yt ys alſo teſtified in the Florentine Councell wher yt ys thus declared: *Forma huius ſacramenti ſunt verba Saluatoris quibus hoc conficit Sacramentum. Sacerdos enim in perſona Chriſti loquens hoc conficit Sacramentum. Nam ipſorum verborum virtute ſubſtantia panis in corpus Chriſti, & ſubſtantia vini in ſanguinem conuertuntur.* The formе of this Sacrament be the woordes of our Sauiour by the whiche he

Concilium. Florent.

consecrateth this Sacrament. For the preist speaking in the person of Chryst doeth consecrate this Sacrament. *For by the vertue of those woordes, the substance of bread, is turned into the bodie of Christ, and the substance of wine into hys bloode.* Thus the Councell. By whiche woordes, as by the woordes of them also before alleaged, yt ys manifestly declared that the power of the consecracion of the bodie of Chryst, ys not depending of the will of the receauer, but of the power of God, of the worke of the holie Gost, and of the vertue of the woordes of Chryst, spoken by the preist in the person of Chryste.

Trãsubstãtiacion.

And as this fonde heresie semeth to be mother of that heresie that impugneth reseruacion: so that, that ys before saied for the defence of reseruacion, will also impugne this heresie here nowe spoken of. Wherfore I referre the reader to that place, when he findinge plentie of proofe that the Sacrament maie be reserued, and being reserued, that yt still remaineth the bodie of Chryst, this wicked doctrine that teacheth, that yt ys but the bodie of Chryst when yt ys in vse, shalbe ouerthrowen, and prooued (*as it is*) a false and a deuelliſh doctrine.

The other heresie which ys settfurth both by the *Lutherans* and the *Oecolampadians*, ys that the substance of bread and wine be still remaining in the Sacrament, and not chaunged into the bodie and bloode of Chryst.

Diuision among the Protestantes.

And yet here by the waie vnderstand this, that though they agree in this point, yet here Sathan ys deuided against Sathan, and his kingdom also, as kingdom against kingdom. For Luther graunteth the presence of Chrystes bodie: *Oecolampadius* denieth the presence of Chrystes bodie, and in this they are more then enemies. But in the other (as ys saied) they doe agree. And as in this they agree amonge themselues: So in the same they disagree, from the true faith, from the catholike Church, and from Gregorie Nissen, whom we haue nowe in hand. For by expresse woordes he affirmeth that the substance of the bread ys chaunged into the bodie of Chryst. These be his woordes speaking of the bread before the consecracion. *Hic panis statim per verbum in corpus mutatur.* This bread ys by the woorde furthwith chaunged into the bodie. Who so listeth maie read the like saing of the same authour in his booke of the life of Moyses.

Greg. Niss. in vita Moiseos.

Neither doeth he here meen of sothe a chaunge as the Aduersarie dreameth of, that yt ys chaunged to be called the bodie of Chryste, whiche proprely ys no chaunge, but raither an addicion. But this authour meeneth of a substanciall chaunge as hys woords doe most plainlie declare, which he vseth to proue this chaunge. For thus he saieth: *Qua ex causa panis in eo corpore mutatus in diuinam virtutem transiit, eadem de causa idem nunc fit.* By what cause bread in that bodie chaunged passed into the diuine vertue: euen so by the same cause the verie same thing ys now doen.

For the better weighing of this saing of the authour, consider first, that Chryste was and ys bothe God and man, consider that the bodie of man was so ioined to the Godhead in vnitie of person, that Chryst God and man was one person, one Chryste. Consider then that this bodie by this merueilouse coniunction ys the bodie of God. Nowe this bodie liuing here vpon the earth, although as yt liued fortie daies and fortie nightes without foode: so yt might haue liued fortie wekes, and fortie moneths, yet as yt was a natu rall bodie: So yt liued in natural order, and did eate foode. This foode which by a generall terme ys called bread, allthough yt were but comon meate, euen sochc as the Apostles, and other did eate, yet this comon bread eaté of

A Chryſt, was chaunged in the bodie of Chryſt into the ſubſtance of the bodie of Chryſt, and became now the ſubſtance of his bodie, and being ſo yt came to be the ſubſtance of the bodie of God.

Nowe ſaieth Gregbrie Niſſen by what cauſe the bread was chaunged into the bodie of Chryſte, and became the ſubſtance of the bodie of God, which (*as I take yt*) he meneth by theſe woordes (*diuine vertue*) euen by the ſame cauſe, the ſame thing ys nowe doen. Yf the ſame thing be doen nowe then the bread ys chaunged into the ſubſtance of the bodie of God, for that ys the thing that was doen then. Wherfor good reader, note this wel, that he ſaieth, *the ſame thing ys doen nowe*, wherbie the dreame of the Aduerſarie ys diſſolued, that the bread ys chaunged but in name. For that was but a cauill, and in dede but a bare ſhifte to auoide the force of the trueth. And what the thing ys that nowe ys doen, thys authour tolde when he ſaied: *Panis mutatur in corpus per verbum*. The bread by the worde ys chaunged into the bodie.

As bread while Chryſt liued was turned into his diuine flesh: ſo nowe in the Sacr.

B Seing then this auncient Father teacheth vs, that in Chryſtes bodie the ſubſtance of bread was chaunged into the ſubſtance of that diuine bodie, and by example of that, teacheth the like to be nowe doen in the Sacrament that as in the one ther was a chaunge of one ſubſtance into an other: ſo in this ther ys a chaunge of one ſubſtance into an other, that ys, once again to ſaie, of the ſubſtance of bread and wine, into the ſubſtance of Chryſtes bodie and blood: why maie not this turning, chaunging or tranſmuting of ſubſtances into ſubſtances be called tranſubſtantiacõn, ſeinge yt ys ſo in dede? Whie, I ſaie, maie not the ſame terme by the Church be vſed liuelie to expreſſe a treuth, and to auoide an hereſie, as in the time of the Arrians, the Church for the confutacion of that hereſie, was enforced to vſe this terme (*conſubſtantialitie*) therby to declare that God the Sonne was and ys of one ſubſtance with God the Father? A newe miſcheif muſt haue a newe remedie and for a newe ſore, a newe ſalue muſt be fownde. So as for the Arrians, whiche was then a newe miſcheif and a newe ſore in the Churche, C theſe tearmes (*conſubſtanciall and conſubſtancialitie*) were by the holie Goſt deuiſed in the ſame: So when *Berengarius* began this newe miſcheif and ſore againſt the Sacrament, teaching that ther was no chaunge of the ſubſtance of bread into the ſubſtance of the bodie of Chryſte, which ſore the Church had not felt before, the ſame Churche perceauing that all the termes that the holie Fathers had vſed to expreſſe this chaunge (as *turning, chaunging, mutacion, tranſmutacion, tranſumption, tranſelementacion*) did not ſuffice, but the Deuell wolde by his miniſters dallie with them to deceaue Chryſtian ſoules, and impugne the holie Chryſtian faith: the Church I ſaie, by the holie Goſt deuiſed to vſe this tearme (*tranſubſtanciacion*) to declare fullie the thing that ys doen, whiche ys the chaunge of one ſubſtance into an other, and ſo to open the true faith, by the ſame to defende the faith, and to ſett yt for a ſalue and a remedie againſt that ſore, and miſcheif, that the Deuell had newely cauſed to ſpringe.

Tranſubſtãtiacion a nouche d and what yt ys.

As the woord Conſtãtialitie in the time of Arius: ſo Tranſubſtãtiacion in the time of Berẽg. was taught by the holie Goſte

And as in the time of the Arrians, ther was no newe thinge deuiſed in faith, though a newe tearme was ſettfurth: ſo nowe no thing ys newlie deuiſed but onelie the tearme, fullie to declare, and make vs vnderſtand D that thing that was before. Wherfore the newneſſe of the tearme ſhoulde not offende, ſpeciallie being ſetfurth by no particular man, but by a generall conſent, ſo that yt be not a prophane noueltie, prophanelie,

abducinge men from an auncient trueth to a newe inuented falſheade and ſo by a newe terme, newely commended to vs, to ſupplant vs. But a newe tearme to expreſſe an olde trueth hath ben in the beginning of the Churche, and maie alſo nowe be well vſed, as S. Auguſtine ſaieth: *Audite Apoſtolum ſalubriter admonentem. Prophanas, inquit, verborum nouitates deuita, Multum enim proficiunt ad impietatem, & ſermo eorum, vt cancer ſerpit. Et non ait ſolùm verborum nouitates, ſed addit, Prophanas. Sunt enim & doctrinæ religionis congruentes verborum nouitates. Sicut ipſum nomen Chriſtianorum, quando dici cæperat, ſicut ſcriptum eſt (In Antiochia enim primum poſt aſcenſionem Domini ſic appellati ſunt Diſcipuli, Sicut legitur in Actibus Apoſtolorum) Et Xenodochia, & Monaſteria, poſtea appellata ſunt nouis nominibus, res tamen ipſæ & ante nomina ſua erant, & religionis veritate firmantur, quæ etiam contra improbos defenduntur. Aduerſus quoque impietatem Arrianorum hæreticorum nouum nomen patres (Homouſion) condiderunt, ſed non rem nouam tali nomine ſignauerunt, Hoc enim vocatur Homouſion, quod eſt ego & Pater vnum ſumus, vnius videlicet eiuſdemque ſubſtantiæ. Nam ſi omnis nouitas prophana eſſet, nec à Domino diceretur: mandatum nouum do vobis, nec teſtamentum appellaret nouum, nec cantaret vniuerſa terra canticum nouum.* Heare the Apoſtle holſomlie admoniſhing: *Prophane nouelties of woordes* (ſaieth he) *auoide. They doe moche aduaunce impietie, and their woorde fretteth like a kanker.* And he doeth not ſaie onely nouelties of woordes: but he addeth: *Prophane.* For ther be nouelties of woordes alſo agreable to the doctrine of religion as the name of Chryſtians, when yt firſt began to be ſpoken of, as yt ys written (For ſo firſt in Antioche after the aſcenſion of our Lorde were the Diſciples called, at yt ys redd in the Actes of the Apoſtles) And Hoſpitals and Monaſteries afterward were called with newe names, the thinges themſelues for all that were before theſe their names, and are eſtabliſhed with the veritie of religion, and are alſo defended againſt wicked men, Againſt the impietie or wickedneſſe alſo of the Heretiques the Arrians, the Fathers made the newe tearme (*Homouſion*) but by that name they did not ſignifie a newe thing. *For Homouſion* ys called the ſame that this ys: *I and my Father be one*: that ys to ſaie, of one and the very ſame ſubſtance. For if euery nouelty were euell yt ſhoulde not be ſaied of our Lorde: I geue yow a newe commaundement, neither ſhoulde his teſtament be called newe, neither ſhoulde the wholl earth ſing a newe ſong. Thus moch S. Auguſtin. Wherfor this tearm of tranſubſtanciation, which the Aduerſarie calleth newe, although yt hath bē in vſe more then three hondreth years, by the minde of S. Auguſtine ys not to be reiected. But for ſomoche as the thing whiche yt ſignifieth ys auncient, as *Homouſion* againſt the Arrians: ſo this againſt the Sacramentaries ys of all faithfull people to be accepted. But what doe I tarie ſo long vpon this matter ſeing moche ys ſaied of yt allreadie, and more ſhall by waie of note as occaſion ſhall be geuen.

The thirde hereſie ys alſo by this authour refelled, in that he teaching the bread to be chaunged by theſe woordes of Chryſt: *This ys my bodie.* teacheth both the reall preſence, and alſo the woordes to be vnderſtand withoute figure or trope, as the Aduerſaries wolde haue them vnderſtanded. That he ſo doeth yt ys eaſie to be perceaued by his owne wordes, whiche he vttereth in this maner. *Panis ſtatim mutatur in corpus, vt dictum eſt à Verbo: hoc eſt corpus meum.* The bread ys furthwith chaunged by the woorde into the bodie, as yt ys ſaied of the Sonne of God. *This ys my bodie.*

But what neadeth to tarie anie lōger to ſaie more for the opening of this au

thours

A newe tearm to expreſſe an old trueth vſed in the primitiue church and maie ſo be newe.

Aug. tract. 96. in Ioan.

Some newe woordes be agreable to good religiō

Homouſion what yt ſignifieth.

A thour, where euerie parte of yt ys ſo opē of yt ſelf, that a childe maie ſee yt? I will therfor leaue him, and heare the minde of his yocke felowe, whom we haue in this place appointed to be. S. Hierō, who writeth thus: *Nos autem audiamus panē, quem Dominus fregit, deditque Diſcipulis ſuis eſſe corpus Domini ſaluatoris, ipſo dicente ad eos: Accipite, & comedite, Hoc eſt corpus meū: & calicē illū eſſe, de quo iterum locutus eſt. Bibite ex hoc omnes: Hic eſt ſanguis meus noui teſtamenti, qui pro multis effundetur. Iſte eſt calix, de quo in Propheta legimus: Calicē ſalutaris accipiā: & alibi: Calix tuus inebrians quàm præclarus eſt. Si ergo panis qui de cœlo deſcendit, corpus eſt Domini, & vinum quod Diſcipulis dedit ſanguis illius eſt noui teſtamēti, iudaicas fabulas repellamus, &c.* But let vs heare that bread which our Lord brake and gaue to hys Diſciples to be the bodie of our Lord our Sauiour, foraſmoch as he ſaied vnto thē: *Take and eate, This ys my bodie.* And the cuppe to be that of the which again he ſaied: *Drinke ye all of this. This ys my blood of the newe Teſtament, which shall be shedd for manie* This ys the cuppe of the which we read in the Prophete: *I wil receaue the cuppe of ſaluacion.* And in an other place. *Thy cuppe inebriating ys verie noble.* Yf therfore the bread that deſcended frō heauen ys the bodie of our Lord, and the wine B which he gaue to his Diſciples ys his blood of the newe Teſtament, let vs repell the Iewiſh fables. Thus moch S. Hierom.

Hieron. ad Hedid. q. 2

The bread which our Lord gaue was his bodie, ād the cuppe hys blood.

For the better vnderſtanding of this ſaing, yt ys to be conſidered that a certain vertuouſe woman named *Hedibia* ſent to ſainct Hierom to be reſolued in certain queſtions. Among the which ſhe deſiered to be inſtructed how the ſaing of Chryſt in S. Matthew, was to be vnderſtanded, wher he ſaied: *I will not from hencefurth drinke of this generacion of the vine, vntill that daie in whiche I shall drinke yt newe with yow in the kingdome of my Father.* To the anſweringe wherof he declareth vnto her, firſt, the fond opinion of ſome that vpon that place inuented a fable, that Chryſt ſhoulde reign a thouſand yeares corporally in which time of his reign, he ſhoulde drinke wine and ſo ſhoulde be fullfilled hys ſaing, that he wolde drinke no more wine vntill he dranke yt in the kingdom of his Father, in the whiche he ſhoulde then reign. But ſainct Hierom well vnderſtanding howe great and howe weightie a matter was ſpoken of in the place, wher from theſe woordes were C taken, namely of the bodie and blood of Chryſt, and being greued that yt being ſo great a worke of God, ſo great a benefitt to man, ſhoulde be intermengled and obſcured, with ſoche vain inuentions of ſoche fables, he openeth the true ſenſe of the place and moueth the good woman *Hedibia* that all ſoche phantaſies reiected and forſaken, ſhe ſhoulde regarde the woordes of Chryſt and credit them and that the bread and wine that Chryſt ſpake of in that place were no ſoch thinges as vpon which ſoch vain fables ſhould be grownded, but they were the bodie and bloode of Chryſt, foraſmoch as he that can ſpeake but trueth ſaied: *Thys ys my bodie. Thys ys my bloode.*

Hereſie of the Millenaries.

Now cōſider with me yf Chryſt had geuē to hys Apoſtles but Bread ād wine, as figures of hys bodie and blood, wolde S. Hierō being required to geue the true vnderſtāding of the ſcriprure, ād he taking vpō him ſo to doe, wold he (*trowe ye*) haue ſaied, Let vs vnderſtād that the bread which our Lord gaue to his Diſciples was his bodie, ād that the wine which he gaue was hys blood exceptwe ſhould beleue ād vnderſtād thē, ſo to be in dede? Were this an opening of the true vnderſtanding of the ſcriptures? Were yt not raither an hiding or a darkning of the ſcriptures, to bid vs to beleue one thing, ād the ſcripture biddeth an other? He biddeth vs beleue that yt ys the bodie ād blood of Chryſt, that Chryſt gaue to his Apoſtles, ād the ſcriptur (as the Aduerſ. ſaieth) biddeth vs beleue that they be but figurs. Wold S. Hierō, being alwaies

S. Hierom his woordes weighed ād conferred with the doctrine of the Proteſtāties

an enemie to hereſie, teache ſoche an hereſie? Wolde not he raither (if the trueth had ben ſo) haue taught this vertuouſe woman the trueth of the matter that ſhe ſought at his hand, and ſaied vnto her: This vnderſtand, that the bread and wine, which Chryſt gaue to his Apoſtles, were but figurs of the bodie and bloode of Chryſt, and not the thinges themſelues? And alleaging Chryſtes woordes: *This ys my bodie, This ys my bloode*, wolde he not (if they had ben ſo to be vnderſtanded) haue ſaied, theſe woordes are ſpoken by a figure, they be figuratiue ſpeaches, and are thus to be vnderſtanded: this ys a figure of my bodie, this ys a figure of my bloode? To inſtructe thē that wolde learn the true vnderſtāding of this ſcripture (if yt were ſo to be vnderſtanded) this were the right waie of teaching. But here ys no ſoche woorde here ys no ſoche maner of teaching. And yt ys to be thought, that S. Hierō was not ignorant howe to teache, neither was he ignorāt of the trueth, that in this place ſhoulde be taught. Wherfor ſeing he knewe the trueth, and knewe howe to teache yt, and nowe he was in place to teache and had good occaſion, being (as ys ſaied) therunto required, forſomoche as he willeth vs to vnderſtande that the bread and wine, whiche Chryſt gaue to this Apoſtles, were his bodie and bloode, and the cauſe why we ſhoulde ſo vnderſtāde thē ys the woorde of Chryſt, ſaing: *This ys my bodie, This ys my bloode*: Let vs thinke and beleue that the trueth of this matter ys, that his bodie and bloode be preſent verilie in the Sacramēt, and that the woordes of Chryſte are to be vnderſtanded withoute figure ſimplie and plainlie as they lie.

Nomenclō of figuratiue ſpeache in S. Hierōs woordes.

And that yt ys the bodie of Chryſt, the woordes which S. Hierom vſeth as the concluſiō of the matter, dothe alſo prooue. For thus he concludeth: *Si ergo panis, qui de cælo deſcendit &c. If then the bread that deſcended from heauen be the bodie of our Lorde, and the wine that he gaue to his Diſciples be his bloode of the newe teſtamēt, let vs caſt awaie Iewish fables*, As who might ſaie, foraſmoche as theſe woordes of Chryſt ſpeake of no cheering nor banquetting, that the Iewes doe dreame ſhall be in Chryſtes worldlie kingdom, but they ſpeake of the bread which Chryſt gaue to his Apoſtles, which they ſaie to be his bodie, and of the wine, which they ſaie to be his bloode, therfor let vs caſt awaie ſoche vain fables, and cleaue to the true vnderſtanding of Chryſtes woordes, and beleue that the bread and wine be Chryſtes bodie and bloode. And therfor looking for no ſoche worldlie kingdom, nor kinglie palace of Chryſt here vpon the earth: *Aſcendamus cum Domino cenaculum magnum ſtraſtum, atque mundatum, & accipiamus ab eo ſurſum calicem noui teſtamenti, ibique cum eo Paſcha celebrantes, inebriemur ab eo vino ſobrietatis*: Let vs (ſaieth S. Hierom) go vppe with our Lorde into the great dining chambre allreadie prepared and made clean, and ther let vs receaue of him aboue, the cuppe of the newe teſtament, and ther with him celebrating the Paſſouer, let vs be ſatisfied with the wine of ſobrietie.

I can not here withoute ſorowe and greif paſſe theſe laſt woordes of S. Hierom, but note to thee (gentle reader) the maliciouſe doing of the Proclamer, who impugning the preſence of Chryſtes bodie and bloode in the Sacrament, trauaileth to prooue that his wicked doctrine by ſome of the holie fathers, whome he wolde wreſt to make them ſaie, that Chryſt ys onelie to be adored and honoured in heauen, as wherbie yt might appeare, that his preſence were onelie ther. Among the whiche, full euell fauoredlie he bringeth in theſe laſt woordes of S. Hierom, cuttinge them of from the middeſt of the ſentence, and leauing oute that that goeth before, whiche (as ye haue heard) maketh alltogether againſt him,

The Proclamer cutteth of the woordes of Sain. Hierom, to deceaue his auditorie.

and

A and also that that foloweth, whiche (as ye shall heare) doeth make against him likewise. And snatcheth truncatelie these fewe woordes, and maketh a false shew with them as well as he can to deceaue his Auditorie. Thus yt foloweth in S. Hierom ymmediately woorde for woorde, *Non enim est regnũ Dei, cibus & potus, sed iusticia, & gaudium, & pax in Spiritu sancto. Nec Moyses dedit nobis panẽ verũ, sed Dominus Iesus, ipse conuiua & conuiuium. ipse comedens & qui comeditur. Illius bibimus sanguinem, & sine ipso potare non possumus. & quotidie in sacrificiis eius de genimine vitis veræ, & viueæ Sorec, quæ interpretatur electa, rubentia musta calcamus, & nouum ex iis vinum bibimus de regno Patris, nequaquam in vetustate literæ, sed in nouitate spiritus cantantes canticum nouum, quod nemo potest cantare nisi in regno Ecclesiæ, quod regnum Patris est.* For the kingdom of God ys not meat and drinke, but righteousnesse ād ioie, and peace in the holie Goſt. Neither did Moyses geue vs the true bread, but our lorde Iesus, for he ys both the feaster, and the feast, he ys he that eateth and ys eaten. His bloode drinke we, and withoute him we can not drinke, and dailie in his sacrifices of the generacion of the true Vine, and of the wine of *Sorec*, whiche by interpretacion ys B called chosen, doe we presse ruddie newe wines, and oute of these we drinke the newe wine of the kingdom of the Father, not in the oldenesse of the letter, but in the neweneſse of the spiritte singing a newe song, which no mã can singe, but in the kingdom of the church, which ys the kingdom of the Father. Thus moche S. Hierom.

Hierõ ibid

Chryst ys the feaster ād the feast whose blood we drinke in his sacrifices.

Who in refelling of the Iewish fables declareth that in the kingdom of Chryst shall be no matter of wordlie cheering. *For* (saieth he) *the kingdom of God ys not meate and drinke.* And returning to the right cheer of Chrystes kingdom, he compareth yt with the cheer of Moyses, and saieth that Moyses gaue vs not the true bread, but our Lorde Iesus. Whie did not Moyses geue the true bread, seing that the bread that he gaue was a miraculouse bread, a bread that came from heauen, and the bread that Chryst gaue was no miraculouse bread, but yt was common vsuall bread, made here by the hand of man vpon earth? Yf ye saie that the bread of Chryst was a figure of Chryst: so was the other also, and more liuely thẽ this for manie causes, whiche in the C thirde booke shall be declared.

But if ye will learn the true cause, why our Lorde Chryst gaue the true breade, and Moyses did not, learn of S. Hierom, who teacheth vs that yt ys bicause Chryst geueth vnto vs not an onelie figure of him self, but bothe the figure and him self also. For in the feast that Chryst maketh, he ys he, that both maketh the feast (as S. Hierom saieth) and also the meat of the feast. So thẽ he geueth him self who in dede ys the verie bread of life, he geueth vs the true bread that Moyses coulde not geue. For Moyses gaue the figure of yt, but he gaue not the thing, And therfore he gaue not the true bread.

Cap. 12.

Note then that Chryste ys the feaster, for he biddeth vs to the feast, and saieth: *Take and eate.* He ys the meate also of the feast, for appointing the meat he saieth, *This ys my bodie.* And thus ye maie perceaue that S. Hierom ioineth with the woords of Chryst: And farder he saieth by expresse woordes, comminge to the point of the drinking of Chrystes wine in the kingdome of his Father: *Illius bibimus sanguinem:* We drinke his bloode. But where drinke we yt? *In sacrificiis eius:* In his sacrifices. Howe come we by this wine D of his, whiche ys his bloode? *In sacrificiis eius de geminine vitis veræ rubentia musta calcamus,* In his sacrifices we presse oute of the true vine the ruddie newwine. Who ys the true vine? Chryst, who saied: *Ego sum vitis vera.* I am the true wine. Howe presse we oute this newe ruddie wine oute of the generacion

A saing of S. Hierom. opened.

Ioan. 15.

of this true wine? By ſpeaking the woordes of Chryſt, as he hath cõmaun- E
ded, by which (as S. Ambroſe ſaieth) *that, that ys in the cuppe, ys made the bloode*
Amb.li.4 de Sa.ca.5 *that redemed the people.* But in what place muſte we drinke this newe wine? *Nouum bibimus vinum in regno Patris:* We drinke this newe wine in the kingdom of the Father. For ſoche as be in this kingdom maie be partakers of Chryſtes wine dronken in his ſacrifices. Other maie not. *Habemus altare, de quo edere non habent poteſtatem, qui tabernaculo deſeruiunt.* We haue an aultar of whiche they maie nót eate that ſerue the tabernacle. For they ſinge not a newe ſong, but remain in the olde letter. None can ſing this newe ſõg
Hcb.13. but they that be in the kingdom of the Churche, whiche ys the kingdom of the Father, ſaieth S. Hierom.

By this then ye maie perceaue not onelie the anſwer of S. Hierom to the queſtiõ of *Hedibia*: but alſo his aſſertion for the preſẽce of Chryſt in the Sacrament. For he ſaieth not in all this diſcourſe that Chryſt geueth vs a figure of the true bread, but the true bread yt ſelf. We haue not a figure of the meat of Chryſt, but the meat yt ſelf: we drinke not a figure of Chryſtes bloode, but we drinke his blood, ſaieth S. Hierom. And therfore this Proclamer did ſeke to doe to moche violence to S. Hierom to cutt of a peice of F
him, and ſhewing yt to his audience, to make them beleue, that S. Hieom was on his ſide, as he ſaied, when al that ys before ſaied, and all that cometh after in S. Hierom reclameth, yea and fighteth againſt him. Thus ye haue hearde twoo great clerkes of Chryſtes ſchoole, and the ſame alſo two great Seniours of Chryſtes Parliament houſe teſtifieng the enacted trueth of the preſcnce of Chryſt in the Sacrament, and the vnderſtanding of the woordes of his ſupper. Weigh them well, and conſider them throughlie.

THE FOVR AND FIFTETH CHAP. TESTIFIETH *the vnderſtanding of the ſame woordes by Iſichius and S. Auguſtin.*

ALthough *Iſichius* be in the phraſe of woordes ſomwhat darke: yet I wolde not omitte him, both for that he ys grae, auncient and learned, and his teſtimonie alſo verie effectuouſe and good. Vpon *Leuiticus* writing on this text: *Qui*
Leuit. 22. *comederit de ſanctificatis per ignorantiam, addet quintam partem cum eo, quod comedit, & dabit ſacerdoti in ſanctuarium.* He that eateth of the holie thinges vnwittinglie, he ſhall put the fifte parte therunto, and geue vnto the preiſt, the halowed thing, thus he ſaieth: *Sancta ſanctorum ſunt propriè Chriſti myſteria, quia ipſius eſt corpus de quo Gabriel ad virginem dicebat:*
Iſych. in Leuit.li.6. ca.22. *Spiritus ſanctus ſuperueniet in te, & virtus Altiſsimi obumbrabit tibi, ideo quod naſcetur ex te ſanctum, vocabitur filius Dei. Sed & Eſaias, ſanctus Dominus, & in altis habitat, in ſinu videlicet Patris. Ab hoc enim non ſolùm alienigenas, & inquilinos, & mercenarios, ſacrificio prohibuit, ſed nec per ignorantiam percipere præcepit. Per ignorantiam autem percipit, qui virtutem eius, & dignitatem ignorat, qui neſcit quia corpus hoc, & ſanguis eſt ſecundùm veritatem, ſed myſteria quidem percipit, neſcit autem myſteriorum virtutem. Ad quem Salamon dicit, vel magis Spiritus, qui in eo eſt: Quando ſederis vt comedas cum principe, diligenter attende quæ poſita ſunt ante te. H*
Apertè & ipſe cõpellens, & cogens eum, qui ignorat addere quintã partẽ. Hæc enim quinta addita, intelligere nos intellgibiliter diuina myſteria facit. Quid ſit autem quinta pars, ipſe te verba legis latoris docere poſſunt, ait enim: Addet quintam partem cum eo, quod

comedit

A *comedit. Et quomodò eius quod iam comedit, & cõsumpsit addere quis quintã potest? Neq; enim aliud, aut aliunde, sed de ipso, & cum eo, vel sicut lxx, super ipsum iubet addi quintam. Ergo quinta eius super ipsum, sermo est, qui prolatus est ab ipso Christo super Dominicum mysterium. Ipse enim liberat nos ab ignorantia, remouetque nos additus, carnale quippiam & terrenum de sanctis arbitrari: sed diuinè ea & spiritualiter accipi sancit, quod quinta propriè nominatur, quia qui in nobis est diuinus spiritus, & sermo quem tradidit, qui in vobis sunt componit sensus, & non solùm nostrum gustum producit ad mysterium, sed & auditum, & visum, & tactum, & odoratum, ita vt nil in eis minori rationi, & infirmæ menti proximum, de ijs videlicet, quæ valdè superna sunt, suspicemur.* The moſt holie thinges proprelie are the myſteries of Chryſte. For yt ys his bodie, of the whiche Gabriel ſaied to the Virgen: The holie Goſt ſhall come vpon thee, and the power of the higheſt ſhall ouerſhadowe thee. Therfore that holie thinge, that ſhall be born of thee ſhall be called the Sonne of God. And Eſaias alſo: the Lorde ys holie and dwelleth on the heightes, that ys to ſaie, in the boſome of the Father. From this Sacrifice he doeth not

Receauing of the Sacr. by ignorãce what yt ys.

B onely forbidde ſtraungers, and hired ſeruantes but he commaunded alſo that yt be not receaued by ignorance. *He receaueth yt by ignorance, that knoweth not the power and dignitie of yt, that knoweth not that yt ys the bodie and bloode in verie dede, but receaueth the miſteries, and knoweth not the power of the miſteries.* Vnto whõ Salomon ſaieth or raither the holie Goſte that ys in him: *When thowe ſitteſt to eate with a Prince, diligentlie attende what thinges are ſett before thee:* He alſo compelling and conſtreigning him that ys ignorant to putto the fifte parte. This fifte part putto maketh vs eaſilie to vnderſtand, the diuine and myſtical thinges. What that fifte parte ys, the woordes of the Lawgeuer can teache thee for he ſaieth: he ſhall putto a fifte part with that that he hath eaten. Howe can a man putto a fifte parte that that he hath eaten and conſumed? Neither maie he putto anie other thing, or had from anie other wher, but he commaundeth a fifte parte to be putto, of that, and with yt, or (as the ſeuentie interpretours ſaie) vpon yt. Then the fifte part of him vpon him, ys the woorde whiche was ſpoken of Chryſt him ſelf vpon our Lords myſterie.

C That woorde deliuereth vs from ignorance, and being putto, cauſeth vs to thinke no earthlie or carnall thing of the holie thinges, but maketh them to be taken diuinely and ſpirituallie. Whiche thinge proprelie ys called the fift part, bicauſe the ſpirit of God that ys in vs, and the woorde whiche he deliuered, ſettleth the wittes that be in vs, and bringeth furth to the myſterie not onelie our taſte, but alſo our hearing and ſeeing and feeling and ſmelling, ſo that of theſe thinges whiche be verie high, we can not ſurmiſe anie baſe or groſſe matter. Hitherto *Iſichius.*

In whome I finde manie thinges woorthie to be noted, of the whiche ſome I ſhal breiflie touche, leauing other to be weighed of the reader. Firſt yt ys certen, that he ſpeaketh here of the bodie of Chryſte in the Sacrament, whiche he calleth *the moſt holie thing*, and alſo *a ſacrifice*. As of the holie thinges ſacrificed in the Leuicall lawe, ſtraungers and hirelinges might not receaue: no more maie they that be ſtraungers to Chryſte receaue of this holie thing. Beſides this, no man might eate of that ſacrifice vnwittinglie or ignorantlie: no more aught anie to eate of this owre ſacrifice ignorantlie. Who doeth eate of this holie thing ignorãtlie? *He* (ſaieth *Iſichius*) *that knoweth not the*

The Sacrãmẽt a moſt holie thing and a ſacrifice.

D *power and dignitie of that, that he receaueth, who knoweth not yt to be a verie bodie, and blood in verie deede.*

Note well then theſe woordes, that the miſteries of Chryſt the Sacramẽt of Chryſt, ys his verie bodie and blood in dede. Yf yt be the bodie and blood

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of Chryſt in dede, wher ys nowe the bread and wine that the Aduerſarie ſo E
moche talketh of? wherbe the onely figures and ſignes? As ſignes oftentimes be tokens of thinges that be not in dede: ſo theſe ſainges of the Aduerſaries be ſignes of a thing that they wold haue brought to paſſe, and yet yt ys not in dede, For all their talke in this ſorte of this matter, ys but vain, fond, and withoute grownde. Here ye ſee in this auncient authour that we haue good grownd. For he ſaieth yt ys the bodie ād blood in verie deed. Let the Proclamer bring one of like auncietie ſaing that yt ys not the bodie and bloode in dede, and as before I haue ioined with him, ſo will I nowe again that I will ſubſcribe, Yf he can not, let him performe his promeſſe and ſubſcribe to the catholique Churche. For here ys one that by expreſſe woordes ſaieth that the Sacrament ys the bodie and blloode in verie deed. wherbie the onelie figure of the Aduerſaries ys excluded.

A plain place for the Proclamer and iſſue ioined with him therupon.

And here maie the Proclamer and all that ioine with him in this matter ſee their ſtate, whiche ys the ſtate of ignorance. *For he* (ſaieth this authour) *that receaueth thys Sacrament, and knoweth not the power and dignitie of yt, and that yt ys the dodie and bloode in deed* (as the Proclamer and his complices doe) *he receaueth yt in ignorance.* I wiſh yt maie pleaſe our mercifull Lorde God to haue mercie vpon them, and to open their eies that they maie ſee their owne ignorance, and with humilitie mollifie their ſtonie hartes, that vain ſingularitie and pride forſaken, they maie humblie receaue the commaundement of God figuratiuelie ſpoken, and plainlie expownded by this authour, that their ignorance maie be remoued from them. What ys the commaundement of God that they ſhoulde doe? They muſt (*ſaieth allmightie God*) putto a fifte parte vpon the holie thing, and that will make them clerelie to vnderſtand Gods miſteries. This fifte part (*ſaieth Iſichius*) ys the woorde that was ſpoken of Chryſt himſelf vpon the myſterie of God. What woorde that was, yt ys doubted of neither partie, neither of the catholiques, neither of the aduerſaries to be this: *This ys my bodie: This ys my blood. Ipſe liberat nos ab ignoratia:* That woorde (*ſaieth Iſichius*) deliuereth vs from ignorance.

Proteſtantes not taking the Sacr. to be the bodie and blood of Chryſt in verie dede, receaue yt by ignorance.

Nowe remembre that the ignorance ys, that a man receaueth the Sacrament, and knoweth not the power and dignitie of yt, whiche power and dignitie ys, that in yt ys the bodie and bloode of Chryſt in verie dede. This ignorance ys remoued by this woorde: *This ys my bodie This ys my bloode.* becauſe this woorde ſimplie without any trope or figure, teacheth that in the Sacrament ys the bodie and blood. Ioin then the woordes of this authour to gether. He ſaied before that the bodie and bloode be in the Sacrament in verie deed, and he ſaieth that theſe woordes of Chryſt doe make vs clerely to vnderſtand yt, wherfor theſe woordes are to be vnderſtanded as ſpoken of the bodie and blood of Chryſt in deed, and not of the figure of them. G

Ignorance of the Sacrament what yt ys, and howe yt ys remoued.

Yf ye will yet heare more, and be more fullie certified of the trueth of this matter, this authour, as other did that be allreadie alleaged teacheth who ys the woorker of yt, and by what mean yt ys brought to paſſe. For proceading in the expoſition of the text, he ſaieth thus: *Quicunque ergo ſanctificata per ignorantiam comederit, ignorans eorum virtutem (ſicut diximus) addet quintam eius ſuper eo, & dabit ſacerdoti in ſanctuarium. Sanctificationem enim myſtici ſacrificij, & à ſenſibilibus ad intelligibilia, tranſlationem ſiue commutationem, ei, qui verus eſt ſacerdos, videlicet Chriſto oportet dari, id eſt, ipſi de eis miraculum cedere, & impurare. quia per eius virtutem, & prolatum ab eo verbum, quæ videntur, tam ſanctificata ſunt, quàm cruentum carnis excedunt ſenſum.* Whoſoeuer therfor ſhall eate the ho-

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A lie thinges by ignorance, not knowing their power (*as we haue saied*) he shall putto a fifte parte of yt vppon yt, and shall geue yt vnto the preist into the sanctuarie. For the sanctificacion of the misticall sacrifice, and the translaciō or commutacion from sensible to intelligible thinges, must be geuen to him that ys the true preist, that ys to saie, to Chryste, that ys to geue and impute the miracle wrought in these thinges to him, bicause by his power, and the woorde spokē of him the things that are seen, are so sanctified as they passe al the witte of man. Thus he.

Chaunge of sesible thinges to intelligible in the Sacr. must bege uē to Christ

See ye not here who ys the dooer of this matter? perceaue ye not who woorketh this miracle? The dooing of all this (*saieth Isichius*) must be referred, and imputed to Chryste. For he by his power, and the woorde spoken of him, sanctifieth the visible bread and wine as yt passeth mans witte to knowe. Let vs here then first vnderstand, that if the bread and wine were but made figures of Chrystes bodie and bloode, signifiengē to vs that as these feed the bodie: so Chryst feedeth the soule, yt were not a matter passing mans witte. But mans witte maie well atteign to perceaue that in soch sorte, B they maie be figures. Wherfor ther ys a greater matter wrought in the bread and wine then that, whiche we maie perceaue by that he saieth, that they be sanctified. By which woorde ys not onelie refelled the wicked saing of Cramner, that bread and wine can not be sanctified, but also ther ys geuen a farder matter to consider in the worke of Chryste. Wherfor vnderstand again that this sanctificacion declareth the mean howe this worke ys brought to passe that ys wrought. For by this sanctificacion ther ys wrought (as the termes of this authour be) a translacion or a commutacion from sensible thinges to intelligible, that ys from bread, which ys perceaued by sen-seis, to the bodie of Chryst, which ys in this maner not perceaued by sen-seis. Which tearmes importe that, that the Churche calleth *Transubstantiacion*. For when ther ys a translacion commutacion or chaunging of thinges sensible to thinges not sensible (which ys a chaunge of one thing of one nature or substance, into an other thing of an other nature or substance) what C shoulde let that yt maie not be called *Transubstantiacion*?

Bread and wine so sanctified in the blessed Sacr. as yt passeth mās witte.

Transubstantiacion proued by Isych.

But what doe I tarrie in these thinges fullie and effectuoullie testified by this authour. For he hath thaught vs that Chrystes bodie and bloode be in the Sacrament in verie deed: he hath taught vs that to be wrought by the trallacion or commutacion of the bread and wine into the same bodie and blood of Chryst, he hathe taught vs that Chryst ys the woorker of yt by his power, and by the woorde spoken of him. Finallie he teacheth that by the woordes of Chryst we are clearlie taught the presence of his bodie in the Sacrament, and so by consequent we are taught, that they be no figuratiue speaches.

Thus moche being saied of *Isichius*, and testified by him: let vs also heare S. Augustine, who at this time ys ioined with him. Thus writeth he in this matter vpon the 33 psalme, treacting a storie of king Dauid, and applieng yt to Chryst. *Et ferebatur in manibus suis. Hoc verò, fratres, quomodò posset fieri in homine, quis intelligat? quis enim portatur manibus suis? manibus aliorum potest portari homo, manibus suis nemo portatur. Quomodò intelligatur in ipso Dauid, secundum literam non inuenimus: In Christo autem inuenimus, ferebatur Christus in manibus suis, quando commendans ipsum corpus suum ait: Hoc est corpus meum, ferebat enim illud corpus in manibus suis.* And he was caried in his owne handes. Bretheren howe this can be doen in a man, who can vnderstande? Who ys born is his owne handes In the handes of an other, a man maie be born: in his owne handes no man

Augustī. in Psal. 33 concion.

Chryst bare his bodie in his owne hādes, whē he saied: This ys my bodie.

ys

ys born. howe yt maie be vnderstand in Dauid himself according to the letter we finde not: but in Chryst we finde yt. He was born in his owne handes, when geuing furth the same his bodie, he saied: *This ys my bodie.* For he did beare that bodie in his handes, Thus farre he.

For asmoch as S. Augustiye by discussion did finde that the woordes, whiche he treacted of coulde not be vnderstanded literallie in Dauid, euen so as yt coulde not be perfourmed in him, that he being but a man shoulde beare his own bodie in his owne handes, no more coulde yt, or can yt be perfourmed in anie other pure naturall man. Therfor enforced to make a farder searche he had recourse to Chryst, who was more then a naturall man, and in him at no other time dothe he finde yt perfourmed and fullfilled according to the letter, but when he gaue furth his bodie to his Disciples, saing: *This ys my bodie.* Yf then yt was at that time fulfilled in him according to the letter, when he saied: *This ys my bodie.* and if then he caried his owne bodie in his handes, then this scripture also must so be vnderstanded, or ells what shoulde yt make to the pourpose? For Chryst did not carie his bodie in his owne hands, yf he caried but the figure of his bodie.

Oecolamp. his wresting of S. Augustin wil not stād

Wherfor the wresting that *Oecolampadius* maketh vpon these woordes of S. Augustine: *Ipse se portabat quodā modo cùm diceret: Hoc est corpus meū.* He did beare him self after a certain maner, when he saied: *This ys my bodie:* will not serue to prooue that he did beare him self onely in a figure. For if S. Augustine had vnderstand the woordes of bearing of a mans bodie in his owne handes, to be to bear the figure of his bodie, he wolde not haue saied that he coulde not finde yt in Dauid. For who doubteth but that Dauid might haue born a figure of himself in his owne hand, and so maie anie other naturall man. And Chryst bare his owne figure in his hand when he had the Paschall lābe in his hand. And therfor in that maner of vnderstanding, yt might be fownde to be doē in Dauid, and in other mē. But this maner of bearing was soche as coulde not be doen in Dauid, or anie other being onely a naturall man, but onely in Chryst God and man. Who aboue the power of man by his great diuine power coulde cōpasse that, that man by no meanes can reach vnto. Wherfor hauing the bread in his handes, and by his allmightie power, and woorde saing: *This ys my bodie:* he turned that bread into his bodie, and so in that certein maner after S. Augustines woords and mening, he did beare his owne bodie in his owne handes. And so was this fullfilled in Chryst according to the letter. And therfor as to the verifieng of the letter, yt must nedes be that Chryst caried verilie him self in his owne handes: so to the verifieng of that acte yt must nedes be, that these woords: *This ys my bodie:* must be vnderstanded in their propre and literall sense.

The true vnderstanding of S. Augustine

Thus then yt ys euident, that forsomoche as Chryst bare him self in his owne handes in geuing furth the Sacrament to his Apostles, that this verie bodie ys born also of his ministres nowe in the Sacrament geuē furth to his faithfull beleuers. For (as Chrysostome saieth) this table of Chryst nowe vied according to his institutiō, ys nothing inferiour to the table that Chryst him self satte personallie at. For as Christ did sanctifie that table: so doeth he this. And therfor we must otherwise thinke of this Sacramēt, thē we doe of other thinges, whiche doe shew furth Chryst to vs, to the which the aduersarie of tētimes doth compare this Sacrament, to abase and diminish the dignitie of the same.

Chrysost. in 26. Mat hom. 83.

For although the Apostles by their woorde and epistles did shewe furth Chryst: yet neither the one nor the other ys called the bodie of Chryst but onely

A onelie that that ys consecrated by the woordes of Chryst in the aultar as S. Augustine saieth. *Potuit Paulus significando prædicare Dominum Iesum Christum, aliter per linguam suam, aliter per epistolam, aliter per sacramentum corporis & sanguinis eius. Nec linguam quippe eius, nec membranas, nec atramentum, nec significantes sonos linguæ editos, nec signa literarum conscripta pelliculis, corpus Christi & sanguinem dicimus, sed illud tantum, quod ex fructibus terræ acceptum, & prece mystica consecratum, ritè sumimus ad salutem spiritualem in memoriam prò nobis Dominicæ passionis, quod cùm per manus hominum ad illam visibilem speciem, producitur, non sanctificatur vt sit tam magnum sacramentum, nisi operante inuisibiliter Spiritu Dei.* Paule might by signifieng preache our Lorde Iesus Chryst, or ells by his tonge, or ells by epistle, or ells by the Sacrament of his bodie and blood, yet doe we call neither his toung, nor his parchement, nor inke, nor the signifieng sowndes settfurth by the tounge, nor the markes of the letters written together in skinnes, the bodie and bloode of Chryst, but onely that, whiche being taken of the fruictes of the earth, and by the mysticall praier consecrated, we receaue to our spiritual healthe in the remembrance of our Lordes passion suffred for vs. Whiche B thing when yt ys brought by the handes of men to that visible forme, yt ys not sanctified that yt maie be so great a Sacrament, but by the Spirite of God woorking inuisiblie. Hitherto sainct Augustin.

August. de Trin. li. 3. cap. 4.

Bread and wine arenot sanctified to be so great a Sacramẽt but by the inuisible worke of God.

Of whome ye see that we are taught, that thoug Chryst be by diuerse meanes settfurth and preached, as by scriptures, preachinges, and by the Sacrament: yet these thinges be not all of like degree. For ther ys none of these called the bodie of Chryst, but onelie the bread that ys consecrated by the mysticall praier, that ys, by the woordes of Chryst: *Thys ys my bodie*: that onelie ys called the bodie of Chryste.

Nowe Oecolampadius wolde, that bicause sainct Augustin saieth, that Chryst ys preached by scripture, woorde, and Sacrament, that these three be of one sorte, no more being in the Sacrament, then in the other two. But note I praie thee (*gentle reader*) howe he abuseth sainct Augustin to proue that hys wicked sainge. Of this place of sainct Augustin nowe alleadged he taketh onely thus moche: *Paule might by signifieng preache our Lorde Iesus Chryst, otherwise by hys toung, otherwise by epistle, otherwise by the Sacrament of his bodie and blood.* And vpon thys he growndeth hys argument, and wolde be seen well to haue confirmed hys doctrine. But all the rest of sainct Augustines woordes whiche folowe, whiche ouerthrowe all his building he craftelie leste oute. For yt foloweth: *Yet doe we call neither his toung, neither his epistle, nor his writinges the bodie of Chryste: but onely we call that the bodie of Chryste, that ys taken of the fruictes of the earth, and ys by the mysticall prayer consecrated, that doe we call the bodie of Chryst.* All thys doth he leaue oute. Soche was the syncoritie of the man in alleaging the holie Fathers. So good ys the cause that he defended, that the doctours muste be mutilated and brought oute in peice meall, or ells yt coulde not stand.

Oecolamp. craftilie abuseth S. Augustin.

Not toung nor writing nor soche other shewing furth Chryst be called his bodie but bread and wine consetrated.

Ys yt not merueilouse, that he coulde bring this place of sainct Augustin, whiche although the first peice taken alone seemeth somwhat to sownde to his pourpose: yet the wholl taken together ys alltogether against him? Alas that euer anie man wolde so deceaue the people of God, and by soche frawde and abuse of the holie writers make them to embrace erroure in stead of trueth, weigh the place throughlie, and yowe shall perceaue howe yt mainteineth the catholique trueth of the presence of Chrystes bo- in the Sacrament verie moch. Ye haue nowe heard, that neither the worde

written, nor the woorde ſpoken, though Chryſt be preached by them, be called the bodie of Chryſt, but onely the Sacrament ys called the bodie of Chryſt. And why yt ys called the bodie of Chryſte, he declareth: Not bicauſe (*ſaieth he*) by the handes of man yt ys brought to be a viſible forme, but bicauſe yt ys ſanctified and made ſo great a Sacrament by the inuiſible woorking of the holie Goſte.

Note theſe two poinctes, that S. Auguſtine ſaieth *that the bread ys ſanctified, and made ſo great a Sacrament.* And again that he ſaieth *yt ys ſo ſanctified and made by the inuiſible worke of the holie Goſte.* Ther ys great difference betwixt the ſanctificacion of the Sacrament yt ſelf, and the ſoule of man, that receaueth the Sacrament.

Oecolamp. and Cranmer their hereſies.

Now *Oecolampadius* and Cranmer ſaie that the Sacramentes being dumbe creatures receaue no ſanctificacion, but onely the ſowles of men. They ſaie alſo that the holie Goſt woorketh not in the thinges that be the Sacramentes, but in the men that receaue the Sacramētes. Thys they ſaie bicauſe they wolde auoid the preſence of Chryſte in the Sacrament, which ys made ther preſent by ſanctificacion of the bread. But againſt theſe their ſaings S. Auguſtin ſaieth: that the ſame bread that ys made by the handes of men ys ſanctified, and receauing ſanctitie, ys made ſo great a Sacrament. Againſt them alſo he ſaieth, that the holie Goſte woorketh inuiſiblie in the bread. I wolde now learn of the Aduerſaries, what S. Auguſtine meneth by calling the Sacramēt ſo great a Sacrament, and what worke yt ys that the holie Goſte woorketh inuiſiblie in the bread? The woorkes of the holy Goſt be no trifles. Ytys great and miraculouſe that he woorketh. And what he woorketh S. Iames in his Maſſe, S. Baſill alſo and Chryſoſtom in their Maſſes, by their humble praiers doe declare.

S. Auguſtin plain againſt Oecolamp. ād Cranmer.

Diuus Iac. in Miſſa.

S. Iames thus: *Spiritum tuum ſanctiſſimum demitte nunc Domine in nos, & in hec ſancta dona propoſita, vt ſuperueniens ſancta, & bona, & gloriosa ſua præſentia ſanctificet, & efficiat hunc panem corpus ſanctum Chriſti tui, & calicem hunc precioſum ſanguinem Chriſti tui.* Sende downe now (*o Lord*) thy moſt holie Spirit vpon vs, and vpon theſe holie giftes ſettfurth, that he coming ouer them, maie with his holy good, and glorioufe preſence, ſanctifie, and make this bread the holie bodie of thy Chryſt, ād this cuppe the precioufe blood of thy Chryſt. Thus S. Iames S. Baſill and Chryſoſtome haue the like woordes.

Bread ſanctified contrarie to Cranmers aſſertion ād Oecolamp.

See ye not nowe then howe the bread ys ſanctified? See ye not what ys the worke of the holie Goſte? Perceaue ye not howe that S. Auguſtine vpō good cauſe called the Sacrament, ſo great a Sacrament? ys yt not a great Sacrament in which by worke of the holie Goſt ys made preſent the bodie of Chryſt? To haue hidden this trueth Oecolampadius by peice meall brought in S. Auguſtine. But now ye haue ſeen the catholique faith well teſtified, the falſhead of the Aduerſaries detected, and (to return to oure matter, and to conclude) ye perceaue this Sacrament by myſtical praier, which ys by Chryſtes woordes, to be conſecrated, the effecte of which conſecracion being the bodie of Chryſte (as ys ſaied) the woordes muſt nedes be taken without figuratiue ſenſe.

Thus, if my iudgement faill me not, ye haue hearde two other noble men of Chryſtes ſchoole, and Parliament houſe, very plainlie teſtifieng the enacted trueth of the vnderſtanding of Chryſtes wordes, yea ſo plainly that yt ſi not but moch confirme the good Chryſtian, and confute the Pheudochriſtian. But to go forwarde, I will ende with theſe two, and call other two.

THE

THE FIVE AND FIFTETH CHAPITER

tarieth in the exposition of the same woordes by Chrysostom and Sedulius.

NOw among the learned Fathers of the greke church, we are descended to Chrysostome, of whome I maie saie, as before ys saied of S. Ambrose, that he ys so full of godlie testimonies, testifieng to vs the true vnderstanding of Chrystes woordes, that as I knowe not whiche of them first to take: so doe I merueill that they being so manie, the Proclamer coulde for shame saie, that ther ys not one auncient doctour that maketh for the catholique faith of the Sacrament. Thus Chrysostō expownding these woordes of owre Sauiour Chryst in the xxvi of Matthew, saieth. *Credamus vbique Deo, nec repugnemus ei, etiamsi sensui, & cogitationi nostræ absurdum esse videatur, quod dicitur, superet & sensum, & rationem nostram sermo, quæso, ipsum, quod in omnibus, & præcipuè in mysteriis faciamus, non illa quæ ante nos iacent solummodò aspicientes, sed verba quoque eius tenentes. Nam verbis eius defraudari non possumus, sensus verò noster deceptu facillimus est. Illa falsa esse non possunt, hic sæpius ac sæpius fallitur. Quoniam ergo ille dixit. Hoc est corpus meum: nulla teneamur ambiguitate, sed credamus, & oculis intellectus id perspiciamus.* Let vs in euerie place beleue God, and let vs not striue against him, although that that he saieth, seem to our sense and thought vnlikely. Let hys woorde (I beseche yowe) ouercome bothe our wittes and reason, which thing let vs doe in all thinges, but cheiflie in the mysteries, not onely loking on those things, whiche lie before vs, but also regarding hys woords. For by hys woords we can not be deceaued our sense ys easie to be deceaued: they can not be false: this our sense ys often and often deceaued. Forasmoche them as he hath saied: *This ys my bodie*: Let vs be holden with no ambiguitie or doubte, but let vs beleue, and with the eies of our vnderstanding, let vs verilie see yt. Thus farre Chrysostom.

Chryſ. in 26 Math. hom. 83.

Godi word euen cōtrarie to sense must be beleued.

In this saing yt ys to be perceaued howe he laboureth, that in this matter of the Sacramēt we should discredit our senseis, ād creditte Chrysts woords. And forasmoche as he saied. *This ys my bodie*: thouh yt passe our reason to comprehend the worke of God in making present the bodie of Chryst, and our senseis can not of themselues atteign to perceaue the samē bodie: for neither our eies doe see yt, neither our tast discern yt, neither our feeling or other senses perceaue yt: yet (*saieth Chrysostome*) we maie not doubte of yt, but beleue yt to be the bodie of Chryst, bicause he saied yt was so.

But yt passeth not reason to make present a figure of his bodie.

Nowe consider with me, if the woordes of Chryst had an other sense, thē they doe outwardlie purporte, as that they shoulde teache vs, that yt ys but a figure of Chrystes bodie, and not the bodie yt self, wolde Chrysostom (trow ye) in this his open sermon wil the people to beleue, and not to doubt of the trueth of the woords, as they be spokē, and wold not raither first vtter the true sense and vnderstanding of them yf anie other were, and then perswade the people of that sense not to doubt? Yt ys an euel maner of teaching to will the people to beleue the woordes of scripture as they lie, and are not so to be vnderstanded, but in a sense moche different from that. Yt ys not the maner of Chrysostom so to teache, wherfore for so moche as he willeth them not to doubte, but to beleue the woordes as they be spoken (*whiche he dothe in that, that he teacheth no other sense*) yt ys manifest that these woordes are to be vnderstanded in their propre sense withoute the Aduersaries figure.

Chryſo. willeth Chrystes woordes to beevnderstāded as they be spokē.

Reall presence auouched by Chryso.

And that Chrysostome himself did so vnderstand them, thys proueth that he in sondrie and manie places of his workes, treating of these woords of Chryst: *Thys ys my bodie*: he neuer addeth this sense: *Thys ys a figure of my bodie*: But euer leaueth them in the sense that they be spoken, and in some place by expresse woordes, in some place by plain circumstance, he declareth the verie presence of Chrystes bodie in the Sacrament. By expresse woordes, as wher he saieth: *Qui dixit: Hoc est corpus meum, & rem simul cum verbo confecit.* He that saied: *Thys ys my bodie*: He with hys woorde made the the thing also.

Ioh. 14. Marc. hō. 51.

Chryst saing. This ys my bodie. with the woorde made the thing.

I wishe these fewe woordes of Chrysostom to be well marked, that they neuer fall from memorie, but maie allwaies be reteined as a rule to vnderstand him in all places wher he speaketh of the Sacrament of Chrystes bodie and blood. For yf Chryst with hys woorde made the thing also that he spake of, and the thing that he spake of was hys bodie, then with the speaking of hys woorde he made hys bodie. This then being trueth (as Chrysostome here teacheth) yt can not be denied, but that by expresse woordes he teacheth the presence of Chrystes verie bodie in the Sacrament.

Figure of the Sacramentaries wiped awaie by Chrysost.

And thus by Chrysostome ys clerely wiped awaie the hereticall figuratiue vnderstanding of these woordes of Chryst: *Thys ys my bodie.* For the Aduersaries wolde haue yt so a figure as of a thing absent. *But Chryst* (as Chrysostome saieth) *made the thing together with the woorde.* Wherfore as the woorde was present: so was the thing present. Yf the thing be present, then the figure of the Aduersaries can not here be admitted.

Plain places of Chrysost for the Pooclamer Chrys. ibi.

Vpon the certentie of which presence, the same Chrysostome in the same homelie thus taught hys people. *Quando igitur sacerdotem corpus tibi prebere videris, noli sacerdotis, sed Christi manum ad te porrigi arbitrari.* Therfore when thow seest the preist geue thee the bodie, thinke not the hand of the preist, but the hand of Chryst to be put furth to thee. And that the people shoulde geue full creditte to this trueth, he vseth this perswasion in the same homelie. *Qui enim manus, id est, animam suam prote posuit, quare dedignabitur suum tibi tradere corpus? Audiamus igitur tam sacerdotes quàm alij, quàm magna, quàm admirabilis res nobis concessa est. Audiamus, oro, & perhorrescamus, carnes suas nobis tradidit, seipsum immolatum nobis proposuit. Quam igitur satisfactionem offeremus, cum tali pabulo nutriti peccemus? cum Agnum comedentes in lupos conuertamur? cum ouinis carnibus refecti, vt leones rapiamus?* He that hath geuen a greater thing for thee, that ys to saie, his life, why will he disdein to deliuer hys bodie to thee? Let vs therfore heare, bothe preistes and other, howe great and wonderfull a thing ys graunted vnto vs. Let vs heare (I praye yowe) and let vs feare. *He hath deliuered vnto vs hys flesh: himself offred hath he parte before vs.* What satisfaction then shall we offre, that being nourished with soch foode, doe sinne? When eating the lambe, we are turned into wolues? when satisfied with the pes flesh, we rauine as lions? Thus farre Chrysostom.

Note well this perswasion of his. *Yf Chryst hath vouchesafe to geue his life for thee, will he not vouchesafe to geue his bodie? he hath geuen his life for thee, whiche ys a great matter, will he not geue thee his bodie, whiche ys not so great a matter?* After that we haue considered this perswasion, let vs somwhat more depelie weigh this place of Chrysostom, and we shall finde yt so euident in declaring the presence of Chrystes bodie in the Sacrament, that Sathan himself can not well open hys mouthe against yt, moche lesse hys mynisters. For if they will glose this place of Chrysostom, they must bestowe a great nombre of figures vpon yt. For here be manie plain woordes and tearmes

Tearmes to plain for figuratiue speaches.

A mes, *as his bodie, his flesh a great and a woonderfull thinge, himself offred forthfurth before vs: soche foode, the lambe, the flesh of the shepe*, whiche doe declare vnto vs the presence of Chrystes bodie. And therfore as ys saied, they must be darkened with manie figures and mystie gloses, yf they shall be peruerted to the Aduersaries corruption of the trueth. And trulie yt were wonderfull that Chrysostom preaching to the people wolde vse so manie plain tearmes, and leaue them as sownding in their owne signification, when in verie dede (as the Aduersaries saie, and wolde bear vs in hand) they doe all signifie figuratiuelie.

But let vs yet a litle deapelier consider the wholl place, and tearmes of the same. And first as touching the perswasion, let vs weigh the comparison that ys made in the same by this authour to declare the great loue, and mercie of Chryst towardes vs, wherin he compareth the life of Chryste, whiche he gaue for vs, to his bodie which he geueth to vs. Nowe if the Aduersarie by the bodie, will vnderstand a figure of the bodie, howe vnmeet a comparison will he cause Chrysostom to make, as to com-

B pare a bare figure to the life of Chryst? Or who will thinke that Chrysostome wolde vse soche a great matter as the life of Chryst geuen for vs, to perswade vs to beleue so small a matter, as that Chryst geueth vs a peice of bread a figure of his bodie after the sense of the Sacramentarie? *Figures be no wonderfull things.*

But that yt can not beare that sense, the woordes that folowe doe well proue. For he saieth, that the thing that ys geuen vnto vs, ys *a great and a wonderfull thing*. Yf yt be but a figure yt ys no great thing. For figures haue ben sin ce the beginning, and for the most parte not esteemed as great thinges in the respect that they were figures.

Yf the Aduersarie will saie that Chrysostom speaketh of the bodie of Chryst spirituallie receaued, whiche ys a great thing: Yet yt will not helpe him to wrest Chrysostom to him. For albeit the bodie of Chryst spirituallie receaued be a great thing: yet yt ys not proprelie woonderfull. For that ys proprely woonderfull that ys not in vse, but rare, seldom, and almost not seen (as saieth) sainct Augustine. Nowe to receaue the bodie of Chryst

C spirituallie ys no rare matter, for yt hath ben in vse from the beginning of the worlde, yt was comon to the holie Fathers and Patriarches in the lawe of nature. Yt was in vse among the faithfull Iewes, and so among the faithfull Chrystians (though not among the false Chrystians) yt ys no straunge matter, and therfore not a woonderfull thing, though a greate thing. But to receaue Chrystes bodie, bothe spirituallie and reallie, that ys both a great thing and a woonderfull thing, woonderfull I saie, for that yt was neuer in vse the bodie of Chryst reallie to be receaued before Chryst saied: *Take, eate, this ys my bodie*, at whiche time he did institute and ordein yt so to be receaued. Before Chryst did so by his woorde institute, the worlde neuer knewe this maner of receipt, yt was neuer in vse, neuer in practise. And therfore yt ys a wonderfull thing, not onelie for that yt exceadeth the compasse of reason, and passeth the reache of the senseis that a naturall bodie shoulde in soche maner be receaued, but also for that before Chrystes institucion yt was neuer in vse.

wonderfull what ys proprelie.

Spūall receipt onelie of Chryst ys not woonderfull.

But what needeth me to trauaill so moche in declaring this, when the

D authour himself openeth what the great and woonderfull thing ys that he speaketh of heare, saing in the same place: *Audiamus oro & perhorrescamus, carnes suas nobis tradidit, seipsum immolatum nobis proposuit.* Let vs heare, I beseche yow, and let vs feare, *He hath deliuered to vs his flesh, himself offred*

Spūall and real receipt together of Chrystes bodie ys woonderfull.

hath he ſett before vs. Thys ys the great thing that he ſpake of, this ys the wonderfull thing that ys geuen to vs, which he meneth of, the fleſh of Chryſte, Chryſt himſelf ſett before vs. Which thing that we ſhoulde well geue heed vnto, and perceaue the greatneſſe and wonderfullneſſe of yt, he preuenteth vs with hys aduertiſement ſaing: *Let vs heare and feare*, whiche kinde of aduertiſement neaded not, if yt were but a peice of breade.

Sathās ſeales can not be hanged to Chryſoſtomes woordes.

And note here that Chryſoſtome to the entent the thing might fullie be perceaued according to the trueth, and his mening in the ſame, he did not content himſelf onelie to ſaie that *Chryſt hath deliuered vnto vs his flesh*: but he addeth, that *Chryſt ſett himſelf offred before vs*, wherbie are remoued all the figures and tropes, whiche the Aduerſaries to the corruption of the trueth, wolde here haue putto. For yf Chryſoſtome had ſaied no more, But that Chryſt hath geuen to vs his fleſh, then wolde Sathan by his miniſters hanged on one of his comon ſeales, as this woorde, *figuratiuelie*, or *ſpirituallie*, and ſo made yt to haue appeared, that yt ys his euidence. But the holie Goſt, being a good ſchoolemaſter, hath taught hys ſcholer Chryſoſtom ſo to frame his woordes, that if the enemie wolde go aboute to falſifie them by putting to, one of his comon ſeales, yet his falhead ſhoulde needes appeare. For when Chryſoſtome had ſaied, that Chryſt had deliuered vnto vs hys fleſh, he immediatelie added, as an expoſition of thoſe woordes, *himſelf hath he ſetfurth before vs.* By whiche woordes the matter ys made plain for yf Chryſt himſelf be ſett before vs, then ys the bare figure taken awaie and denied. Yf he be ſett before vs, then ys he not onely ſpiritually receaued. For ſpirituall receipt ys in vs, and not before vs. Chryſt by the doctrine of the Aduerſarie ys within vs, and not in the Sacrament before vs: but Chryſoſtom ſaieth that he ys before vs, and ſpeaketh of the being of Chryſt in the Sacrament. Wherfore he himſelf ys in the Sacrament before vs, and ſo ys excluded the onely ſpirituall maner, whiche ys the other ſeale of the Aduerſarie, and the reall preſence ys proued whiche ys the doctrine catholique.

The farder certentie alſo of this matter ys added when he ſaieth, *that we eate the lambe*, wherby he meneth the Lambe, that taketh awaie the ſinnes of the worlde, Ieſus Chryſt, that innocent Lambe figured by the olde Paſchall lambe. Likewiſe ſaing, that *we eat the flesh of the shepe*, he meneth the fleſh of Chryſt, who ys he, *Quitanquam ouis ad occiſionem ducebatur, & tanquam agnus coram ſe tondente obmutescebat, & non aperiebat os ſuum*, who as a ſhepe was ledde to be ſlain, and as a lambe before the ſhearer did holde his peace, and did not open his mouthe.

Eſay. 53.

Sinners receaue the bodie of Chryſt in the Sacr. not ſpiritu allie, but yet reallie.

Finallie that in all this diſcourſe he ſpeaketh of the verie reall preſence of Chryſtes bodie in the Sacrament, and that we verilie and ſubſtanciallie receaue yt, and be nouriſhed with yt, his laſt woordes doe inuinciblie proue. In whiche mouing a queſtion vpon the woordes before ſaied, he ſaieth: *Quam ſatisfact. &c. what maner of amendes, or ſatisfaction ſhall we make to him, that being in ſinne, doe receaue ſoche foode? that being wolues doe eate the lambe? that being lions, doe rauine the flesh of the shepe?* Nowe certen yt ys both by the doctrine of the Catholique, and the Proteſtant, that the ſinner eateth not the bodie of Chryſt ſpirituallie, wherfore yt muſt needes be, that ſoche as being wolues and lions in wickedneſſe of life, and doe yet by the doctrine of Chryſoſtom eate the fleſh of the lambe, and deuoure the fleſh of the ſhepe, foraſmoch (as ys ſaied) that they doe not eate the fleſh of Chryſt ſpirituallie, that they eate yt in the Sacrament reallie and ſubſtanciallie

A ſtanciallie, For this ys well knowen to the Aduerſarie that the euell man can not receaue Chryſtes bodie but in the Sacrament. But Chryſoſtom ſaieth that the euell man receaueth the bodie of Chryſt; Wherfor in the Sacrament.

Thus, if my iudgement fail me not, Chryſoſtom hath by expreſſe woordes taught vs the reall preſehce of Chryſt in the Sacrament, Nowe we ſhall heare him teach the ſame by circunſtance, but ſo plainlie and euidently that yt can not be againſt ſaied. The circunſtance conſiſteth in the compariſon of the Paſchall Lambe, and in the woordes of Chryſte in the ſixt of S. Iohn by whiche both he prooueth theſe woordes of Chryſt: *This ys my bodie*; to be ſpoken in their propre ſenſe, and to teach vs the reall preſence of Chryſt in the Sacrament. The woordes be theſe: *Præcipuam eorum ſolemnitatem diſſoluit, & ad aliam menſam horroris plenam eos conuocat, dicens: Accipite, & comedite, Hoc eſt corpus meum. Quomodò igitur turbati non ſunt hoc audientes? quia multa & magna de hoc antea audierant.* He diſſolueth their cheif Solemnitie, and to an other table full of terribleneſſe he calleth them, ſaing: *This ys my bodie.* Howe then were they not troobled hearing this? bicauſe he had ſpoken manie and great thinges of this before. Thus he.

Reall preſence auouched of Chryſoſt, bi circunſtãce

Chryſ. homil. 83. in 16. Math.

B In this ſaing two thinges breiflie noted, I paſſe to the next place. The firſt ys, that the other table wherunto Chryſt did call his Apoſtles was full of terribleneſſe or trembling, whiche ſheweth that ther was in that table, aboue the table of the Paſchall lambe, from the whiche they were called, ſome thing that was of ſoche maieſtie, that yt was to be feared, whiche thing was not in the other table. In the other table was the Paſchall lambe a liuelie figure of Chryſt our Paſchall lambe, and in yt Chryſt was figuratiuely eaten. And although yt were their cheifeſt ſolemnitie: yet Chryſoſtom doth not call yt a fearfull table. Yf then in that ſolemne table ther was the figure of Chryſt, and Chryſt was ther figuratiuely eaten, and yet that table was not terrible or ful of horroure: then in the table of Chryſt ys not onelie a figure of Chryſt, and Chryſt figuratiuelie eaten, but ther ys a great matter ther that maketh this table to be fearfull. What ys that? *Hoc eſt corpus meum. This ys my bodie.* For Chryſoſtom ſaieth, that when Chryſt called them to this table he ſaied: *This ys my bodie.* Yf theſe woordes *This ys my bodie*, did no more but cauſe the figure of Chryſtes bodie to be in the table of Chryſt, and ſo Chryſte to be eaten in a figure as he was in the table of the Paſchall Lambe, thé this table had ben no more full of horroure then the other. But for ſo moche as by that ſainge of Chryſt, the table was full of horroure, yt argueth (as before yt ys alleaged oute of Chryſoſtome) that he ſo ſaing *with the woorde made alſo the thing.* ſo that as he ſpake the woorde preſentlie, ſo the thing, that ys, his bodie was ther preſentlie. For the ſaing of the woorde, and the making of the thing went iointlie togeather. Wherby then as yt doth plainly appeare that the bodie of Chryſt was preſent in that table: ſo alſo dothe yt appeare that the bodie being made preſent at the ſaing of theſe woordes: *This ys my bodie*: that theſe woordes are to be taken and vnderſtanded in their propoſe ſenſe.

Table of the old Paſchal lambe not terrible as onelie bnt a figure the table of Chryſt ys terrible ād therfor more then a figure.

C

The ſecond note ys, that wher Chryſoſtome moueth a queſtion, ſaing: *how were not the Apoſtles troobled when they heard Chryſt ſaie, Take, eate, This ys my bodie?* He aunſwereth that they were not troobled bycauſe they had heard him ſpeake manie and great thinges of this thing before. Wher this ys to be noted that Chryſt did not ſpeake moche of this matter but onely in the ſixt of ſainct Iohns Goſpell. Nowe yt ys allready prooued that ther, Chryſt ſpa-

D

ke of his flesh and his bloode. Then if he speaketh here of that, that he spake of ther, then he saing: *This ys my bodie, this ys my bloode*, speaketh here of his verie flesh and verie bloode. And so these woordes must be vnderstanded in their propre sense.

Crāmers argument against the Sacrament

And here ys to be remēbred that the authour of Cranmers booke groundeth an argument (as he supposeth, vpon a good grownde, but in verie dede yt ys vpō the sande) against the Sacrament, saing: that if Chryst had made his bodie in the Sacrament yt being so great a woorke, so great a misterie, yt shoulde haue ben declared either by Chryst himself shewing the verie thing so to be, or by the Euangelistes in processe of the storie, or of the cirumstance: But for somoche as the Gospell saieth no more but breiflie without all preuiall disposition to the doing of the thinge, and without all circumstance, that *he tooke bread and gaue thankes and brake yt, and gaue yt to his Disciples, saing: Take, eate, This ys my bodie &c.* Therfor (saieth he) ther ys no soche thing of beleife ther. for aboute other thinges to be beleued, either Chryst him self, or the Euangelistes doe stand in the declaracion, as in the matter of the incarnacion and birth of Chryste, of his baptisme, of his passion and death, of his resurrection of his ascension and soche other. Wherfor (saieth he) their ys no soche great worke of faith wrought in the Sacrament.

Sacramentaries denie the vi. of S. Iohn to speake of the Sacr. that yt shoulde appeare a matter of no weight.

But see howe the spirit of erroure blinded this man, and whether he led him. Yf he had ben led by the same spirit that Chrysostom was led by, he shoulde haue seen that, that Chrysostom did see. Chrysome (as ye haue hearde) saied, that Chryst had spoken manie and great thinges of this Sacrament before to the Apostles, and therfor nowe when Chryst went to the perfourmance of his promisse made before, and in fewe woordes saied: *Take, eate, This ys my bodie*: Theie were mindefull of his promisse made before, and of his great instruction geuen vnto them for their beleif in that behalf. so that being sufficientlie instructed, and therfor redilie prepared, when Chryst spake the woorde, and commaunded them to eate his bodie, they were not troubled, for their faith was staied. So that Chrysostom coulde see manie and great thinges that Chryst had spoken of this matter. But this other man blinded with the great mist of heresie, coulde se nothing, wher Chrysostom sawe manie thinges, and great thinges.

Cranmers spirit and Chrysostomes compared.

Therfor yowe that be yet, or haue ben seduced, here by this great piller of that sect be aduertised, that if he being a learned man, and yet the wicked spirit so blinded him that wher Chrysostome saied, that Chryst did speake manie and great thinges of this Sacrament, whiche yet this learned man coulde not see one of them, yowe that be learned see one of yowr best learned mē blinded, and beware in time. But yowe that be vnlearned, of this moche more doe yowe beware. For yf the learned be deceaued by the Deuell and blinded, and led oute of the waie of trueth, moche more the vnlearned maie be deceaued and blinded, as was yowr first fownder in this our time, *Luther* by name, who saied that the sixt chapiter of S. Iohn, was whollie to be set a part, as in whiche ther was no sillable that spake of the Sacrament. Yet Chrysost. saieth Chryst spake manie and great thinges of the Sacramēt. And in all the Gospell ther ys no place that speaketh of yt before the supper, but the sixt chapter of S. Iohn. Wherfor Luther gropeth also in the darke and can not see one sillable of S. Iohns sixt chapter speaking of the Sacrament, which speaketh moche of yt.

Whiche

A whiche thing alſo ys by expreſſe woordes teſtified of S. Auguſtine, who ſaieth thus ſpeaking of the ſupper of Chryſt. *Ioannes de corpore & ſanguine Domini hoc loco nihil dixit, ſed planè alibi multo vberiùs de iis Dominum locutum eſſe teſtatur.* Iohn ſpake nothing in this place of the bodie and bloode of our Lorde, But in an other place he plainly teſtifieth that our lorde verie plentifullie ſpake of theſe thinges. Wher note breiflie by the waie that S. auguſtine ſaieth not, that S. Iohn ſpake of the Sacrament of Chryſtes bodie and bloode, but of the bodie and bloode of our Lorde by expreſſe and plain woordes, and therwith ſignifieth the ſame bodie and blood to be ſpoken of both in the ſixt of S. Iohn, and in the other Euangeliſtes, wher they treacte of the laſt ſupper of Chryſt. And thus ye haue perceaued the authour of that booke not onely blinded, but alſo directlie ſaing contrarie to Chryſoſtome in theſe two places iointly alleaged, and alſo to S. Auguſtine, And therfor once again I wiſh yow to be warned, that ſeing the ſainges of your cheif maſters be clean contrarie to the ſainges of the cheif maſters of Chryſtes Church, beware of them, ſuſpect them, flie farre from them. Ye haue good cauſe ſo to doe yf yowe conſider the matter well.

Aug. li. 3. de Conſenſe Euang.

Chryſt ſpake of his bodie and blood plentifullie in the ſixt of S. Iohn.

B And now to yowr farder inſtruction in this poinct, and to the more confutacion of the aduerſaie and declaracion of the trueth, I will craue yowr pacience to heare one other place of the ſame Chryſoſtom, wherin ye ſhall both more plainly perceaue both that the vi of Iohn, and alſo the woordes of the ſupper doe manifeſtlie ſpeake of the bodie and bloode of Chryſt in the Sacrament. Thus he writeth: *Hac de cauſa deſiderio deſideraui hoc Paſcha vobiſcum comedere, qno vos ſpirituales faciam. Ipſe quoque bibit ex eo, ne auditis verbis illis dicerent: Quid igitur ſanguinem bibimus, & carnem comedimus? ac ideo perturbarentur. Nam & quando prius de iis verba fecit multi ſolummodò propter verba ſcandalum paſſi ſunt. Ne igitur tunc quoque id aecideret, primus ipſe hoc fecit, vt tranquillo animo ad communicationem myſteriorum induceret.* For this cauſe with deſire haue I deſiered to eate this paſſeouer with yowe, by the whiche I maie make yowe ſpiritual. He alſo dranke of yt, leſt when they had heard theſe woordes they ſhoulde ſaie, what therfor doe we drinke bloode, and eate fleſh? And ther for they C ſhoulde be troobled. for when he did firſt ſpeake of theſe thinges alſo, manie alonlie for his woordes were offended. Leſt therfor that alſo ſhoulde then happen, he himſelf firſt did this thing, that with quiett minde he might induce them to the partaking or communicacion of the myſteries. Thus moche Chryſoſtome.

Chrif. homil. 83. in. 26. Math.

In whiche ſaing I will firſt note to yowe for the ſixt of S. Iohn, that after I maie the more at large open his minde to yowe for the preſence: That Chryſt ſpake of his bodie and bloode in the ſixt of S. Iohn, theſe woordes of this authour doe teach vs wher he ſaieth: *Quando de iis prius verba fecit, multi ſolummodò propter verba ſcandalum paſſi ſunt.* When he firſt ſpake of theſe thinges manie euen alonely for the woordes were offended. Wherby yowe maie perceaue that Chryſoſtome ſheweth here that Chryſt ſpake before of this myſterie of his bodie and bloode in that place, wher manie onelie were offended for the woordes. Wher that was yt ys clere to all men that can read the Goſpell, that yt was ther, wher they ſaied, *Durus eſt eſt hic ſermo, quis poteſt eum audire?* This ys an harde ſaing, who can abide yt? wher yt ys manifeſt D that they were (according to Chryſoſtoms ſaing) offended onely for the woordes of Chryſt, whiche made them to ſaie that yt was an hard ſaing. So that wher Chryſoſtom in the other ſentence ſaied that Chryſt had ſpoken great thinges of this myſterie, but opened not in what place, here by circumſtan

Chryſt ſpake of his bodie and blood in the Sacramẽt Ioã. 6.

Ioan. 6.

cumstance he sheweth the certen place.

This I thought good first to note, that being ioinctlie spoken of after the other, the first might be corfirmed by this, in that that this openeth the place of the speaking of yt. And this by that manie somwhat be explained in that yt declareth, that Chryst spake ther manie and great thinges which in this place be not so farre reported.

Two sainges of Chrysost. conferred and conciled.

Ther seemeth betwixpt these two places of Chrysostom to be a contradiction, the dissolucion of whiche shall bringfurth some good matter meit for this place. The contradiction ys this: in the first sentence saing: *Quomodò igitur turbati non sunt discipuli hoc audientes?* howe were the disciples not troobled hearing this? he geueth vs to vnderstand, that the Apostles were so staied and confirmed, that when Chryst spake to them comaunding them to eate his bodie, they wete not, neither coulde be troobled. In this sentence he saieth that Chryst did first drinke of his bloode lest they shoulde saie: *Wherfor then doe we drinke blood and eate flesh? and therfor shoulde be troobled*. Wherby contrariwise he semeth to insinuate that they were not perfect, but wolde haue ben troobled.

But these two sainges well weighed, ther shall be fownde no contradiction, but raither strong euident matter for the opening of the trueth nowe declared. Wherfor this ys to be noted, that in the first sentence Chrysostom spake of the faith of the Apostles as concerning this misterie. And as touching their faith they were not troobled at the straunge sownde of Chrystes woordes, who bid them take and eate his bodie and drinke his blode, who otherwise if they had not ben staied in faith, being fullie instructed, and fullie perswaded, they wolde haue ben troobled at the hearing of soche woordes, but they were resolued, and therfor wolde not depart and go backe from Chryste, as other disciples did, but when Chryst asked them: *will yowe also go awaie?* They answered: *Domine ad quem ibimus? verba vitæ æternæ habes.* Lorde to whom shall we go? Thowe haueſt the woordes of euerlasting life. They had taken a good tast in the woordes of Chryst, though they were repugnaunt to their naturall knowledge. Wherfor they subdewed their naturall knowledge to the heauenly and spirituall knowledge, and so perceaued euerlasting life in his woordes. Therfore hearing this newe and straunge voice, *Take, eate, This ys my bodie. Drinke, this ys my blood*, that yt was so in dede, as Chryst spake they beleued most certenlie. And therfor in faith they were not troobled. For if they had, they wolde haue vttered their doubte with a (*Quomodò*) howe, as they did that were troobled and saied: *Quomodò potest hic nobis dare carnem suam ad manducandum?* Howe can this felowe geue vs his flesh to eate? And as our men in these daies trobled likewise in faith doe shewe their doubte with a (*Quomodò*) with an howe, asking howe can Chryst be in the Sacrament? with manie soche like questions. But the Apostles were deliuered from this trooble. and therfor (saieth Chrysostom) they were not trobled, that ys, they were not troobled in faith. That he meneth they were not troobled in faith, his woordes doe declare, when he asketh, *howe were not the Apostles troobled hearing these woordes?* So that their troble shoulde be vpon the hearing of Chrystes woordes. But forasmoche as faith ys of hearing, and by hearing Chryst before they had conceaued faith, therfor faith by the hearing of these woordes, which before by hearing were beleued, was not nowe troobled. Whiche also this Chrysostome saieth in his answer geuing a cause why they were not trobled. *Quia multa & magna de hoc antè dixerat.* Bicause he had spoken manie and great thinges of this before. so

The Apostles hearing Chrystes woordes: Take, eate, this ys my bodie were not troobled in faith,

that

A that by the hearing of these manie and great thinges they were nowe quie-
ted in faith.

In the seconde sentence wher he sheweth a thing to be doen by Chryst lest they shoulde be troobled, he doth not speake of their trooble in faith, but of their trooble that might haue happened in the execuciō of their faith, that ys, in the receauing of that bodie and bloode whiche they beleued ther to be reallie present, and as verie flesh and verie bloode to be receaued. Wherfor yt ys to be noted that the Apostles beleued in the Sacrament to be not a bare figure, as of thing absent, but they beleued the verie bodie and bloode of Chryst really present. The proofe of this by Chrysostom ys this: Yf they had beleued yt to be but a figure, and in very dede bread and wine, then in the receipt of yt they wolde not haue ben troobled. For vnto bread and wine they were accustomed as their vsuall foode. But forasmoch as they beleued yt to be the verie flesh and verie blood of Chryst, the receipt wher of being both straunge, and to oure nature lothsome, and speciallie the flesh and blood of a man (*as Theophilact saieth*) therfor as they B were not troobled in the beleuing: so that they shoulde not be trobled in the receauing of yt, Chryst, to induce them by his example, and to remoue the lothsomnesse of nature abhorring to eate the flesh of man, and to drinke his bloode, did drinke first, *vt tranquillo animo* (saieth Chrysostom) *ad communicationem mysteriorū inducerer*. That he might induce them with a quiet minde to receaue the misteries. Cōsider with yowr self, if they had beleued yt to be but bread, whie should thei not receaue yt with quiet mind? yf yt were wine why shoulde they not drinke yt quietlie. And if they were soche thinges, what needed Chryst to drinke before them, to induce them, and to quiet them? Did they neuer eate bread before? Did they neuer drinke wine before?

The Apostles beleued the real presence of Chrystes bodie and blood in the Sacr.

Chryst to induce his Apost. without lothsomnesse to eat his flesh, and drinke his blood, did first eat and drinke thē himself.

Perchaunce the Aduersaries will saie that they neuer eate bread, and drāke wine in that sort before. For nowe they did eate bread, and drinke wine as the figures of Chrystes bodie and bloode. Ys this a sufficient cause to troo ble them? Had they neuer before eaten any thing as the figure of Chryst? C Had they not euen a litle before eaten the Paschall lambe, a verie liuely figure of Chryst? Had they not hearde, that Melchisedech did eate and drinke bread and wine in the figure of Chryste? Had they not heard that Manna was eaten, and the water of the rocke dronken in the figure of Chryst? Was this matter so straunge to them, that they shoulde be trobled? No, yt was not this. but yt was for the eating of the flesh, and drinking of the blood of Chryst, whiche for that that yt was neuer in vse before yt was very straunge to them, and for that yt was against nature yt was lothsome, and therfor they might verie well haue ben troobled. That this ys the cause Chrysostome by plain woordes declareth saing: *Chryst did drinke first of yt lest, when they had heard the woordes of Chryste, which were these: Eate, This ys my bodie. Drinke, This ys my bloode: they shoulde saie, what doe we eate flesh and drinke bloode? and therfor they shoulde be troobled.*

Note that he saieth, that the Apostles wolde haue saied, *whi doe we eat flesh and drinke bloode?* In the whiche woordes he doth plainlie expresse their faith that they beleued yt to be flesh and bloode. And bicause they did certenlie D beleue yt to be flesh and bloode, and that they shoulde so haue receaued yt, yt might haue ben a cause to trooble them. Therfor Chrysostom addeth: *Ac ideo perturbarentur*. And therfor they shoulde be troobled. Therfor, that ys, bicause they shoulde eate the flesh, and drinke the blood of a man.

Trooble of the Apost. shoulde haue ben bicause they knewe they should eate verie flesh.

For

For that ys the cause that Chrysostom doeth assign, of their trooble.

That whiche foloweth also moche helpeth the declaracion of this matter, that when Chryst (*saieth Chrysostom*) did speake of these thinges before manie for the woordes alonelie were offēded. In that he saieth that they were offēded for the wordes alone, he geueth vs to vnderstād, that the Apostles shoulde not nowe haue bē offended so, but for the doing, that where Chryst before did speake of the geuing of his flesh, nowe he did both speake of yt, and geue yt in dede. And so in the receipt of yt in dede, they shoulde haue ben offended. But (saieth Chrysostom) *that that might not happen, he drank first*, that they animated, and comforted by his example, might with a quiett minde, neither thinking yt straunge neither lothsome, receaue the misteries, in the whiche (as a mistery requireth) was hidden a thinge not open to sensеis, whiche was the bodie of Iesus Chryste. Nowe ye haue heard the minde of Chrysostom vpon the woordes of Chryst, and howe he vnderstandeth them yowe maie perceaue, and by the same also yowe maie knowe both howe he did beleue, and howe also the Apostles, who first tooke this misterie at Chrystes hand, did beleue.

Sedul. in 11 prim. Cor.

And nowe forasmoche as I haue taried long vpon Chrysostom (but not without profitt to the reader, as I trust) I will with the more expedition breiflie, ouerpasse the breif saing of *Sedulius*, who at this time ys ioined to Chrysostom, as his yockefelowe, to testifie the true vnderstāding of Chrystes woordes in the latin churche, as Chrysostome hath doen in the greke churche. Thus he saieth: *Accipite, hoc est corpus meū. quasi dixisset Paulus: Cauete ne illud corpus indignè comedatis, dū corpus Christi est.* Take, this ys my bodie, as though Paule had saied, *Beware that ye eate not that bodie vnworthilie, forasmoche as yt ys the bodie of Chryste.* Thus moche he.

A plain place for M. Iuell.

Who expownding the woordes of Chryst vttered by S. Paule to the Corinthians dothe by expresse woordes geue vs to vnderstande thē in their propre sense, as speaking of the verie bodie, and of no figure or trope. For if they were so to be vnderstāded, this learned man taking vpon him the office of an expositoure, and so to expownde the woordes of Chryst, and the mening of S. Paule, in the alleaging of them, wolde haue taught nowe that theie are to be vnderstāded by a figure, as an expositour aught to doe. But forasmoche as he teacheth that they are vndestanded of Chrystes bodie, as in opening S. Paules minde yt doeth wel appeare, yt can not otherwise be but the woordes of Chryste are to be taken simplie, as teaching vs that Cryste and S. Paule spake of the very bodie and not of the bare figure of yt. This mā was both learned and auncient, not moche aboue foure hondreth years after Chryste who as by learning he was not voide of good knowledg: so by auncientie he was not voide of true faith. Wherfor we must nedes confesse, that this doctrine ys according to the true faith, and so consequentlie acknowledge that yt ys the true faith to beleue Chrystes verie bodie in the Sacrament.

Sedulius cō mended.

The Proclāer must subscribe to the catholique doctrin of the Church if he will kepe promesse.

Thus, Reader, thowe haueſt heard these twoo noble men of Chrystes Parliament howse openinge to vs the enacted trueth of the vnderstanding of Chrystes woordes, bothe of them testifieng the presence of Chrystes bodie by the same woordes, and no one title of the Aduersaries figures and signes, and that so plainlie and euidentlie, that methinke the Proclamer shall doe me wronge if he subscribe not to this trueth, for somoche as he hath promised so to doe vpon the seight of anie one plain place in scripture, Councell or doctoure. Chrysostom, I am sure, ys so plain and with all so euident, and strong against the wicked assertion of the Proclamer, that he shall neuer be

able

A able with all his engins, and falſe ſhiftes that he had to withſtand his force. But yf hys mouthe will not for pride confeſſe the trueth, his conſcience, I doubte not, accuſeth him as conſownded.

THE SIX AND FIFTETH CHAP. ABIDETH

in the expoſition of the ſame woordes by Theophilus and Leo.

NOw (gentle Reader) coming towardes the ende of theſe famouſe and noble men of Chryſtes higher houſe, of Parliament, I meen of ſoche as were within ſixe hondreth years after Chryſt, I truſt thowe wilt not fainte to proceade and ſee the ende. And to thy more eaſe, I alſo, as a man trauailing in iourneie and coming towarde the ende, being deſierouſe of the ſame taketh courage to him, and maketh the more haſt to atteign his deſire: Euen ſo I nowe drawing to the ende, will be ſhorter then I haue ben, and ſo make haſt that I maie obtein
B that, that I deſire.

Origen his hereſie.

And nowe of thoſe fathers that remain *Theophilus* Archibiſhoppe of *Alexandria*, ſhall be the firſt that in our matter ſhall geue his teſtimonie. This man writing againſt *Origen*, for that he ſaied that the deuells ſhall be ſaued at the laſt, ſaieth thus. *Conſequens eſt, vt qui priora ſuſceperit, ſuſcipiat & quæ ſequuntur. Et qui pro Dæmonibus Chriſtum dixerit crucifigi, ad ipſos quoque dicendum ſuſcipiat, Hoc eſt corpus meum, & accipite, Hic eſt ſanguis meus. Si enim pro Dæmonibus crucifigitur (vt nouorum dogmatum aſſertor affirmat) quod erit priuilegium, aut quæ ratio, vt ſoli homines corpori eius ſanguiniſque communicent, & non Dæmones quoque pro quibus in paſsione ſanguinem fuderit.* Yt ys conſequent, that he that receaueth the firſt thinges, ſhoulde alſo receaue thoſe thinges that folowe. And he that doeth ſaie Chryſt to be crucified for Deuels, alow alſo to be ſaied vnto thē: *This ys my bodie*, and *Take, this ys my bloode.* For yf Chryſt ſhall be crucified alſo for Deuells, as the auoucher of newe doctrines doeth affirme, what ſhall be the priuilege, or what reaſon that onely men ſhoulde communicate the bodie and bloode of him, and not Deuells alſo for the whiche in his paſ
C ſion he did ſhedde his bloode? hitherto *Theoph.*

Theop. Alexand. li. 2. paſch.

Who improuing the opinion of *Origen* before mencioned, ſaieth that if the bodie of Chryſt ſhoulde ſuffre for Deuells, and his blood ſhoulde be ſhedde for thē, then vnto thē he ſhoulde haue ſaied, as he hath to his Apoſtles, and all faithfull men: *Take, eate, This ys my bodie, Take and drinke, This ys my blood.* Whiche argumēt, as yt doth confute the errour of *Origen*, for that yt ys meit that all they that be partakers of the redemption purchaced by the bodie and blood of Chryſt, ſhould alſo be ſoche, as to whō in time conuenient, yt might be ſaied: *Take eat, This ys my bodie. Take drinke, This ys my blood.* Whiche thing to Deuells ys not ſaied: ſo alſo yt doeth impugn the errour of our Aduerſarie in that that no mencion being made of figures and tropes, the wordes of Chryſt be left in their owne propre ſenſe, teaching vs that we muſt take and eate, his verie bodie, and drinke his verie bloode.

Deuells be not redemed by Chryſtes paſsion, but if they might receaue him ſpirituallie they ſhoulde be partakers of his meritte.

And that they doe ſo teache vs by the minde of this authour, the woordes that folowe in his ſecond argumēt doo well prooue. For the better perceaving wherof, vnderſtād firſt (as the trueth of the catholique faith ys) that De
D uells be not redemed by the paſsion of Chryſt, neither be they, nor can be partakers of the vertue and benefitt of the ſame. Nowe to receaue Chryſt ſpirituallie, ys to receaue the grace and fruict of this paſsion. When then in his ſecond argument this authour ſaieth that the Deuells be not

partakers of Chryſtes bodie and bloode, as men be, he doeth not ſpeake of the ſpirituall receipt, for then he ſhoulde make his argument of that thing, whiche he hath to impugne, whiche ys againſt all kinde of diſputacion. Wherfore the receipt of Chryſtes bodie being but in two maner of ſortes, that ys either ſpirituall, or corporall: ſeing he doeth not meen of the ſpiritual maner, yt muſt nedes be vnderſtanded of the corporall maner.

Deuells cā not be partakers of Chriſtes bodie reallie.

For the better vnderſtanding of this, I will frame hys argument to yowr vnderſtanding in this ſorte, Soche as maie be partakers of Chryſtes verie reall bodie, maie be partakers of Chryſtes ſpirituall bodie: But onely men and not Deuells be partakers of Chryſtes reall bodie (for vnto them and not to theſe yt ys ſaied: *Take eat, this ys my bodie, &c.*) Wherfore men onely and not Deuells be partakers of Chryſtes ſpirituall bodie, yf Deuels can not be partakers of Chryſtes bodie ſpirituallie, then can they not be ſaued. Thus then ye maie perceaue that this authour vnderſtandeth both theſe places of ſainct Matthew, and ſainct Paule, of the verie bodie of Chryſte in the Sacrament, and not of the figure of yt.

Errour of Origen. Theoph. li. 1. Paſch.

And that he did certenly ſo without all doubte, an other place of his in the firſt booke will make yt manifeſt, wher refuting one other erroure in *Origen*, ſaing that the holie Goſt woorketh not in dumbe thinges he ſaieth thus. *Dicit Spiritum ſanctum non operari in ea, quæ inanima ſunt, nec ad irrationabilia peruenire. Quod aſſerens non recogitat aquas in baptiſmate myſticas, aduentu Spiritus ſancti conſecrari, panemque Dominicum, quo ſaluatoris corpus oſtenditur, & quem frangimus in ſanctificationem noſtri, & ſacrum calicem, quæ in menſa colloc antur, & vtique inanima ſint, per inuocationem & aduentum Spiritus ſancti ſanctificari.* He ſaieth that the holie Goſt neither cometh to vnreaſonable thinges, nor woorketh in thoſe thinges whiche be without life. Which when he ſaieth he remembreth not the myſticall waters in baptiſme by the coming of the holie Goſte to be conſecrated, and the bread of our Lord, in the whiche the bodie of our Sauiour ys ſhewed, and whiche we breake to the ſanctificacion of our ſelues: And the holie cuppe, whiche be ſett vpon the table, and be withoute life, to be ſanctified by inuocacion, and the coming to of the holie Goſte. Thus moche *Theophil.* Doe ye not ſee that the bread and wine be ſanctified by the coming of the holie Goſt, in the whiche by his worke ys ſhewed, when yt ys ſanctified, the bodie of our Sauiour? Doe ye not ſee alſo that this ys doen by inuocation? And what ys this inuocacion but the woordes of conſecracion ſpoken vpon the bread and wine, by the which, as Chryſoſtom, *Euſebius Emiſ. Theophilact*, and other doe ſaie, the bread and wine be conſecrated, they be turned into the ſubſtance of the bodie and bloode of Chryſt, ſo adſuredlie, that although yt ſemeth bread, yet in verie deed yt ys the fleſh of Chryſt.

The bread of the Sacr. ys conſecrated by the coming of the holie Goſt.

Homil. 30. de prod. In de. Homil. 5. paſch. Theop. in 6. Ioan.

Iren. li. 4. cont. hereſies. Baſil. de ſpiritu ſancto. cap. 27. Cyrill. in 15. Ioan.

The woordes of conſecracion be of the Fathers diuerſly named. *Irenæus* calleth them *vocationem Dei*, the calling of God. S. Baſill and *Theophilus* call them *inuocationis verba*: the woordes of inuocacion or calling vpon. S. Cyrill calleth them and the Sacrament alſo, *Myſticam benedictionem*, the myſticall benediction, and ſo furth. Which all teache vs that by thoſe woordes, and by the worke of the holie Goſt, of the bread and wine be made the bodie and bloode of Chryſt. *Vbi acceſſerint Chriſti verba* (ſaieth S. Ambroſe) *de pane fit corpus Chriſti.* When the woordes of Chryſt haue comed to the bread, of the bread ys made the bodie of Chryſt. Euen ſo this holie father *Theophilus*, no doubte, but as he vſed the ſame woordes aboute the matter of the Sacrament, as other holie fathers did: ſo did he profeſſe and teache the ſame faith

Li. 4. de fac. ca. 4

that

A that they did, whiche being oute of doubte, we maie affirme that this authour by the woordes of Chryſte teacheth the preſence of Chryſtes bodie, and ſo vnderſtandeth them in their propre ſenſe, withoute the Aduerſaries figure.

This then being plain, let vs alſo heare the holie Father *Leo* Byſhoppe of Rome, of whoſe holineſſe, and woorthineſſe, the generall Councell of Chalcedon, geueth notable teſtimonie. This holie man allthough he doth not make expreſſe mencion of the verie woordes of Chryſte: yet he maketh relacion to them, and ſheweth vs the mening of them. Thus he ſaieth: *Ieſus conſilij ſui certus, & in opere paternæ diſpoſitionis intrepidus, vetus teſtamentum conſummabat, & nouum Paſcha condebat. Diſcumbentibus enim ſecum Diſcipulis ad edendam myſticam cœnam, cùm in Caiphæ atrio tractaretur, quomodò Chriſtus poſſet occidi, ille corporis & ſanguinis ſui ordinans ſacramentum, docebat, qualis Deo hoſtia debet offerri, nec ab hoc quidem myſterio traditore ſubmoto.* Ieſus being at a poinct with himſelf and readie to doe the worke of his Fathers diſpoſition, he finiſhed the olde Teſtament, and made a newe paſſouer. For he ſitting downe with his Diſciples B to eate the myſticall ſupper, when they in the houſe of Caiphas were treating howe Chryſt might be ſlain, he ordeineing the Sacrament of his bodie and bloode, taught what ſacrifice ſhoulde be offred to God, *Iudas* the traditour not being remoued from this myſterie. Thus farre *Leo.*

Leo primi. Serm. 7. de paſſio. Do.

Chryſte in his ſupper taught what ſacrifice shoulde be offred to God.

In this ſentence, where this authour ſaieth that Chryſt did ordein the Sacrament of his bodie and bloode, and taught what ſacrifice ſhoulde be offred to God, he doeth vnderſtand theſe woordes of Chryſt (*Thys ys my bodie, which shall be geuen for yowe.* And *This ys my blood, which shall be shed for the ſinnes of manie*) literally, by whiche woordes he did both ordein the Sacrament of his bodie and blood, and declared alſo that the ſame hys bodie and blood ſhould be offred for the ſinnes of the woorlde. But here the Aduerſarie will ſaie, that this authour ſaieth not that Chryſt by thoſe woordes of his ſupper did make really preſent his bodie and blood, but did ordein a Sacrament of his bodie and bloode, whiche maner of ſpeache maketh for him verie moch. Let the Aduerſarie ſtaie a litle, and he ſhall perceaue that this authour maC keth nothing for him. And firſt lett him conſider that the learned of the catholique Church, and other alſo whiche be vnlearned, who doe profeſſe acknowledge and beleue the verie reall and ſubſtanciall preſence of Chryſtes bodie and blood in the Sacrament, doe cõmonlie call the ſame, ſomtime the Sacrament of Chryſtes bodie and blood: ſomtime the Sacrament of the aultar, whiche their maner of tearning or calling doth not empayr their faith, neither proue that they take yt for a Sacrament onelie. Euen ſo although this authour call yt the Sacrament of Chryſtes bodie and blood, yt proueth not that he meneth yt to be a ſacrament onelie, as the Aduerſarie doeth teache, but bothe a ſacrament, and the thing yt ſelf alſo, as yt ys in *Tertullian* before declared.

Obiectiõ of this woord. Sacrament of Chryſtes bodie and blood.

Aunſwer

And that this authour ment not of the ordeinaunce of a bare Sacrament, but of the thing yt ſelf alſo, hys ſaing in the ſame ſermon written a litle before this laſt alleadged place, doeth fullie teſtifie. Thus he writeth: *Vt vmbræ cederent corpori, & ceſſarent imagines ſub preſentia veritatis, antiqua obſeruantia nouo tollitur ſacramento, hoſtia in hoD ſtiam tranſit, ſanguinem ſanguis excludit, & legalis feſtiuitas, dum mutatur, impletur.* That the ſhadowes ſhoulde geue place to the bodie, and the images ſhould ceaſſe in the preſence of the trueth, the olde obſeruance ys taken awaie with a newe ſacrament, one ſacrifice paſſeth into an other,

Leo. ibid:

In Chryſtes ſupper ſacrifice foloweth ſacrifice, and blood excludeth blood.

one bloode excludeth an other, and the legall ſolemnitie, when yt ys chaunged, ys fulfilled. Thus Leo.

For the better vnderſtanding of this ſaing of the authour, yt ys to be obſerued that he doth compare the ſolemnitie of the olde iudaicall Paſſouer to the newe Paſſouer ſolemnely begonne by Chryſt in his laſt ſupper. Whiche thing maie well be perceaued by the laſt woordes of the authour, wher he ſaieth as the concluſion of all that he had before ſpoken: *& legalis feſtiuitas, dum mutatur, impletur*: And the legall ſolemnitie, when yt ys chaunged, ys fulfilled. The legall ſolemnitie, was the feaſt of the Paſchall lambe. This feaſt was chaunged and then fullfilled, when Chryſt in ſtead of that lambe being the figure, made his ſolemne feaſt, and gaue his owne bodie and bloode, the bodie and blood of the right, and verie true lambe of God, that taketh awaie the ſinnes of the worlde, of which matter more ys ſaied in the firſt booke. In the whiche feaſt (ſaieth the authour) *that the ſhadowes ſhoulde geue place to the bodie, and the images ſhoulde ceaſſe in the preſence of the trueth, the olde obſeruance ys taken awaie with a newe ſacrament.* Marke then, in the legall ſolemnitie was the ſhadowe: in Chryſtes ſupper the bodie, in the legall ſolemnitie were the Images: in Chryſtes feaſt was the preſence of the trueth, that ys, the verie thing ſignified by the image, which ys the bodie and bloode of Chryſt, not nowe in figure, but in verie deed.

In Chryſtes ſupper ys the verie bodie and not the ſhadow.

See ye not nowe then what ys in Chryſtes ſupper? Ys ther not the bodie of the ſhadowe, and not the onelie ſhadowe? Ys ther not the verie thing and not the image? Ys not the bodie of the ſhadowe and the verie thing of the image the bodie and blooode of Chryſt? Then the verie bodie and bloode of Chryſt be in hys ſupper. Thus maie ye perceaue what he ment, when he ſaied that Chryſt did ordein the Sacrament of hys bodie and bloode, not a Sacrament voyde of hys bodie and bloode, but a Sacrament conteining hys bodie and bloode.

Will ye ſee this again plainlie taught? This authour ſaieth, *that the olde obſeruance ys taken awaie with a newe Sacrament.* But what ys thys Sacrament? Yt ys a ſacrament, that ys a ſacrifice remouing and ending the ſacrifice of the Paſchall lambe, and others of that nature. Yt ys a Sacrament wherin ys bloode excluding the bloode of legall ſacrifices. *Hoſtia in hoſtiam tranſit, ſanguis ſanguinem excludit*, one ſacrifice paſſeth into an other ſacrifice: one bloode excludeth an other bloode. The ſacrifice of the olde lawe paſſeth into the ſacrifice of Chryſtes bodie and ther endeth, and the bloode of Chryſt excludeth and putteth awaie the bloode of the ſacrifice of the olde lawe, and ſo ys the ſacrifice of that bloode ended.

Chryſte in his ſupper did not inſtitute a bare Sacrament onelie

Thus maie yowe perceaue, that when this authour ſaied, that Chryſt ordeined the Sacrament of hys bodie and bloode, that he ment not onely the inſtitucion of a bare Sacrament, but alſo the conſecracion of the bodie and bloode of Chryſt lieng hidden vnder the formes of bread and wine in the ſame Sacrament. Whiche ordeinance and conſecracion was doen by the woordes of Chryſt, when he ſaied: *Take, eate, This ys ys my bodie.* And *Take, drinke, this ys my bloode.* And ſo the woordes teache the verie preſence of Chryſtes bodie and blood in the Sacrament, and not a naked figure.

Yf thus moch ſatiſfie not the reader forſomoch as ys here ſaied of and vpō this authour, as I truſt yt maie anie that ys not contencioufe, yf he deſire to ſee more of this authour, let him reparie to the ſixt of ſainct Iohn, and to the

A to the beginning of this proceſſe vpon the woordes of the Supper, and he ſhall ſee more, wherfore remitting the reader to thoſe places, I ſtaie to ſaie anie more vpon this coople, but haſt me, according to my promeſſe to heare an other coople.

THE SEVEN AND FIFTETH CHAP. PROceadeth in the expoſition of the ſame woordes by ſainct Cyrill and ſainct Gregorie.

THough yt be moche that ys allready ſaied vpon theſe fewe woordes of Chryſt, and maie well ſuffice to teache the trueth of this matter: yet that the arrogancie of the Proclamer maie be beaten down, and his vntrueth againſt gods trueth well perceaued, we ſhall yet bring in one or twoo cooples mo of the higher houſe of Chryſtes Parliament, and then deſcend to other of the lower B houſe.

Of the higher houſe ther yet remaineth holy Cyrill, whoſe faith in the Sacrament, although yt maie well be knowen to vs by hys manie and ſondrie ſentences both in the firſt booke, and in this vpō the vi. of S. Iohn alleadged: yet that the faith of the catholique Church maie be diſcerned from errour and hereſie, with which titles ſome heretiques wold defame the ſame, we wil heare him teache vs the faith that ought to be had and geuen to the woordes of Chryſt, and howe we ſhall vnderſtand them, euen as he taught *Caloſyrius*, to whom he wrote vpon the woords of Chryſt in this maner: *Non dubites, an hoc verum ſit, eo manifeſtè dicente. Hoc eſt corpus meum: ſed potius ſuſcipe verbum ſaluatoris in fide. Cùm enim ſit veritas, non mentitur.* Doubt not whether this be true or no, ſeing that he manifeſtlie ſaieth: *This ys my bodie*: But raither receaue the woord of our Sauiour in faith. For he foraſmoch as he ys tureth, he lieth not. *Cirill ad Caloſyriū. Chryſtes woordes manifeſt and without doubt.*

Weigh theſe fewe woordes of S. Cyrill well (gentle Reader) and firſt that he willeth *Caloſirius* not to doubte whether this that Chriſt manifeſtlie ſaied: *This ys my bodie*: be true or no. For in that he willed him and by him all chryC ſtians not to doubte, what ells willeth he but that al errour, hereſie, opinion, wandering, wauering and colde faith ſhoulde be remoued, and firme, ſure, and faſt faith ſhould be geuen to the woordes of Chryſt: *This ys my bodie*, whiche woordes he ſaieth be manifeſt. Yf they be manifeſt, then they haue no obſcure ſenſe: then they muſt be taken in the ſenſe that manifeſtlie lieth open before vs. That ſenſe ys the grāmaticall ſenſe. Then the figuratiue ſenſe ys taken awaie. For that ſenſe, as the woordes be nowe ſpoken, ys not manifeſt, but obſcure. Then alſo muſt the Proclamer ſubſcribe. For by the iudgemente of S. Cyrill the woordes of Chryſt be manifeſt. Yf they be manifeſt, as vndoubtedlie they be, then ther ys one ſcripture that manifeſtly teacheth the preſence of Chryſtes bodie. *S. Cyrill sheweth the Proclamer plain woordes.*

Again ſainct Cyrill ſaieth, that foraſmoche as Chryſt ys the trueth, he lieth not: but he taking the bread and wine, ſaied: *This ys my bodie*. Therfore he being the trueth and lieng not, the thinges were as he ſaied, then were they his bodie and bloode. For ſo ſaied he that they were. Yf the bread and wine, he ſaing, *Thys ys my bodie. This ys my bloode*: were not D made by his allmightid power and woorde the bodie and blood of Chryſt (theſe woords being ſpoken by demōſtraciō of certain ſingular things in nature without anie circūſtance to declare anie other ſenſe vpō theſe woordes, then in the firſt hearing they ſownde to haue) Yf, I ſaie, theſe creatures

remain ſtill in their nature and ſubſtances, and be but figures of Chryſtes bodie and blood, then I ſaie, that Chryſtes woordes were not true. For he ſaied that they were his bodie and bloode. And by the opinion of the Aduerſarie, they be not ſo, but bread and wine figures of Chryſtes bodie and blood.

Foraſmoche as my cheef pourpoſe ys to helpe and ſtaie them in their faith that be vnlearned, to whome quiddities in learning be raither troubleſom then pleaſaunt or profitable, I haue determined not to diſpute with the Proclamer in anie quidditie, or ells I wolde ſomwhat haue ſaied to him, for that yt liketh him to dallie, and to aske where we finde that this woord (*hoc*) in engliſh (*this*) poincteth not the bread, but *individuum vagum*. For if yt ſhall be his phantaſie to diſgrace the trueth before the comon people by plaing with ſome quidditie, that they can not vnderſtand, he maie ſo ſoen diſgrace our faith in the holie and bleſſed Trinitie. For if he lyſt ſo to plaie, he might moue matter of the diſtinction and relacion of the perſons, and by ſoche toieng bring the people to ſtagger in their faith in the bleſſed Trinitie, as by this mockerie of the demonſtracion, he wolde make them fall from their faith of the bleſſed Sacrament. Yt were conuenient that as the people ſhould be taught ſimplie, to beleue in God the Father, God the Sonne, and God the holie Goſt, and not to be troobled with the learned quiddities of the generacion of the Sonne, of the ſpiracion as touching the holie Goſte, of the proceſsion of the ſame from the Father and the Sonne, and with the diſtinction and relacion of the perſons: ſo ſhoulde they be taught ſimplie to beleue as the ſcripturs doe teache, and the holie fathers doe declare and expownde the ſame, that the bodie and bloode of our Sauiour Chryſt, euen full Chryſt, God and man, after the conſecracion, which (as before ys declared) ys doen by the ſecrett power of God, by the worke of the holy Goſte at the pronunciacion of Chryſtes woordes by his ſufficient myniſter, ys verilie, reallie, ſubſtanciallie, and naturally preſent in the Sacrament, and not to be troobled with demonſtracions with accidentes, with ſubſtances, with placing of that bodie circumſcriptiuelie, definitiuelie, by the maner of ſubſtance, or by the maner of quantitie. For theſe matters are for learned men to diſpute, not for good Chryſtian vnlearned people to call in queſtion of beleue. In the ſchooles yt had ben a meit matter to diſpute: in the pulpitie yt was no matter to teache to edifie. But yt liked him to talke of ſoche quiddities, bicauſe by their obſcuritie and darkeneſſe, they being vnpleaſaunt vnto the people ſhoulde the more myſlike them, and by that means haue the redier waie to deface the catholique faith, and to ſett vppe his hereſie. But I minding for that litle that in me ys, to maintein that holie faith of Chryſt my Sauiour that ys taught in his catholique Churche, I will leaue theſe quiddities, and ſimplie treact of the thing, that we haue in hande. And therfore nowe returning to Cyrill, from whom I haue a litle digreſſed, I ſaie with him, that Chryſt being trueth, and ſaing: *This ys my bodie*, yt muſt nedes be as he ſaied, and ſo ſimplie we muſt beleue the bodie and blood of Chryſt, according to his woorde to be preſent in the Sacrament.

The Proclamer to diſgrace our faith plaieth with individuum vagum.

People are ſimplie to be taught not with Quiddities.

Cyrillus ibidem.

Whiche thing, as he ſaied here that Chryſt manifeſtlie ſaied · *This ys my bodie*: So he manifeſtlie in the ſame epiſtle after a fewe lines, doth open and declare to be true, wher he thus writeth: *Ne horreremus carnē et ſanguinē appoſita ſacris altaribus, cōdeſcendēs Deus noſtris fragilitatibus, influit oblatis vim vitæ, cōuertēs ea in veritatē propriæ carnis, vt corpus vitæ quaſi quoddā ſemē vinificatiuū inueniatur in nobis* That we ſhoulde not loath fleſh and bloode ſett vpon the holie aultars, God con-

Chryſt turneth the bread into his owne verie flesh.

A condescending to our fragilities hath powred into the thinges offred the power of life *conuerting or turning them into his verie owne flesh,* that the bodie of life maie be fownde in vs, as a certain quickning seede.

For that I haue vpon this place of Cyrill saied somthing allreadie, I will nowe no more but note vnto yowe, howe manifestlie, howe apertlie, and howe plainlie he teacheth vs not onely that the bodie of Chryst ys in the Sacrament: but also the meanes howe yt ys ther, which ys that *God turneth the bread sett vpon the holie aulanrs into his verie flesh.* After this he rendreth to vs two causes of the goodnesse of God towarde vs, and shewed in this Sacrament. the one ys, that though yt be flesh in dede: yet (as *Euthymius*, and *Theophilact* also doe saie) God considering or condescending to our infirmities, maketh yt not to appeare vnto vs that that yt ys in dede, but yt appeareth still to vs as yt was before, as bread and wine. The other cause whie we receaue the verie flesh of Chryst (though not in the forme of flesh) ys, saieth Cyrill, that the bodie of Chryst, whiche in an other place he calleth the bodie of life, B might be in our bodies, as the seede of life, to communicate life vnto vs, and so make vs by vertue therof, to liue euerlastinglie.

Two causes whie the substance in the Sacr. being flesh appeareth not.

Nowe if the Sacrament were but a figure, and not the bodie of Chryst, as the Aduersarie saieth, howe coulde Cyrills saing be true, that God turneth the offred thinges into his flesh? Again if in the Sacrament we receaue not the bodie of Chryste, howe then standeth Cyrills sainge, that the bodie of Chryst, to the intent yt maie be the seed of life ys fownde in vs? Yt maie then well be perceaued, that the doctrine of the Aduersarie teaching that Chrystes bodie and bloode be not in the Sacrament, ys pestilent, perniciouse and vntrue, not onely in that yt ys repugnant to the doctrine of this holie Father, and others before alleadged, but also to the verie woorde of Chryst, who plainlie saieth: *This ys my bodie*, and the Aduersarie saieth, *yt ys not his bodie But a figure of his bodie.*

The flesh of Chryst receaued in the Sacr. ys the seed of euerlasting life.

But yt ys time that we heare S. Grogorie whom we haue appointed to ioin with S. Cyrill, to declare what was the faith of the latin church in his daies. Thus he writeth: C *Debemus itaque præsens seculum, vel quia iam conspicimus de fluxisse, tota mente contemnere, quotidiana Deo lachrimarum sacrificia, quotidianas carnis & sanguinis eius hostias immolare. Hæc namque singulariter victima ab æterno interitu animam saluat, quæ illam nobis mortem Vnigeniti per mysterium reparat. Qui licet resurgẽs ex mortuis iam non moritur, & mors ei vltrà non dominabitur: tamen in seipso immortaliter, atque incorruptibiliter viuens, pro nobis iterum in hoc mysterio sacræ oblationis immolatur, Eius quippe ibi corpus sumitur, eius caro in populi salutem partitur, eius sanguis non iam in manus infidelium, sed in ora fidelium funditur. Hinc ergo pensemus, quale sit pro nobis hoc sacrificium, quod pro absolutionè nostra passionem Vnigeniti filii sui imitatur. Quis enim fidelium habere dubium possit in ipsa immolationis hora ad sacerdotis vocem cælos apeiri? in illo Iesu Christi mysterio Angelorum Choros adesse? summis ima sociari: terrena cœlestibus iungi? vnum quoque ex visibilibus, & inuisibilibus fieri?* We aught therfor, forasmoche as we see this present worlde to haue comed to nothing, with all owre minde to contemne yt, and to offre vnto God the dailie sacrifices of teares, the dailie sacrifices of his flesh, and bloode. This singular sacrifice saueth the soule from euerlasting destruction, whiche reneweth vnto vs by misterie the death of the onelie begotten Sonne. D Who allthough rising from death, dieth no more, and death shall neuer more haue lord shippe ouer him: yet in himself liuing immortallie, and in corruptiblie, he ys offred again in this misterie of the holie oblacion for vs. *Ther trulie his bodie ys receaued, his flesh to the health of the people ys geuen abroede: his*

Grog. li. 4 dialog. ca. 58.

Dailie sacrifice of Chrystes bodie and blode ys to be offred.

bloode ys nowe shedde, not into the handes of the vnfaithfull: but into the mouthes of the faithfull. By this thē let vs weigh what maner of sacrifice this ys for vs, whiche for our deliuerance dothe allwais folowe the passion of the onely begotten Sonne. What faithfull man can doubte in the time of that sacrificing, at the woorde of the preist, the heauens to be opened, in that misterie of Iesus Chryste? companies of Angells to be present? vnto high thinges lowe thinges to be coopled? to heauenlie thinges earthlie thinges to be ioined? one thing also of inuisible and visible thinges to be made? Thus moche S. Gregorie.

Yt maie perchaunce be saied, that though this place of S. Gregorie doeth moche proove the verie presence of Chrystes bodie in the Sacrament, yet yt teacheth not the vnderstanding of Chrystes woordes: *This ys my body:* whiche ys the matter that I nowe take in hande to declare, Trueth yt ys, that the woordes of Chryst be not here recited by expresse woordes, but they are heare vnderstanded and the true vnderstanding of them ys also here settfurth. for the vnderstanding wherof I first note vnto yowe this sentence of Gregories authoritie: *What faithfull man* (saieth he) *can doubte in that time of immolacion at the voice of the preist the heauens to be opened &c.* what voice of the preist yt ys at whiche the heauens be opened, the companies of angells be present: high thinges are coopled to lowe thinges: but that voice of the woordes of Chryst spoken by the preist, in the person of Chryst: *This ys my bodie, This ys my blood?* For vnto that time (*saieth S. Ambrose*) the preist vseth his owne woordes, but then he vseth not his owne woordes but the woordes of Chryst. at the whiche voice all these wonderfull thinges are doen. S. Gregorie then by this voice of the preist vnderstandeth these woordes of Chryst vttered by the preist. The true vnderstanding of whiche woordes he teacheth when he saieth: that at the speaking and pronunciacion of them, *vnto high thinges, lowe thinges are coopled: vnto heauenly thinges, earthlie thinges are ioined.* What be these high thinges and heauenly thinges coopled and ioined to lowe thinges and eartlie thinges, but the heauenly and gloriouse bodie and bloode of our Sauiour Chryst? whiche by his diuine power turning the substances of bread and wine into the substance of the same his bodie and bloode and being in the Sacrament vnder the earthlie formes of bread and wine, he being high and heauenly ys ioined and coopled to lowe and earthlie thinges.

The heauēlie bodie of Christ ys ioined to the earthlie formes of bread and wine at the pronouincing of the woordes of Chryst

Irenæus li. 4. ca. 34.

After this maner the holie martir *Irenæus* did settfurth the holie Sacrament for he saieth: *Qui est à terra panis precipiens vocationem Dei iam non communis panis est, sed Eucharistia, ex duabus constans rebus, terrena, & cœlesti.* The bread, whiche ys of the earth, receauing the vocacion of God (*that ys the woordes of consecracion*) ys nowe not common bread, but (*Eucharistia*) a good grace of God being compact of two thinges, earthlie and heauenlie. S. Ambrose also hath euen the same woordes, that S. Ghregorie hath, saing: *vbi summa imis iungūtur.* Wher high thinges be ioined to lowe thinges.

Amb. ora. prepar. ad Missam.

Heauenlie and earthlie thinges of the Sacr. discussed what they be, by confereece of thaduersar. doctrine,

Yt shall moche helpe the setting furth of the trueth, if we maie, conferring with the doctrine of the aduersaries, discusse what ys this heauenlie or high thinge that ys ioined in the Sacrament, with the eartly thinge, And here we must according to the doctrine of *Irenæus*, first confesse and agree, that these twoo thinges, of the whiche the Sacrament ys made, are twoo permanent thinges, twoo thinges standing and abiding.

Nowe the aduersaries doctrine seking by all means to displace and remoue Chryst from the Sacrament feigneth manie thinges to be the heauenlie

parte

A parte of the Sacrament, which in dede will not ſtand with the doctrine of *Irenæus*. In ſome place yt ſaieth that the grace of God which cometh to the receauers of the Sacrament, ys the heauenly parte of the Sacrament. This can not ſtand as part, for grace ys the effect of the Sacrament, and not the parte. And grace therfor muſt be and ys in the receauer and not in the Sacrament, as a part therof. For if grace were in the Sacrament as a part of the Sacrament, then either vnwoorthie men receauing the Sacramēt, receaue grace alſo, (which ys not to be ſaied) or ells yt muſt be ſaied, that foraſmoche as they receaue not grace, they receaue no Sacrament: for a thing ys receaued when yt ys whollie receaued. And thus ſhall they be vncerten when the Sacrament ys miniſtred.

Grace ys not one of the partes of the Sacr. but the effecte.

Of ſome yt maie be ſaied that bicauſe the Sacrament ys called the bread of thankes geuing, that thankes to God ys the heauenly parte of the Sacrament. This alſo can not be. For this ys well knowen to all men that haue but reaſon, that thankes geuing ys either in him that geueth them, or in him that receaueth them, and not in the bread, for yt neither geueth nor receaB ueth thankes.

Thankes geuing ys not thone parte of the Sacr.

Yf they ſaie, bicauſe, S. Auguſt. ſaieth, *Accedit verbū ad elementū, et fit Sacramentū*, that ys, the woorde cometh to the element, and yt ys made a Sacrament: that therfore the woorde ys the heauenly part of the Sacrament. That alſo can not be ſaied of the Sacrament allreadie conſecrated. for the woorde ys raither the cauſe of the Sacrament, then the part, bicauſe the woorde ys not a permanent thing. but theſe partes of the Sacrament muſt be twoo permanent or conſtant thinges as *Irenæus* ſaieth,

The worde ys not that one part of the Sacrament.

Yf they will flee to this ſhifte and ſaie, that though the woorde be not a permanent thing: yet the ſanctrificacion that ys doen in the bread by the woorde remaineth, and that ys the heauenly part of the Sacrament. This alſo euen by their owne learning can not ſtande. For *Oecolampadius* and *Cranmer*, and all the rable of that Sect teache conſtantlie that dumbe thinges be not partakers of ſanctificacion.

Sanctificacion of the creaturs cā not be the heauenlie part of the Sacram. by the doctrine of the aduer.

Nowe what ells they can feign to maintein their euell matter I can not C deuiſe. but of theſe no one will ſerue. Wherfor leauing them, we will heare what the catholique faith teacheth to be the heauenly part of the Sacramēt whiche thing we maie eaſilie doe, trauailing no farder then to S. Gregorie whom we haue nowe in hande. For we haue heard him ſaie *that Ieſus Chryſt liuing in himſelf immortallie, and incorruptiblie, ys offred for vs in the holie myſterie, wher his bodie ys receaued, wher his flesh ys geuen abroade to the people, wher the bloode ys not shedde vpon the hādes of the vnfaithfull, but into the mouthes of the faithfull.* Here maie yowe ſee the heauenly parte of the Sacrament what yt ys. Yt ys verie bodie and bloode of Chryſt that ys geuen in the holie miſterie to the people yt ys the high thing coopled to lowe thinges: yt ys the heauenlie thing ioined to earthlie thinges: yt ys that one inuiſible thing that ys made one with viſible thinges.

The heauēlie part of the bleſſed Sacrament what yt ys

And here note that this place of S. Gregorie can not be wreſted to the onely ſpirituall receauing of Chryſtes bodie, but yt muſt be vnderſtande of the corporall receipt. For he ſaieth, that the blood of Chryſt in the Sacramen ys powred into the mouthes of the faitfull, whiche maner of receipt ys D corporall, euen the receipt of Chryſtes verie reall and ſubſtanciall bloode. The other receipt ys onely in the ſoule, and can not be receaued of the bodie. Wherfor we maie conclude that he ſpeaketh here of the corporal receipt of Chryſtes bloode, whiche thing alſo ys confirmed by that he accompteth

Corporall receauing of the bodie and blood of Chryſte auouched by S. Greg.

compteth all one bloode that was ſhed vpon the handes of the vnfaith full, and into the mouthes of the faithfull. That, that was ſhed vpon the handes of the vnfaithfull Iewes in the paſſion of Chryſt, was Chryſtes verie reall and ſubſtanciall bloode, wherfor that, that ys receaued by the mouthes of the faithfull, ys Chryſtes verie ſubſtanciall bloode. Thus by S. Gregorie we are taught that Chryſtes verie bodie and bloode, be verilie in the Sacrament, whiche ſo being the catholique doctrine ys, that Chryſtes bodie and bloode be the heauenly parte of the Sacrament.

But of both partes diſtinctlie ſainct Bernarde, whom onely at this time I will produce, dothe verie learnedly ſpeake, treacting of the Sacrament in this maner *Quemadmodum ſpecies ibi videntur, quorum res, vel ſubſtantiæ ibi eſſe non creduntur: ſic res veraciter, & ſubſtantialiter creditur, cuius ſpecies non cernitur. videntur enim ſpecies panis & vini, & ſubſtantia panis & vini non creditur. Creditur autem ſubſtantia corporis, & ſanguinis Chriſti, & tamen ſpecies non cernitur.* As the formes be ther ſeen whoſe thinges or ſubſtances be not beleued, ther to be: ſo a thing ys verilie and ſubſtanciallie beleued, whoſe forme ys not ſeen. For the forme of bread and wine ys ſeen, and the ſubſtance of bread and wine ys not beleued: the ſubſtance of the bodie and bloode of Chryſt ys beleued, and yet the forme ys not ſeen. Again in the ſame ſermon he writeth thus: *Quod autē videmus ſpecies eſt panis & vini, quod autem ſub ſpecie illa credimus, verum corpus eſt, & verus Chriſti ſanguis. quod pependit in cruce, & qui fluxit de latere.* That that we ſee ys the forme of bread and wine: but that we beleue vnder the forme ys the verie bodie and verie bloode of Chryſt, that did hang vpon the croſſe and that flowed oute of his ſide. Thus he,

Bernar. de Cœn. Dom.

Forme of bread ſeen, the ſubſtance not beleued ſubſtāce of Chriſts bodie beleued, the forme not ſeē.

Nowe ye haue ſeen the twoo partes of the Sacrament ſo plainly expreſſed, as nothing can be deſired more plain. In the Sacrament (*ſaieth S. Bernarde*) be the formes of bread and wine, and the ſubſtance of the bodie and bloode. Theſe twoo thinges be the twoo partes of the Sacrament. The bodie and blode of Chryſt be the heauenly parte: the formes of bread and wine be the earthlie part. The bodie and bloode of Chryſt be the high thinges the formes of bread and wine be the lowe thinges. Theſe heauenlie and high thinges of Chryſtes bodie and bloode, and the lowe and earthlie thinges of the formes of bread and wine ioined together make the Sacrament according to the ſainges of the holie martir *Irenæus*, of S. Ambroſe, and S. Gregorie.

The bodie and blood of Chriſt the heauēlie part, the formes of bread and wine the earthlie part of the Sacr-

And nowe ſuppoſing that the mindes of theſe two noble men of Chryſtes Parliament houſe, I meen S. Cyrill and S. Gregorie, be fullie opened, and declared as touching the vnderſtanding of the woordes of Chryſtes ſupper, whiche in all poinctes agreeth with the reſt, I will leaue them, and call in the laſt coople of this companie of the higher houſe.

THE EIGHT AND FIFTETH CHAP. ENDETH the expoſition among the eldeſt Fathers by Euthymius, and Iſidorus.

THough yt hath ben a painfull worke for me to gather ſo manie authours of the eldeſt Fathers of Chryſtes Churche, vpon this one text of Chryſt: yet yt comforteth me and releiueth me of my paines to ſee and beholde the mercie and goodneſſe of God towardes his Churche, who by his foreknoweledge foreſeing that the childeren of *Iſmaell* wolde perſecute, and vexe the childeren

A ren of *Sara* and *Isaac*, did in time of peace prouide weapons, and in time of plentie laied vppe store, that the children of *Sara* the children of the Church might haue plentie of weapons, and prouision to withstande the aduersaries and defende their mother.

In the time of peace as concerning the matter of the holy Sacrament, when no cõtrouersie was moued vppõ yt, his holie Spiritt directed the pennes of a nombre of holie men then to write that, that nowe (as ye haue perceaued and yet more shall) defendeth the holie faith of Chryst and his spouse the Church. of the which ther yet remaineth one named *Euthimius*, a famouse man in the Greke Churche, who as he ys auncient, learned and holie: so ys his weapon verie sharpe against the Aduersarie, yt will in dede perce the false patched coate of Chrystes enemie in this matter of the Sacrament Thus he writteth: *Sicut vetus testamentum hostias & sanguinem habebat: ita & nouum, corpus videlicet et sanguinẽ Domini. Non dixit autem: Hæc sunt signa corporis mei, & sanguinis mei: sed, Hæc sunt corpus meum, & sanguis meus. Oportet ergo* B *non ad naturam eorum quæ proponuntur respicere, sed ad virtutem eorum. Quemadmodũ enim supernaturaliter assumptam carnem deificauit (si ita loqui liceat) ita & hæc ineffabiliter transmutat in ipsum vinificum corpus suum, & in gratiam ipsorum. Habent autem similitudinem quandam, panis ad corpus, & vinum ad sanguinem. Nam & panis & corpus terreà sunt: vinum autem & sanguis aerea sunt & calida. Et quemadmodum panis confortat: ita & Christi corpus hoc facit, ac magis etiam, corpus & animam sanctificat. Et sicut vinum Lætificat: ita & sanguis Christi hoc facit, & insuper præsidium efficitur.* As the olde testament had sacrifices and blood: so trulie hath the newe testament also, that ys, *the bodie and bloode of our Lorde*. He did not saie: *These be signes of my bodie and bloode, but these thinges be my bodie and bloode*. We must therfor not looke to the nature of those thinges that be settfurth but to the vertue of them. For as he did supernaturallie deifie (*if a man maie so speake*) the flesh that he tooke vpon him: Euen so doeth he vnspeakeablie transmute these thinges into the same his quickning bodie, and into his owne preciouse bloode, and into the grace of them. The bread hath a certain similitude to the bodie, and the wine to the bloode. For bothe the bread and the bodie be of the earth. But the wine and bloode be of the aier and hotte. And as bread doeth comfort: so doeth the bodie of Chryst also, and moreouer also yt doeth sanctifie both bodie and soule. And as wine doeth make glad de: so doeth the blood of Chryst also, and aboue that yt ys made a defence. Thus farre *Euthym.*

Euthym. in 26. Math.

Plain sainges for the Proclamer

I will not nowe trooble yowe with manie notes here, the authour ys so plain of himself that he neadeth not to be noted. And yet euery sentence ys woorthie to be noted. But for that that ys to the pourpose of our processe here, namelie for the hauing of the true vnderstanding of Chrystes woordes I can not passe, but wish thee (good reader) if thowe haueſt noted yt, yet to turne backe and note yt again, that the wicked exposition of the Aduersarie ys by expresse and direct woordes denied and reiected. So sownd and good ys that doctrine that an holie father writing aboue a thousande yeares past by the computacion of some doeth flatlie denie yt. The Aduersarie confowndeth the text of Chryste, and saieth *this ys a figure of my bodie*: This learned Father expowndeth the woordes of Chyst, and saieth: *Chryst saieth not these be* D *signes of my bodie and bloode, but these be my bodie and bloode*. And to remoue all cauills he doeth immediatelie shewe howe these thinges become his bodie ãd blood. As Chryste (*saieth this authour*) did supernaturally deifie the flesh that he tooke vpon him: euen so vnspeakeablie doeth he transmute these thinges

Figuratiue gloſe of the Sacramentaries flatlie denied.

ges into his owne verie bodie, and into his owne verie precious boode.

O mercifull God what ys the maliciouse blindnesse of these men, that see their doctrin confuted a thousand years agon, and yet arrogantlie persist in yt, and to the encrease of their damnacion, laboure to drawe manie soules with them to withstande so manifest a trueth. Yf the Proclamer will not saie that this ys a plain sentence, whiche by a plain negatiue denieth his affirmatiue, and teacheth that the sacrament ys not a signe or a figure of Chrystes bodie, but the bodie yt self, wher the Aduersarie saieth yt ys a figure and not the bodie: I can not but saie that his seight faileth him, being corrupted with a verie euell humoure, so that he can not iudge betwixt rough and plain, crooked and streight.

Euthymius with a plain negatiue denieth the proclamers affirmatiue.

And here again consider that this holy father *Euthymius* writeth these wordes vpon the woordes of Chyrst, expownding them to geue vs the true mening, sense and vnderstanding of them. Wherfor we maie verie well conclude, that the woordes of Chryst are to be vnderstanded withoute figure or trope, accordinglie as this learned auncient hath taught.

Perchaunche the Proclamer will saie that although this authour denieth a figure in Chrystes woordes: yet he doeth not as by him ys requested in his proclamacion, saie plainlie by expresse woordes that Chrystes naturall bodie ys in the Sacrament. To see the vanitie of this shift, let vs searche howe manie thinges be called Chrystes bodie, and by application we shall perceaue, that yt can not otherwise be but that this authour speaketh of the naturall bodie of Chryst.

Foure thinges called the bodie of Chryst.

Ther be foure thinges that be called the bodie of Chryste: The figure, the Churche, the meritt, fruit, or vertue of his passion, and his bodie naturall. The figure ys called the bodie of Chryst. For S. Augustine saith: that figures oftentimes haue the names of the thinges of the whiche they are figures. This maner of bodie ys not here to be vnderstanded, for yt ys by expresse woordes denied, of this authour. Yt ys not the Churche, which S. Paule calleth the bodie of Chryst. For to all men yt ys euident, that the Sacrament ys not the Churche, other wise then bicause the Sacrament ys a figure of the Churche. Yt ys not the spirituall bodie of Chryst, I meen the meritte, vertue, and grace of Chrystes passion. For the bread and wine can not be transmuted into yt, as the Aduersarie him self doth graunt. Yt remaineth then that yt must nedes be spoken of the naturall bodie of Chryst. And wher of necessitie one thing must be vnderstanded, and none other can ther be vnderstanded, that place must nedes be called plain.

1.
2.
3.
4.

Plain tearmes for proof of reall presence.

To be short, wher a thing ys spoken of and if yt can not be applied to the figure of the thing, yt must nedes be applied to the thing yt self, speciallie when the circumstance shall also fully prooue the same, as here yt doeth. For the transmutacion of the bread and wine into the thing, and these terms: *his owne verie bodie, and his own verie bloode,* with the comparisons of the propreties of the breade and wine to the propreties of the bodie and bloode of Chryst, maketh the matter so plain, that yt can not be but confessed so to be but as a man in a bringht Sunne shining daie will maliciouslie saie that the Sunne shineth nott.

Isidorus cõmended.

But what doe I stande so long vpon so clere a place? Yt ys time that the other that shall declare the faith of the latin Churche be produced, who shall be *Isidore*. This *Isidore*, although he be not with in six hondreth yeares of Chryst: yet he ys verie neare, For he liued the yeare of our Lorde 626, I haue yet produced him to make vppe the coople with *Euthymius*, both that he

ys

A ys the eldeſt of the latin Church of them that remain, and treact of the woordes of Chryſt, and alſo that he ys one that liued before anie controuerſie was riſen in the matter of the holie Sacrament. Wherfore I might produce him as a ſufficient and a meet wittneſſe in this matter. this ys his teſtimonie. *Sacrificium quod à Chriſtianis Deo offertur primum Chriſtus Deus noſter & magiſter inſtituit, quando commendauit Apoſtolis corpus & ſanguinem ſuum priuſquam traderetur ſicut legitur in Euangelio: Accepit Ieſus panem & calicem, & benedicens dedit eis.* The ſacrifice that ys offred of the chryſtians vnto God, Chryſt our Lorde and Maſter did firſt inſtitute, when he gaue to his Apoſtles *his bodie and bloode*, before he ſhoulde be betraied, as yt ys redd in the goſpell: *Ieſus tooke the bread and the cuppe, and bleſsing them gaue them vnto them.* Thus *Iſidor.*

Iſydor. de offic. eccle. cap. 18.

Chryſt inſtituted the ſacrifice offred of the Chryſtias.

In this breif ſaing of this authour ye learn not that Chryſt gaue vnto his Apoſtles a figure of his bodie and bloode, but that he gaue them his bodie and bloode. We be here alſo aduertiſed of the time, that yt was before he ſhoulde be betraied (as yt ys readde in the Goſpell) whiche was in his laſt ſupper, at which time (as this authour maketh mencion) he tooke the B bread and the cuppe, and bleſsing them, gaue them to this Diſciples. Great ys the prowe of the bleſsing of Chryſt. And as the power ys great, ſo ys the effect anſwerablie great. He bleſſed the fiue loaues, ād two fiſhes and by that bleſsing they ſo multiplied as they fedde fiue thouſande people. And when they were ſatisfied ther were gathered vppe twelue baskettes full of the fragmētes that they had lefte. He bleſſed vii loaues and a fewe fiſhes, and by the power of his bleſsing they were ſufficient not onely to feede and ſatisfie fourethouſande people, but alſo to fill ſeuen baskettes after they had doen. Great therfor, I ſaie, ys the power of Chryſtes bleſsing. Wherfor taking in his laſt ſupper the breade and the cuppe and bleſsing them, he wrought ther by ſoche and ſo great an effect, that he ſaied: *This ys my bodie: This ys my bloode.* This great effect ys aunſwerable to ſo great a power. Yf by this bleſsing he had made the bread and wine onelie figures of his bodie and blode, and not his verie bodie and bloode, the effecte in reſpect had ben very ſmall. For manie thinges were figures without the expreſſe bleſsing of God: The lambes C the calues, the oxen that were ſlain in the lawe of Moyſes. The braſen Serpent, as Chryſt him ſelf teſtifieth, was a figure of himſelf exalted vpon the Croſſe. And yet we read not that yt was bleſſed to be made a figure, yt ys therfor but a vain dreame of the aduerſarie and an abaſing of Goddes power, and a derogacion to his honour, to ſaie that Chryſt bleſsing the breade and wine did no more but make thē figures of his bodie and bloode. Therfor acknowleadging the great power of Chryſtes bleſsing with this holie *Biſhopp Iſidore*, let vs ſaie as he ſaieth, that Chryſt gaue to his Apoſtles after he had bleſſed the bread and wine, not nowe bread and wine in ſubſtance, but the bodie and bloode of himſelf, according to the trueth of his owne ſaing: *This ys my bloode.* As who might ſaie, before I bleſſed yt, yt was bread and wine: but nowe that I haue bleſſed yt, and by my bleſsing chaunged yt, nowe I ſaie to yowe: *Take and eate: This ys my bodie: Take and drinke this ys my bloode.*

Matth. 14 Ioan. 6. Matth. 15

Effect of Chryſtes bleſsing of the breade

Ioan. 3.

To ſaie Chryſt made but a figure of hys bodie by bleſsing the bread ys a derogacion of his power and honour

Amb. li. 4 de Sac. c. 4 Aug. de verbis Do. ſerm. 28.

This like maner of vnderſtanding (as ys before declared) hath both S. Ambroſe, and S. Auguſtin, when they ſaied: *Non erat corpus Chriſti ante conſecrationem, ſed poſt conſecrationem dico tibi, quòd iam corpus eſt Chriſti.* Yt was not the D bodie of Chryſt before the coſecracion: but after the conſecracion, I ſai to thee, that nowe yt ys the bodie of Chryſt.

Conſent of doctrine among the holie and auncient fathers.

Thus nowe ye ſee the conſonant teſtimonie of this Father of the latin

Church, with *Euthymius* of the greke Church, and of theſe twoo with all the reſt, and of all among them ſelues, which all as yt were with one mouth, as yt becometh ſoche auncient fathers, and noble men of Chryſtes high Parliament houſe, and right ſcholers alſo of his bleſſed ſchoole, though they were in diuerſe places, half of the greke Churche, and half of the latine Churche, and diuerſe times, ſome in the verie beginning of the Churche, ſome two hundreth, ſome three hundreth, ſome foure hundreth years after other, and yet in faith and in agreement in the ſame, in the vnderſtanding alſo of the woordes of Chryſtes ſupper, they ſpeake as they were but one mouthe, and in one time and place, all confeſſing vpon theſe woordes of Chryſt the verie preſence of his reall bodie, and not one confeſſing yt to be a figure, *Tertullian* onely excepted, who yet ſo doeth not after the maner of the Aduerſaries doctrine, but after the maner of the catholique doctrine, which (as ther at large ys declared) teacheth that the Sacrament ys bothe the figure and the thing yt ſelf.

Nowe therfore (Reader) ſeing thowe ſeeſt ſo great conſent and agreement of ſo manie auncient learned Fathers, euen of the eldeſt of the Church of the whiche diuerſe haue teſtified their faith by their bloodes, and be holie Martirs of Chryſt, diuerſe holie confeſſours and ſainctes in heauen, and all vertuouſe and good, vpon whoſe authoritie, next vnto the ſcripturs, the Canons of the holie Apoſtles, and the holie generall Councells, the Church doeth fownde and buill their faith and religion in all poinctes of the ſame, honouring and reuerencing them, and ſubmitting themſelues to them and their iudgementes as children to fathers and ſcholers to maſters: ſubmitte alſo thy ſelf to them, conſent to them, agree with them, and beleue with the, that thowe maiſt be ſaued with them. Remembre whether thowe be Engliſh man, or Frenche man, Germain, Flemming or Saxon. that when thie contrie firſt receaued Chryſt, yt receaued this faith, in this yt hath continued, in this thy fathers were baptiſed, in this they liued, in this the moſt parte of them died, and in this, hope ys, that they be ſaued. Bringe furth yf thow can, yf euer (till nowe of late daies) thy contrie profeſſed ſoche faith (yf yt maie be called faith) yf euer yt vſed ſoche maner of religion, yf euer they did ſo often chaunge their profeſſion. Yf no ſoche preſident can be ſhewed, yf this waie be a waie that thowe neuer ſaweſt before, why wilt thowe vpon the phantaſie of nouelties be caried awaie? Call to thy minde the good aduertiſement of ſainct Paule, who ſaieth: *Be not caried awaie with diuerſe and ſtraunge doctrines.* Forgett not that when *Luther* firſt began hys peſtilent hereſie, he acknowleged the preſence of Chryſtes bodie in the Sacrament, ſo did his diſciples alſo, till within fewe daies hys Diſciples *Carolſtadius*, *Zuinglius*, and *Oecolampadius*, fell from him, and began a newe waie, and taught that Chryſtes bodie was not in the Sacrament. Beſides theſe, oute of Luther came the *Anabaptiſtes*, and a nombre moo of other ſectes ſo that in diuerſe contries, ſo manie free cities: ſo manie Dukedomes, ſo manie lordſhips, almoſt ſo manie faithes, or raither opinions, and ſo manie diuerſe countenances of religions. In Englonde in the time of King Henrie the eight, ther began a newe countenance of religion: In the firſt yeare of the reign of his Sonne King Edwarde, an other countenance: within twoo yeares after ter euen in the time of the ſame king hys reign, an other countenaunce. And that ys nowe in thys ſame Realme varieth from them all.

Let all the Proteſtātes bring furth if they can, when anie contrie did whollie opē lie and quietlie profeſſe ſoche religon as they nowe preac he.

Heb. 13

Diuerſities of religiō in theſe daies howe they began.

Mutacions of religion in Englōd.

Perceaue then that the doctrines that be nowe ſettfurth by the Proclamer

A mer, as they be straung, so be they diuerse, so be they variable, so be they chaungeable. The doctrine, that was before this kinde of people troubled the Church, was not diuerse but one, not straunge, but of auncient continuance, not causing warre, debate, tumultes, and insurrections in Realmes: diuisions, dissentions and contencions betwixt neighbours: But as touching religion great quietnesse, ioifull peace, and amiable concorde, not onely in Cities and townes: but also in all free cities, Lordshipps, Dukedomes and realmes of *Europe*. Remembre again that (as S. Paule saieth) *God ys not the God of dissention but of peace*. Wher then thow seist peace, thither diuerte, ther setle thy self: ther abyde: among these holie Fathers thow seist peace in this matter of the Sacrament: among the other, ther ys discord as thow haueſt perceaued in the xli. chapiter of this booke, leaue the one and cleaue to the other, and the God of peace be withe thee. 1. Cor. 14.

THE NINE AND FIFTETH CHAPITER

B *beginneth the exposition of the same text by the fathers of the later daies, and first by Damascen, and Haymo.*

I Haue hitherto vsed the testimonies of the auncientes and Fathers of Chrystes Churche, naming them noble men of the higher house of Chrystes Parliament, for that they be all within or verie neare sixt hundreth years of Chryst, whiche the Proclamer, can not refuse, except he will saie, as the great hereſiark *Luther* saied. *Non curo mille Cyprianos, nec mille Augustinos*: I care not for a thousand Cyprians, nor a thousand Augustines. By the testimonie of all whiche the woordes of Chryst are deliuered from the mystie and clowdie figures of the aduersaries, and are placed and adourned with the auouching of the bright and clere presence of Chrystes blessed bodie and blood. And so ys the Proclamer plentifullie confuted by soche holie fathers as he himself can not refuse. And the faith of the catholique Church by the same ys as fullie mainteined and declared. *Luther's prowde contempt of holie fathers.*

C And although the Proclamer by Luciferane pride, semeth (as yt ys in the english prouerbe) to correct *magnificat*, I meen, to correct the Church, and the faith of the same, and to be a iudge vpon all the learned men, that haue ben these nine hundreth years, and by his iudgement withoute anie sufficient Commission to condemne them, to deface them, and not to esteem their sainges, learning or authoritie, wherin he foloweth the *Manichees* and other, which for the mainteinaunce of their hereſies wolde accept soche scriptures as they liked, and soche as they liked not they wolde refuse. Yet forasmoche as the Church hath allowed them, and their doctrine ys agreable to the elder Fathers: I will call a companie of them, both that their doctrine maie be conferred with the elders before alleadged, and so to be approued: and also that by them we maie know the enacted trueth of the true vnderstanding of Chrystes woordes, in the lower house of Chrystes Parliament, wherby the Aduersaries hereſie maie be more manifestlie confuted, and the faith of the good Chrystian more confirmed and staied. And although yt liked the Proclamer in his high pride to solace himself with the mocking of the learning of *Silueſter*, *Isidore*, *Innocentius* the thirde, *Gerſon*, *Durand*, *Holkot*, *S. Thomas*, *Dunce*, *Fisher*, and other, and made their argumentes as fooliſhlie as he listed, therbie to commende himself and his doctrine to soche as were *The Proclamer mocketh holie & learned fathers.*

D

light, whiche yet was and ys discommendable to them that be graue, sobre, and wise, yet in the ende ye shall see that these men shall confute him, and ouerthrowe him in the iudgement of them whome gods grace hath not forsaken. For who ys he that ys wise, and, as the wiseman saieth, hath his eies in his heade, that seith not to moche arrogancie in that man, that taketh vpon him in open audience to deride mocke and skorne holie auncient learned men? of which some of them be Saincte̅s in heauen, some of them liued with great fame of learning aboue a thousand yeares agon, some eight or nine hundreth years agon, some three hundreth years agon or ther aboute. All which are but babes and punies in his seight.

A lamentable time to see preachers in pulpittes mocke Saincte̅s in heauen.

But I will not intermedle this worke of the heigh and great matter of the Sacrament, with soche vain toies of mockeries, but they shall be reserued to some other more meit place, as either to a Christenmasse skaffold, and so a plaier by a plaier, or ells to the *Paruise* in Oxforde, a paruise toie, by a paruise boie to be aunswered. Wherfore conuerting my self to the matter, I wil produce Damascen, as the first and eldest of this companie of the lower house, whiche I haue selected and chosen among all other to expownde vnto vs Chrystes woordes. This Damascen although he be placed in the lower house, as in consideracion that the aduersarie doeth not accept or regarde hys authoritie: yet he liued more then eight hundreth yeares agon, and therfore ys woorthie to be hearde. Thus he writeth vpon the woordes of Chryst: *Propositionis panis, vinum & aqua per inuocationem, & aduentum sancti Spiritus, supernaturaliter transmutantur in corpus & sanguinem Christi, & non sunt duo, sed vnum, & idem.* The shewe bread, the wine and the water by the inuocacion and the coming of the holie Gost are supernaturallie transmuted into the bodie and bloode of Chryst, and they be not twoo, but one and the verie same.

Damascen li. 4 ca. 14.

And after a fewe woordes of exhortacion in the same matter, he saieth thus of the same breade and wine. *Non est figura panis & vinum corporis & sanguinis Christi (absit enim hoc credere) sed ipsum corpus Domini deificatum, ipso dicente, Hoc est meum (non mei corporis figura) sed corpus, non figura sanguinis, sed sanguis. Et ante hoc, ipsis Iudeis: Quoniam nisi manducaueritis carnem filij hominis, & biberitis eius sanguinem, non habebitis vitam in vobis. Caro mea verè est cibus, & sanguis meus, verè est potus. Proinde omni cum timore & conscientia pura, & indubitabili fide accedamus.* The bread and wine ys not a figure of the bodie and blood of Chryst (*God forbidde we shoulde beleue that*) but yt ys the verie bodie of our Lorde deified, himself saing: *This ys*, not a figure of my bodie, but my bodie, not a figure of my bloode, but my bloode. And before this he saied to the Iewes, that *except ye eate the flesh of the Sonne of man, and drinke his bloode, ye shall haue no life in yowe. My flesh ys verilie meat, and my bloode ys verilie drinke.* Therfore with all feare and pure conscience, and vndoubted faith let vs come vnto yt.

Bread and wine not a figure of the bodie and blood of Chryste

In these fewe woordes of Damascen ye see foure thinges taught: The transubstanciacion: The presence of Chrystes verie bodie and bloode, with a plain deniall of the aduersaries figure: The applicacion of the sixt chap. of saincte Iohn to these woordes of Chryst: And finallie an exhortacion for owre due coming to the receipt of the same bodie and blode. Of transubstanciacō we haue allreadie spoken, and that by the authoritie also of this man amonge other Fathers. wherfore I will not tarie vpon yt, onely I wolde that the reader shoulde be aduertised, that though the Aduersarie doe so moche exclame against the thing:

yet

A yet the learned Fathers according to the catholique faith of Chryſtes Church, doe plainlie and agreablie teache the ſame, and therfore, I wolde wiſh that by repeticion of the ſame, yt maie remain in memorie, wherbie, as meit yt ys, their authouritie declaring the trueth with great agreement and conſent, maie be regarded and eſteemed, and the arrogant falſheade of the Aduerſarie teaching vntrueths and hereſie, maie be vtterlie condemned and forſaken, and thus ouerpaſſing this matter as not principallie here ſought, I will come to that, that ys here cheiflie intended.

For the whiche I wiſh yt to be well noted, that this Authour expownding the woordes of Chryſt: *This ys my bodie* (the ſeking of the expoſition of whiche woordes ys our trauaill) doeth plainlie by expreſſe woordes denie, refuſe and reiect, the fonde expoſition of the Aduerſarie, and teacheth that theſe woordes are to be vnderſtanded in their propre ſenſe. And therfore ſaieth, *that yt ys not a figure*, mening that yt ys not a bare figure of a thing abſent in ſubſtance, and onelie preſent in figure, but yt ys (ſaieth he) the B verie bodie. And this ys not to be ouerpaſſed, that to this expoſition he addeth theſe woordes: *God forbidde that anie man ſhoulde ſo beleue*, whiche maner of woordes we vſe in matters that be perilouſe, daungerouſe, and horrible, and matters to godwarde, wher the thing ys moche offending God, and prouoking his heauie diſpleaſure, yre and indignaciō. Wherbie maie be perceaued the great daunger that ys enſewing to them that ſo beleue, and the great neceſſitie of the right beleif, that ys, to beleue that the Sacrament ys not a bare figure, but the verie bodie of Chryſt.

Figuratiue expoſitions of the Sacr. flatlie denied.

Thus once again to aduertiſe yowe, yeſee that wher the Aduerſarie ſaieth, *This ys my bodie*, that ys (*ſaieth he*) a figure of my bodie: This learned authour ſaieth, God forbidde yowe ſhould ſo beleue. *Yt ys not* (ſaieth he) *a figure of the bodie of Chryſt, but his bodie: not a figure of the blood of Chryſt but his blood in deed.* This expoſition as yt ys diſſonaunte and repugnaunte to the expoſition of the Aduerſaries: ſo ys yt conſonaunte and agreable to the doctrine and expoſition of the elders.

C In the next chapter before this, yowe ſawe the expoſition of *Euthymius* vpō theſe woordes of Chryſt, not vnlike vnto this, but altogether like bothe in woordes and ſentence, yt ys not (ſaieth he) a figure of Chryſtes bodie, but his bodie, not a figure of hys bloode, but his bloode. Wherfore Reader, when thowe ſeeiſt the authours agree, and agreyng ſaie the contrarie of that, that the Aduerſarie teacheth, thowe maiſt be well aduſured, that the doctrine of the Aduerſarie ys falſe. Wherfore ſeing yt plain before thine eyes, flee the falhead, and cleaue to the trueth.

Euth. in 26. Matt. Doctrine of the Sacramentarie contrarie to the fathers.

The third note alſo maketh for the declaracion of this matter that he alleaging the ſixt of ſainct Iohn, referreth yt to the Sacrament in the ſame ſenſe that he vnderſtoode Chryſtes other woordes, which ys, as *Theophilact* alſo vpon the ſame ſixt of ſainct Iohn ſaieth, *Non figura carnis, ſed caro mea eſt*. Not a figure of my fleſh but yt ys my fleſh. So that by theſe authours the ſixt of S. Iohn perteineth to the Sacrament, notwithſtanding the contrarie ſaing of *Luther* and *Oecolampadius*, and other of that rable. In which chapter ys promiſed the geuing not of a figure of his fleſh, but his verie fleſh, And as yt was D ther promiſed verilie to be geuen: ſo was the ſame to the accompliſhment of the ſame promeſſe in verie dede deliuered and receaued, euen the verie fleſh and verie blood of Ieſus Chryſt, and not the onelie figure of them.

The fourte note alſo, whiche ys for the due receauing of the Sacrament, geueth alſo light to the vnderſtanding of the preſence of Chryſtes verie bodie in the Sacrament. But for that the conuenient place to ſpeake of this matter ys in the thirde booke, we ſhall not here trooble the reader with all.

We haue nowe ſeen a goodlie, and an euident teſtimonie teſtifieng howe Chryſtes woordes were vnderſtanded in the greke Church: we will likewiſe heare one that ſhall declare the vnderſtanding of them in the latin Church. Who ſhall be Haymo, who vpon theſe woordes of Chryſt writeth thus:

Haymo in 26. Matth

Expletis ſolemnijs veteris Paſchæ, tranſit Dominus ad ſacramenta noui Paſchæ demonſtranda, Poſtquam cœnauit dedit eis panem, & vinum in myſterio videlicet corporis, & ſanguinis ſui: Quia enim panis cor hominis confirmat, & vinum auget ſanguinem in homine, merito idem panis in carnem Domini mutatur, & idem vinum in ſanguinem Domini tranſfertur, non per figuram, neque per vmbram, ſed per veritatem. Credimus enim quia in veritate caro eſt Chriſti, ſimiliter & ſanguis. The Solemnities of the olde paſſeouer being fullfilled, our Lord goeth to ſhewe the ſacramentes of the newe Paſſouer. After he had ſupped he gaue them breade and wine in myſterie, that ys of his bodie and bloode. Bicauſe bread doeth make ſtrong the heart of man, and wine encreaſeth blood in man, therfor the ſame bread ys verie well chaunged into the fleſh of Chryſt, and the ſame wine ys transferred into the blood of our Lorde, not by figure, nor by ſhadowe, but by trueth. *For we beleue that in verie dede yt ys the flesh of Chriſte, and likewiſe that yt ys hys bloode.* Thus moch *Haymo.*

Breadchaũged into the bodie, and wine into the blood of Chryſt not in figur but in trueth.

Yowe ſee nowe here in the latin Church, alſo a goodlie teſtimonie, and a clere expoſition of Chryſtes woordes, ſo clere and plain, that I ſhall not nede to trauaill to open the ſame, but onely I haue thought good to note to thee, Reader, the goodlie order that this authour obſerueth in his expoſition. Firſt he ioneth our newe Paſſouer to the olde, as the verie trueth to the figure, whiche being in place the figure vaniſheth awaie. Wherbie yt ys conſequent, that yf the Paſſouer whiche Chryſt did inſtitute were the trueth, whiche the olde paſſouer did prefigurate, that the newe Paſſeouer was a true thing in dede, and not a bare figure. For otherwiſe ſhoulde the figure be the figure of a figure, and not of a trueth, which ys againſt the nature of a figure.

And when he had thus ioined the trueth to the figure, he declareth whē yt was doen, ſaing that after he had ſupped he gaue them bread and wine in the myſterie of his bodie and bloode. Then proceading he geueth a cauſe whie Chryſt vſed bread and wine in this myſterie of his bodie and blood bicauſe (ſaieth he) the materiall bread comforteth the heart, and the materiall wine encreaſeth the blood, therfor to ſignifie that as theſe twoo things doe woorke ther effectes in our material bodies: ſo thy being tranſmuted and chaunged into heauenlie bread and wine of Chryſtes bodie and blood the bread of the life, they woorke the like effect ſpirituallie in our ſoules. And forasmoche as he had ſaied that the bread and wine be turned and chaunged into the bodie and bloode of Chryſt, he immediatelie teacheth howe yt ys chaunged. *They are chaunged (ſaieth he) not by figure, nor by ſhadowe, ſed per veritatem, but in verie dede,* whiche ys aſmoche to ſaie, as yt ys chaunged or turned into the verie fleſh and blood of Chryſt in verie dede, and not into a bare Sacramentall bread as the Aduerſarie tearmeth ys.

A chaunge in the Sacr. in trueth not in figure.

Now as I haue doen with Damaſcē, ſo will I with this authour firſt cōferr this doctrine with the doctrine of the elders to ſee howe they agree, and after

after, the doctrine of the aduersarie, both that yt maie appeare which of thē best agree with the auncient Churhe, and whether ther be anie iust cause why the Aduersarie shoulde reiect this authour or his likes. This authour saieth that the bread ys chaunged into the bodie of our Lorde, and the wine into his bloode, doeth not among the elders, the great elder *Gregorie Nissen* yse the like woordes? *Quamobrem* (saieth he) *rectè nunc etiam Dei verbo sanctificatum panem, in Dei Verbi corpus credimus immutari.* Wherfor we doe nowe also verie well beleue the bread that ys sanctified by the woorde of God, to be chaunged into the bodie of the sonne of God.

Greg. Nissen serm. cathec. de diuinis Sacramen.

See ye not then that the doctrine which *Haymo* here teacheth of the transmutacion, chaunging, or turning of the bread into the bodie of Chryst which nowe the Church tearmeth, *Transubstantiacion*, ys an auncient doctrine and if yowe will conferre them diligentlie, ye shall haue occasion to thinke that this authour *Haymo* did in this matter folowe *Gregorie Nissen*, their sainges be so like. For as Gregorie maketh this matter of the chaunging of the bread into the bodie of Chryst no matter of doubte, or an opinion, but a sure and certen matter of faith and beleif. for he saieth, *Credimus immutari*, we beleue yt to be chaunged into the bodie of our lorde: so *Haymo*, when he had saied that the bread ys chaunged into the flesh of Chryst, and the wine into his bloode, saieth, *Credimus quia in veritate caro est Christi, similiter & sanguis*, we beleue that in verie dede yt ys the flesh of Chryst, and likewise his blode. So that ye maie perceaue not onely a concorde and consent of doctrine bet wixt them, but also an imitacion.

Trāsubstā ciacōn, that ys, chaunge of bread ād wine into the bodie and bloode of Chryst, a matter of faith.

And here I wish these wooordes well to be noted, that the vnstableness of men in their faith might be takē awaie. For the more ys the pitie, so moch hath the Deuell gotten by the worke of his ministres, that diuerse men in these daies be not ashamed to saie, we can not tell what to beleue. Other some will saie, I will beleue none of them all, vntill they agree better. as though yt were sufficient for them to liue withoute faith, and that they might be saued, without the profession of their faith, forgetting the saing of S. Paule: *Sine fide impossibile est placere Deo.* withoute faith yt ys not possible to please God. And again: *Corde creditur ad iusticiam, ore autem confessio fit ad salutem.* The hearte beleueth vnto righteousnes, but the confession of faith by mouthe ys doen to saluacion. Let them vnderstande that this time ys a time of probacion, a time of triall, who will abide by their faith and who will be caried awaie from yt. But although yowr teachers in this time saie: *Non credimus immutari*, we beleue not the bread and wine by the woorde of God to be chaunged into the bodie and bloode of Chryste, yet turne yowr eies to the olde auncient churche, haue yowe recourse thither, and see *Gregorie Nissen* and after him *Haymo* saing: *Credimus immutari*, We beleue that the bread and wine be chaunged into the bodie and bloode of Chryst, and they be nowe in verie dede the flesh of Chryst, and likewise his bloode. and so abide in the faith of the auncient churche, what soeuer ys nowe taught yowe to the contrarie.

Faith howe yt ys decaied in these daies.

Hebr. 11. Rom. 10.

This time a time of probacion.

By this conference ye maie perceaue, that *Haymo* agreeth with the auncient elders, as concerning the chaunging of the bread and wine into the bodie and bloode of Chryst. Yf ye will conferre him in that he saieth, that this chaunge ys not doen by figure, or shaddow, but in verie dede: yowe haue *Euthymius* and Damascen at hand, which both denie the Sacrament to be onely a figure. Yf ye will conferre the doctrine of the Aduersarie to the dodoctrine of these Fathers ye shall perceaue that what the Fathers affirme,

Sacramentaries denie that the fathers affirme and affirme that they denie.

the Aduerſarie denieth, and what the Fathers denie, the Aduerſarie affirmeth. The holie Fathers affirme that the bread and wine be chaunged: the Aduerſarie denieth yt. The holie Fathers denie that the Sacrament ys onlie a figure, the Aduerſarie ſaieth that yt ys a figure onely. See yowe not then that the Aduerſarie ys directlie contrarie to the holie Fathers? What hope of true learning then ys ther to be had, wher and of whome the fathers of trueth are denied, contraried and againſt ſaied.

But to conclude for the matter that ys here ſought, this authour ſpeaking theſe woordes as an expoſition vpon the woordes of Chryſt and teaching vs, that the bread and wine be chaunged into the bodie and bloode of Cryſte, and that by no figure, nor ſhadowe, but in verie dede, yt ys manifeſt that theſe woordes of Chryſte, be to be vnderſtanded without figure, and that they teache vs that in the Sacramēt ys the verie bodie, and the verie bloode of Chryſte in verie dede. Wherfor leauing this as a moſt plain matter, we will call an other coople.

THE SIXTETH CHAP. PROCEADETP IN *the expoſition of the ſame text by Theophilact, and Paſchaſius.*

IF this coople that ſhall nowe geue ther teſtimonie for the true vnderſtanding of Chryſtes woords, *Theophilact*, as he ys the ſeniour ſo ſhall he be the firſt that geueth teſtimonie. Expownding the woordes of Chryſt, thus he writeth vpō the ſame woords: *Dicens: Hoc eſt corpus meum, oſtendit quod ipſum corpus Domini eſt panis, qui ſanctificatur in altari & non reſpondens figura. Non enim dixit. Hoc eſt figura, ſed hoc eſt corpus meum. Ineffabili enim operatione transformatur, etiāſi nobis videatur panis. Quoniā infirmi, ſumus & abhorremus crudas carnes comedere, maximè hominis carnem, ideo panis quidem apparet, ſed caro eſt.* Saing: *This ys my bodie*, he doeth declare that the bread which ys ſanctified in the aultar ys the verie boodie of our Lorde, and not a figure anſwering to yt. For he did not ſaie, *This ys a figure of my bodie*: but *this ys my bodie*, For yt ys transformed by an vnſpeakeable operacion, although yt appeare bread. For aſmoche as we be weake, and doe abhorre to eate rawe fleſh ſpeciallie the fleſh of a man, therfor yt appeareth bread, but yt ys fleſh. Thus *Theophilct.*

Theoph. in 26. Math.

The bread ſanctified on the aultar yt the verie bodie of Chryſtād not onelie a figure.

Foure thinges plainlie auouched byTheoph. againſt the Sacram.

As they that be obſtinate in this hereſie againſt the bleſſed Sacrament when they reade this expoſition, their conſciences be, I dare ſaie, touched and preſſed with the ſame to their great greif: euen ſo doe I merueill that they be ſo ſolde ouer to voluntarie and maliciouſe blindeneſſe in hereſie, that ſeing not onelie the true faith and expoſition taught ſo clerelie and euidentlie, that they be not able with any good apparant anſwere to auoide, will yet ſtubburnlie to their greuouſe damnacion, perſiſt and abide ſtill in their hereſie. But let vs veiue the ſaing of *Theophilact.* In him we finde theſe foure thinges taught: Firſt the preſence of Chryſtes verie bodie in the Sacrament. For he ſaieth that the bread that ys ſanctified in the aultar, ys the very bodie of our Lorde.

1. *Reall preſence affirmed.*

The ſecond ys a flatt and a plain deniall of the figuratiue ſpeache, that the Aduerſarie wolde haue in the woordes of Chryſte. For this authour ſaieth that Chryſt did not ſaie: *This ys a figure of my bodie: but my bodie.* and ſo the figure ys denied, that ſo ſtoutlie and with violence ſhoulde be here thruſt in.

2. *Figure denied.*

Thirde

A Thirdelie here ys taught howe the ſanctified breade ys made the body of Chryſt: yt ys transformed (ſaieth he) by an ineffable operacion, although yt appeare bread vnto vs. In theſe fewe woordes he teacheth vs three thinges: firſt that the bread ys trasformed, whiche ys all one as if he had ſaied tranſubſtanciated. for in the bread ther be two formes, the in warde forme, and the outwarde forme. Nowe this authour ſaieth that the outwarde forme of bread remaineth ſtill. For he ſaieth that yt appeareth vnto vs as bread. Yt ys conſequent then that ſeing here ys a transformacion, which ys a chaunge of a forme, that the inwarde forme of breade ys chaunged. The inward forme of the bread ys the ſubſtance of yt (*Subſtantia* and *forma* being all one) wherfor he ſaing that yt ys transformed, ſaieth that the Church ſaieth, that yt ys tranſubſtanciated. The ſecõd that he teacheth ys that transformacion or tranſubſtanciacion ys doen, *ineffabili operatione* with an vnſpeakable maner of woorking, by which he doeth both teach that this chaunge of the bread into the bodie of Chryſt ys againſt *Oecolampadius*, B a woonderfull and a miraculouſe worke, ſo miraculouſe that though we beleue yt to be doen, yet not being able to comprehende yt, how yt ys doen, we are not able to ſaie how yt ys doen, ād therfor vnſpeakable. For nothing can well be ſpoken that ys not knowen: and alſo that this chaunge againſt the Aduerſarie ys not a ſacramentall chaunge, for that trāsformaciō or chaūgeys not vnſpeakable. For we both comprehende the doing of yt, and we are alſo able to ſpeake yt, and therfor not vnſpeakeable. And if then this trāſformacion be vnſpeakeable, yt ys a moche greater and higher chaunge, then to chaunge the vſe of a peice of common breade, to the vſe of Sacramentall bread.

Tr āſubſtā tiacion a- nouched.

The work of the Sacr: ys miraculouſe.

The fourth that ys here taught, ys why the bread being transformed, yt doeth yet ſtill appeare breade, as though yt were ſtill bread in ſubſtance. yt ys (ſaieth the authour) bicauſe we are weake, and doe abhorre to eate rawe fleſh, cheiflie of a man, therfor yt appeareth bread. So that by this we are warned of the great goodneſſe of God and mercie towardes vs, in that he ſo mercifullie conſidereth our weake ſtate and condeſcendeth to oure infirmitie, C and yet as touching the Sacrament, though for gods mercifull conſideracions yt appeareth breade, yet in verie dede (as this authour ſaieth) yt ys fleſh.

Forme of bread why yt remaineth.

Nowe to kepe our order, for that *Theophilact* ys of the lower houſe, and with in the compaſſe of the time, that the Aduerſarie preſcribeth againſt, Let vs alſo conferre his doctrine with the doctrine of the Fathers, whiche be of the higher houſe to make proof howe they agree. W her he ſaieth that the bread which ys ſanctified in the aultar ys not a figure, but the verie bodie of Chryſt, although the Aduerſarie him ſelf maie confeſſe that *Chryſoſtom*, by that that ys alleaged oute of him in this booke and in manie other places, doeth likewiſe plainlie and fullie confeſſe the ſame preſence of Chryſte in the Sacrament: yet that I maie be ſhort and with one authour ſhewe yowe all that *Theophilact* ſaieth, I wil conferre him with S. Cyrill. whom ye heare de but late alleaged, who vſeth almoſt the ſame woords that S. Cyrill did, ſo near that in this place I maie raither call him the imitatour of Cyrill, then of Chryſoſtom. Thus ye haue him ther alleaged: *Ne horreremus carnem & ſanguinem appoſita ſacris altaribus, cõdeſcendens Deus noſtris fragilitatibus, influit oblatis vim vitæ, conuertens ea in veritatem propriæ carnis.* That we ſhoulde not abhorre fleſh ſett vpon the holie aultars, God cõdeſcending to our fragilities powreth into the thinges offred the powre of life, turning thē into his verie owne fleſh. Thus Cyrill.

ca. 55.

ca. 57.

Cyrill. ad Caloſir.

Nowe

Theophilact, and S. Cyrill, compared in their doctrine of the Sacr.

Nowe if yowe wil conferre them, wher *Theophilact* saieth that the bodie of Chryst ys in the altar, *Cyrill* saieth that flesh and bloode ys on the holie altars. wher *Theophilact* saieth that the bread ys transformed by the vnspeakeable worke of God: *Cyrill* saieth that God turneth yt into his verie owne flesh. *Theophilact* saieth that bicause we are weake, God considering our weakenesse suffreth the outwarde formes of breade to remain: *Cyrill* saieth that leest we shoulde abhorre flesh and blod vpon the holie aultars, he put into the bread and wine which be the thinges offred. the power of life, whiche ys the flesh of Chryste, whiche he calleth the flesh that hath power to geue life. Thus ye see a goodlie agrement, be twixt *Theophilact* and *Cyrill*. Soche was the constãt faith of this learned authour that not onelie vpon the sixt of S. Iohn, and the xxvi of S. Matthewe, as ye haue nowe hearde, he doeth teache the presence, and denie the Sacrament to be a figure, and cõfesseth the transformacion of the bread into the flesh of Chryst, but also he doeth the like vpon S. Marke, Whose saing I will ascribe, not onelie for that yt maketh for the matter of the Sacrament as the other doe: but also that soche cauill as the Aduersarie wolde make ther vpon maie be remoued. Thus he writeth ther.

Theophil. in 14. Matth.

Quum benedixisset, hoc est gratias egisset, fregit panem, id quod etiam nos facimus preces adiungendo, Hoc est corpus meum, hoc (inquam) quod sumitis. Non enim figura tantum & exemplar Dominici corporis panis est, sed in ipsum cõuertitur corpus Christi, Dominus enim dicit: Panis, quem ego dabo, caro mea est, non dixit figura carnis meæ est, sed caro mea est. Et iterum: Nisi ederitis carnem filii hominis. Et quomodò (inquis) caro non videtur? O homo, propter nostram infirmitatem istud fit, quia enim panis & vinum ex iis sunt quibus assueuimus, ea non abhorremus. Idcireo misericors Deus nostræ infirmitati condescendens speciem quidem panis & vini seruat, in virtutem autem carnis & sanguinis transelementat. When he had blessed, that ys, when he had geuen thankes, he brake the breade, whiche thing also we doe, adioining praiers: This ys my bodie, this I saie, that yowe receaue. For the breade ys not onelie a figure and an exemplar of owre Lordes bodie, but yt ys turned into the verie bodie of Chryste. For our Lode saied: *The bread that I will geue yowe ys my flesh*. He did not saie, yt ys a figure of my flesh, but yt ys my flesh. And again except ye eate the flesh of the Sonne of man &c. But thowe saiest, howe ys not the flesh seen? O man, this ys doen for our weakenesse. For bicause bread and wine be of these thinges whiche we be accustomed vnto, we doe not abhorre them, therfor oure mercifull God condescending to our weakenesse, *he kepeth the forme of bread and wine, but he doeth transelementate them into the vertue of his flesh and bloode.* Thus *Theoph.*

Figure of of the Sacr. flatlie denied.

Cauille of the Sacramentaries vpon the woord (vertue)

Yt were superfluouse, to make anie notes vpon this place, sith euerie parte ys so plain, and therwith so like the other before alleaged, that what ys saied ther, maie be applied to this, and soche notes as be ther maie be referred also to this. Onelie I shall remoue the cauill of the Aduersarie, whiche he wolde grownde vpon these woordes of *Theophilact*, wher he saieth, that God trãselementated the bread ãd wine into the vertue of his flesh ãd bloode. By this sentence, and speciallie by this woorde (*vertue*) wolde the Aduersarie wrest all the sainges of this Authour, that wher he saieth, that God transmuteth, transformeth, turneth or chaungeth the bread and wine into his flesh and bloode, they are (*saieth the Aduersarie*) to be vnderstanded of the vertue of his flesh and bloode, and not of the flesh and bloode themselues. For this ys his saing: *Panem & vinum conuertuntur dignè comedentibus non in corporalem præsentiam, sed in virtutem carnis & sanguinis Christi.* The bread and wine are turned, to them that woorthilie eate, not into the corporall presence, but into

Oecol. de verb. cœnæ Dom.

A into the vertue of the fleſh and bloode of Chryſte.

Let vs nowe weigh this their violent expoſition. They ſaie that the bread and wine be turned into the vertue of the fleſh and bloode of Chryſte. yt ys a pretenſed rule among them, that nothing maie be taught withoute ſcriptures. What ſcripture haue they to proue this their ſaing? Wher finde they in all the ſcripture that the bread ys turned into the vertue of Chryſtes fleſh? Certen I am, they haue no one title. and yet they teache nothing, they ſaie, but the ſincere woorde of God. but vnder ſoche coolour of ſinceritie they vtter manie vntrueths, as we ſhall proue this to be one. Firſt their owne doctrine ys (as before ys ſaied) that theſe dumbe and inſenſate creatures are not partakers of ſanctificacion or holineſſe. But the vertue of Chryſtes fleſh ys not onelie an holie thing, but alſo the cauſe of ſanctificacion and holineſſe. wherfor bread and wine being inſenſate creatures, are not partakers of yt muche leſſe can they be turned into yt.

Sacramẽtaries teache cõtrarie to their owne rules.

To proue this we will open ſomeparte of the vertue of Chryſtes fleſh. for yt ys great and large, and hath manie partes, But the bread and wine cã B be turned into none of them. The vertue of Chryſtes fleſh ys to vnite vs to the ſame his fleſh, as S. Hilarie ſaieth. The vertue of the ſame fleſh ys to make Chryſt naturallie to abide in vs, as he alſo ſaieth. The vertue of the ſame fleſh maketh vs membres of Chryſtes bodie, as ſaieth *Irenæus*. The vertue of the ſame fleſh, which ys quickning and making to liue, or geuing power of life, maketh our fleſh after the reſurrectiõ to liue euerlaſtinglie, as ſaieth S. Cyrill. Chryſoſtom reherſing the vertues of Chryſtes bloode, amonge a great nõbre, which were to long to reherſe, ſaieth thus: *Hic ſanguis facit vt imago in nobis regia floreat: hic animarum noſtrarum ſalus: hoc lauatur, hoc ornatur, hoc incenditur, hic igne clariorem mentem noſtram reddit, & auro ſplendidiorem*. This bloode cauſeth the Kinges ymage to floriſh in vs: this bloode ys the ſaluacion of our ſoules, with this ſhe ys waſhed, with this ſhe ys beautified: with this ſhe ys enkindled: this bloode maketh our minde more clear, and more gliſtering then golde. To be ſhorte the vertue of the fleſh and bloode of Chryſte ys our redemption, iuſtificacion, and ſaluacion. Be the bread and wine turned into theſe vertues, or into anie one of thẽ? yf the breade and wine can receaue no C holineſſe, can they receaue theſe vertues?

Vertue of Chryſts flesh

Hilar. li. 8. de Irini.

Iren. li. 5. aduerſ. hereſ.

Cyrill in 15. Ioan.

Chriſo. hõ. 45 in Ioan.

As by this ye maie perceaue that their doctrine ys neither conſonant and agreeable within yt ſelf, nor yet ſownde and good: ſo ſhall yt be made plain to yowe that yt will not agree with *Theophilact*. whom they labour to wreſt. They ſaie that the bread and wine be turned into the vertue of Chryſtes fleſh and blood, and not into the fleſh and blood yt ſelf: yf the bread be turned into the vertue, and not into the fleſh, then ſtandeth this propoſicion of theirs, that the bread and wine be ſtill but figures. But howe ſtandeth that their ſaing with the ſainge of *Theophilact*, who by expreſſe woordes ſaieth: *Non eſt figura. Yt ys not a figure?* Again, ſaing that the bread ys not turned into the fleſh: howe agree they with *Theophilacte*, who ſaieth alſo by expreſſe woordes: *Panis conuertitur in ipſum corpus Chriſti*. The bread ys turned into the verie bodie of Chryſte. or into the bodie of Chryſt yt ſelf? Whiche woordes haue great force, and limite this turning of the breade ſolie and onelie into the fleſh of Chryſte. I meen wholl Chryſte him ſelf, and no other thing for him. Again, yf the breade be not turned into the fleſh of Chryſt, howe agreeth yt, with that *Theophilacte* ſaieth, that although yt appeare bread: yet yt ys fleſh?

Sacramẽtaries doctrine conferred with Theophilact.

Tus then ys maie perceaue that this Authour by expreſſe woordes denied the

the breade to be a figure, and alſo affirmed the ſame bread to be turned into the bodie of Chryſt yt ſelf, and that the Sacrament ys fleſh, though yt appea re breade. What impudencie than, What ſhameleſnes ys ther in theſe men, that after ſo plain and manifeſt aſſeueracion of the turning of the bread, and wine into the bodie and bloode of Chryſt, made by this authour not in one place as a thing vnaduiſedly ſpoken, or ſodenlie fallen from him, but with good deliberacion both vpon S. Matthew, and vpon the ſixt chap. of S. Iohn, and ther alſo more then once, and here likewiſe vpon S. Marke, denieth the figure, and affirmeth the turning of the bread to be into the verie bodie of Chryſt. yet nowe they wolde vpon one woorde drawe him violentlie to theeir wicked pourpoſe, and make him (as yt werewith one breath) to ſaie yea and naie to one thing, and in one ſentence to denie and again to affirme the ſame.

But that we maie once ende this matter, and let yowe perceaue the true vnderſtanding of this woorde of *Theophilact.* which the Aduerſarie abuſeth: ye ſhall vnderſtand that the woorde (*Vertue*) in that place ys taken for the fleſh of Chryſt, and not for the vertue as diuided from the fleſh of Chryſt. Which thing firſt the proceſſe of *Theophilact* doeth well prooue, and among other this that he ſaieth, that although yt appeare bread: yet yt ys fleſh. which maner of ſpeach prooueth inuinciblie the preſence of Chryſtes fleſh. which preſence ys no otherwiſe there but by turning of the ſubſtance of bread into yt.

Vertue and power take for the flesh of Chryste Tractatu 26. in Ioan.

Beſides this the holie doctours vſe this woorde (*Virtus*, vertue) and this woorde (*Vis power*) for the fleſh of Chryſt in the Sacrament. As for the firſt yt appeareth in S. Auguſtin, and the other in Cyrill. S. Auguſtyn ſaieth thus: *Aliud eſt ſacramentum, aliud virtus ſacramenti, quam multi de altari accipiunt, & moriuntur, & accipiendo moriuntur.* The Sacrament ys one thing: the vertue of the Sacrament ys an other. which vertue manie doe receaue from the aultar and doe die, and in receauing doe die. By the death that S. Auguſtine here ſpeaketh of he meneth dãnacion euerlaſting. For immediatelie he ſaieth: *vnde dicit Apoſtolus: Iudicium ſibi manducat & bibit.* Wherfore the Apoſtle ſaieth: he eateth and drinketh his owne damnacion.

In which his woordes this particle (*the Vertue of the Sacrament*) ys not taken for the vertue of Chryſtes fleſh as diſtincted and diuided from the fleſh of Chryſt, but yt ys taken for the verie fleſh of Chryſt yt ſelf, which we knowe and beleue allwaies to be full of vertue wherſoeuer yt be. Yf the Aduerſarie will take here the woorde (*Vertue*) in S. Auguſtine, as not ſignifieng the fleſh of Chryſt, but onelie the merittes and benefittes of Chryſtes fleſh, which be grace, remiſſion of ſinnes, iuſtificacion and ſaluacion, then yt ſhall folowe that a man maie at one time receaue grace and diſpleaſure, iuſtificacion and condemnacion. ſaluacion and damnacion. For S. Auguſtine ſaieth: *that manie in receauing the vertue of the Sacrament doe die.* that ys be damned. Nowe if in receauing the vertue of Chryſtes fleſh, which ys ſaluacion they alſo receaue death which ys damnacion, then they receaue at one time both ſaluacion and damnacion, which ys vnpoſſible. Wherfor (*Vertue*) in this place neither ys nor can be taken as the aduerſarie wolde haue yt, but for the fleſh of Chryſt. whiche being vnworthilie taken and receaued cauſeth in dede damnacion, as the text of S. Paule by S. Auguſtin alleaged doth teache. of the which we ſhall treact more at large in his owne place in the thirde booke.

The other alſo vſed by S. Cyrill ſignifieth not the power of life, as ſepa-

rated

A rated from the fleſh of Chryſt, whiche ys (as S. Cyril ſaieth) *Caro vitæ*, the fleſh of life: and *Corpus vitæ*, the bodie of life: but yt ſignifieth that liuelie fleſh yt ſelf. For when ſainct Cyrill (as a litle before ye haue heard) had ſaied that God powreth into the offred thinges (mening the bread and wine) the power of life, howe that ys doen, or what he meneth by that, he immediatelie declareth ſaing: *turning thoſe thinges into his owne verie fiesh and bloode:* As who might haue ſaied: He powreth into the offred thinges the power of life, whē he turneth them into his owne fleſh and bloode.

Thus truſting that *Theophilact* ys fullie deliuered from the wreſting of the the Aduerſarie, and that the falhead of the ſame Aduerſarie, ys here detected and the catholique trueth opened and defended: I will ende with him, and call in *Paſchaſius*, who ys of the other ſide of Chryſtes Parliament houſe, who will verie aptelie come in this place to aunſwer the Aduerſarie, who wolde inſteade of Chryſtes bodie place the vertue of his bodie. For he vpon Chry ſtes woordes ſaieth thus: *Cœnantibus autem illis, accepit Ieſus panem, benedixit ac fre-*

B *git, deditque Diſcipulis ſuis & ait: Accipite & comedite, Hoc eſt corpus meum. Audiant qui volunt extenuare hoc verbum (corpus) quòd non ſit vera caro Chriſti, quæ nunc in ſacramento celebratur in Eccleſia Chriſti, neque verus eius ſanguis.* When they were at ſupper Ieſus tooke bread, he bleſſed yt and brake yt, and gaue yt to his Diſciples and ſaied: *Take and eate, this ys my bodie.* Let them heare that will extenuate or abaſe this worde (*bodie*) that yt ys not the verie fleſh of Chryſt, that ys nowe celebrated in the Sacrament in the Church of Chryſt, neither that yt ys verie bloode,

Plain places of Paſchaſius againſt the Sacramentaries.

Paſchaſius de corp. et ſang. Dom.

And a litle before he ſaieth vpon the ſame text: *Nec ita dixit, cùm fregit & dedit eis panem: Hæc eſt, vel in hoc myſterio eſt quædam virtus, vel figura corporis mei, ſed ait non ficte: Hoc eſt corpus meum. Et ideo hoc eſt, quod dixit, & non quod quiſque fingit.* Neither did he ſaie, when he brake the bread, and gaue yt them: This ys, or in this myſterie ys a certain vertue or figure of my bodie: but he ſaieth plainlie, *This ys my bodie. And therfore yt ys yt, that he ſaied, and not that that euery man feigneth.*

C And yet again after a fewe lines he ſaieth: *Vnde miror quid velint nunc quidam dicere non in re eſſe veritatem carnis Chriſti & ſanguinis, ſed in ſacramento, virtutem quandam carnis, & non carnem: virtutem ſanguinis, & non ſanguinem: figuram, & non veritatem: vmbram, & non corpus.* Wherfore I woonder what ſome men doe meen to ſaie that ther ys not in dede the veritie of the fleſh and bloode of Chryſte: but in the Sacrament, to be a certain vertue of the fleſh and not the fleſh, the vertue of the bloode and not the bloode, a figure and not the veritie, a ſhadowe and not the bodie.

What ſhall I trooble the reader with doing of that, that ys allreadie doen? As *Euthymius*, *Damaſcen*, *Haymo*, and *Theophilact*, doe auouche the preſence of Chryſtes bodie in the Sacrament, and as yowe haue hearde them denie the Sacrament to be onelie a figure: ſo doth this authour agree with them, and denieng with them the Sacrament to be a figure, ſhadowe or vertue or Chryſtes bodie, teacheth as they doe, the verie preſence of Chryſtes bodie in the Sacrament, and that by vertue of Chryſtes woordes, who ſaied (*This ys my bodie*) Wherupon again he ſaieth: *Hoc eſt corpus meum,*

D *& non aliud quàm quod pro vobis tradetur. Et cùm calicem porrigeret: Hic eſt (inquit) calix noui Teſtamenti, qui pro vobis effundetur in remiſsionem peccatorum. Nec dum itaque erat fuſus, & tamen ipſe porrigitur in calice ſanguis, qui fundendus erat. Erat quidem iam in calice, qui adhuc tamen fundendus erat in precium.*

Paſchaſ. ibid.

Et ideo ipſe idemque ſanguis iam erat in calice, qui & in corpore, ſicut & caro, vel corpus in pane. This ys my bodie, and none other but euen the ſame that ſhall be deliuered for yowe. And when he gaue them the cuppe, he ſaied: *This ys the cuppe of the newe Teſtament, whiche ſhall be shed for yowe in the remiſsion of ſinnes.* Yt was not yet ſhed, and yet the ſame bloode was geuen in the cuppe, that was to be ſhed. *Yt was trulie nowe in the cuppe, that was to be shed in redemption.* And therfore euen the verie ſame blood was nowe in the cuppe, that was in the bodie, euen as yt was the ſame fleſh or bodie that was vnder the bread. Thus farre Paſchaſius.

The ſame blood in the cuppe, that was to be shedd.

As this authour agreeth with other aboue named, for that he ther ſaieth ſo for this that he here ſaieth he agreeth with ſainct Auguſtine. For as this man ſaieth that the bodie and blood, which was geuen to the Apoſtles, was euen the ſame that was to be deliuered to death, and to be ſhed for the remiſſion of ſinne, and ſo all one with his owne bodie ſitting among them in viſible forme: ſo (as ye haue heard) ſainct Auguſtine ſaied, that Chryſt caried himſelf in his owne handes, when he gaue furth his bodie to his diſciples, and ſaied, *Take eate, this ys my bodie.* And ſo the bodie that did carie, and the bodie that was caried, was all one bodie of Chryſte. So nowe to conclude, yt ys manifeſt, that as ſainct Auguſtine in that place taught the verie preſence of Chryſtes bodie in the Sacrament, and the woordes of Chryſte to be vnderſtanded withoute figure in their propre ſenſe: ſo doth this authour alſo. Wherfor this being plain I ende, and go to an other coople.

Aug in Pſal. 33. conc. 1.

THE ONE AND SIXTETH CHAP. CONTI-
nueth the expoſition of the ſame woordes by Oecumenius, and Anſelmus.

NOwe of the lower houſe we haue hearde two cooples, whiche although they be ſo placed, yet are they both of good antiquitie (the yongeſt of them, which ys *Paſchaſius*, being almoſt ſeuen hundreth yeares agon) and alſo ſoche as aught to be receaued for that they were a good time before *Berengarius* began the controuerſie of the bleſſed Sacrament. Theſe that folowe be ſoche as were after the controuerſie was moued by *Berengarius*: yet ſoche as haue ben in eſtimacion, price and reuerence both in the greke Church and in the latin Churche, and ſoche, whoſe doctrine the Churche hath approued, and receaued. Wherfore reaſon and good order wold (notwithſtanding the arrogancie of the Aduerſaries, who haue appointed them ſelues iudges vpon the Churche, to which they aught to be ſubiectes, and ſo refuſe ſoche as they liſt) that they that loue the Church of Chryſt, and wiſh to be, or be membres of the ſame, ſhoulde accept, whome the Church accepteth, and approue, whom the Churche approoueth. The teſtimonie then of theſe we will heare, that to the confutaciō of the enemie, yt maie appeare that they are vniuſtlie reiected of thē, whē they teache as the fathers doe. And therwithall we ſhall ſee the trueth of the Sacrament ſetfurth and commended vnto vs, to the great comfort (*I truſt*) of ſoche as loue the catholique faith, and the honoure of that bleſſed Sacrament.

Oecum. in 11. Prim. Corr.

Among theſe therfore that yet remain, *Oecumenius*, one of the greke church, who ys accompted to haue liued aboute foure hondreth and ſeuentie yeares agon, writeth thus vpon Chryſtes woordes: *Erant quoque in veteri teſtamento po-*

cula

cula in quibus libabant vbi etiam, postquàm victimas immolassent, sanguinem irrationabilium excipientes poculis libabant. Pro sanguine igitur irrationabilium, Dominus proprium sanguinem dat, & bene in poculo, vt ostendat vetus Testamentum anteà hoc delineasse.

Our Lorde geueth his owne blood in a cuppe.

Ther were also in the olde Testament cuppes in the whiche they did sacrifice, wherin also after they had offred their sacrifices, receauing the bloode of vnreasonable beastes, they did sacrifice yt in cuppes. Therfore for the bloode of vnreasonable beastes, our Lord geueth his owne blood. And well in a cuppe, that he might shewe the olde Testament to haue delined this before. Thus *Oecumen.*

Besides the aptacion and applieng of the thing figurated to the figure, in the whiche this authour meneth, that as verilie as the bloode of vnreasonable beastes was receaued in cuppes, so verilie also haue we the bloode of Chryst in cuppes, besides this I saie, his speache and maner of woordes are to be weighed. The figure of Chrystes bloode ys not his owne bloode. Wherfore sainge that Chryst geueth vs his owne bloode, he remoueth the aduersaries figure. For the one importeth proprely the thing yt self: the other a figure or token of the same.

Chrystes bloode ys not conteined in cuppes spirituallie

And yet farder to consider the verie woordes of this authour, wher geueth Chryst his owne bloode vnto vs? He saieth: *In poculo.* In the cuppe. Yf then yt be geuen vs in the cuppe, yt ys not the bloode of Chryst spirituallie, for that ys not receaued in cuppes, but in the soule of man. Being than Chrystes own bloode, and receaued in a cuppe, yt must nedes be the bloode of Chryst reallie, to the which yt well apperteineth, for somoche as Chryst hath so appointed yt, to be receaued in a reall cuppe, for that yt self ys a reall thing. Besides this, the authour saieth that yt aunswereth the figure verie well, that the bloode of Chryst ys in a cuppe, bicause the figure had so, as yt were foresaied that yt shoulde so be, in that that the bloode of beastes was offred in cuppes. Then Chryst geuing his own bloode in the cuppe to hys Disciples, and saing: *Drinke ye all of this. This ys my blood:* did speake these woordes in their propre sense. And as he did them, so did he vndoubtedlie these, *This ys my bodie.* And thus by this authour we haue like testimonie, as by other before alleaged.

Anselmus de offic. dini.

We shall nowe likewise see what agreable testimonie *Anselmus* will geue, who ys appointed to geue the same for the latin Church, as *Oecumenius* hath doen for the greke church. Thus he writeth: *Sic enim habemus in euangelijs: Accepit Iesus panem, benedixit, fregit, deditque Discipulis suis dicens: Accipite, & manducate ex hoc omnes. Hoc est enim corpus meum, quod pro vobis tradetur. Quando in manus accepit panis erat, sic enim dixit: Accepit panem, & per illam benedictionem panis factus est corpus Christi, non tantum significatiuè, sed etiam substantiuè. Neque enim ab hoc sacramento figuram omnino excludimus, neque figuram solam admittimus. Veritas est, quia corpus Christi est: figura est, quia immolatur, quod incorruptibile habetur. Consideremus verba Domini. Manducate (inquit) ex hoc omnes. Hoc enim, quod vobis trado ad manducandum est corpus meum. Et vt certi essent, quod reuera esset corpus Christi, signa expressit, quibus hoc dignoscerent. Hoc est, inquit, corpus meum, quod pro vobis tradetur. Si hoc corpus, corpus Christi non substantiuè, sed significatiuè tantùm fieret, hoc figura corporis Christi tantùm existeret. Nihil ad figuram, quod sequitur: Quod pro vobis tradetur. Nec panem nominauit postquam panem benedixit, sed corpus: nec vinum nominauit postquam vinum benedixit, sed sanguinem. Igitur, sicut fides catholica credit, panis qui offertur sacerdoti ad ad consecrandum, per sacerdotalem consecrationem fit corpus Christi non significatiuè tantùm sed substantiuè.*

Thus haue we in the Gospells: Iesus tooke bread, he blessed yt, he brak yt,

and gaue ye to his Disciples, sainge: Take and eate of this all. For this ys my bodie, which shall be deliuered for yowe. When he tooke ye into his handes ye was bread. For so the Euãgelist saieth: he tooke bread, and by that blessing the bread ys made the bodie of Chryst, not onelie significatiuelie, but also substantiuelie. Neither doe we from the Sacrament altogether exclude the figure, neither doe we admitte the sole figure. Yt ys the veritie, bicause yt ys the bodie of Chryste. Yt ys a figure bicause yt ys offred in sacrifice, that ys incorruptible. Let vs consider the woordes of our Lorde: he saieth: *Eate ye all of this. For this, whiche I deliuer yowe to eate, ys my bodie.* And that they shoulde be certen, that in verie dede ye was the bodie of Chryst, he declared certen tokens, by which they shoulde perceaue ye. *This ys my bodie* (saieth he) *whiche shall be deliuered for yowe.* Yf this bodie shoulde be made the bodie of Chryst figuratiuelie and not substanciallie, yt shoulde be onelie a figure of the bodie of Chryst, that that foloweth, perteineth nothing to a figure, which ys this, that shall be deliuered for yowe. Neither did he name ye bread, after that he had blessed the bread, but his bodie: neither did he after he had blessed the wine, name ye wine, but his bloode. Therfor, as the catholique faith doeth beleue, the bread that ys offred to the preist to be consecrated by the preistlie consecracion ys made the bodie of Chryst, not significatiuelie, but substantiuelie. Thus moch *Anselmus*.

Bread bicause ye ys made the bodie of Chryst.

Circumstãces in Christes woords declaring the Blesf. Sacr. to be his verie bodie.

Whome ye see to drawe by the same line, that all the rest of the fathers haue doen. Ye see in this exposition, as yt shoulde be among soche as be of the house of God, an vniformitie, a consent, and a goodlie agreement in the vtterance of this one trueth, being a weightie matter of our faith. Ye see not here as among them that haue separated them selues frõ the house of God, as the *Lutherans*, the *Zuingliãs* or *Oecolampadians* and *Caluinistes*, who so contend striue and dissent among them selues, that that the one side affirmeth the other side denieth. So amonge these ther ys yea and naie, yt ys, and yt ys not. But among all them that be produced oute of Gods Parliament house, among these that learned their lessons in Chrystes schoole, ther ys no soche dissention. What one affirmeth, the other denieth not. And what one denieth, the other affirmeth not. For wher other before haue taught, that in the Sacrament after consecracion, ther ys the bodie and blood of Chryst, as sainct Ambrose, and sainct Augustine so doeth this authour saie, that by the consecracion ys made the bodie and bloode of Chryst. And wher by a nombre ye was before taught, as by *Euthymius*, *Damascen*, *Haymo*, *Theophilact*, and *Paschasius*, that the Sacrament ys not a figure onely. This authour teacheth vs euen so, and withall geueth vs the plain catholique vnderstanding of these fathers (whiche thing ys also declared vpon the place of *Tertullian*) that the Sacrament conteineth both the bodie of Chryst verilie, reallie, and substanciallie and also the figure of the same bodie.

Sacramentaries dissent among them selues whyle fathers agree in one doctrine.

Wherunto to adde also somthing at this present, sainct Augustine geueth a goodlie, and a most plain testimonie therof, saing: *Corpus Christi & veritas & figura est: Veritas dum corpus Christi & sanguis in virtute Spiritus sancti ex panis & vini substantia efficitur: figura verò est, quod exterius sentitur.* The bodie of Chryst ys bothe the veritie and the figure. Yt ys the veritie for that the bodie and bloode of Chryst, by the power of the holie Goste, ys made of the substance of bread and wine: but that ys the figure, that ys outwardlie perceaued.

De consec. dist. 2. ca. vtrum

Both figure and veritie in the Sacr.

Agreablie to this saieth Hilarius, Bishoppe of Rome next vnto Leo the first. *Corpus Christi quod sumitur de altare figura est, dum panis & vinum videntur extrà, veritas*

A *veritas autem, dum corpus & sanguis Christi interius creditur.* The bodie of Chryst that ys receaued of the aultar ys a figure, for that the bread and wine be seen outwardlie: But yt ys the trueth, for that the bodie and bloode of Chryst be beleued inwardlie.

Wher then these fathers saie that the Sacrament ys not a figure of the bodie of Chryst but the bodie yt self: they vnderstand that yt ys not onelie a figure. A figure yt ys, but yt ys the bodie also, whiche thing this authour *Anselm*, dothe verie well in fewe woordes vtter when he saieth: *Neque ab hoc sacramento figuram omnino excludimus, neque figuram solam admittimus.* We doe not from this Sacrament exclude alltogether a figure: neither doe we admitte onelie a figure. This then ys the catholique faith, that the holie Sacrament ys both a figure, and also the verie bodie of Chryst.

M. Pilkintons sophisticall argument in thopen disputacion holden in Cambridgie against the blessed Sac.

By this authour also, who doeth expownde Chrystes woordes ys the trifling sophisticall argument solued, whiche an Aduersarie made against Chrystes presence in the Sacrament, vpon these woordes of Chryst. The argu-
B ment was this: Chryst tooke bread, he blessed bread, he brake bread. Wherfore he gaue to his Disciples bread. Yf he gaue them bread, then he gaue them not his bodie.

In this argument the Aduersarie vseth the woordes, as though by the actes, whiche the verbes expresse, nothing had ben doen. *He saieth Chryst did take bread, and blessed bread.* By that that Chryst did take bread, ys declared one acte, and when he did blesse the bread, he did an other acte, whiche the Aduersarie passeth ouer, as though Chryst in blessing had done nothing. By whiche Sophisme he maie aswell prooue Chryst to haue deliuered no sacrament, as no bodie. For (as they saie) he deliuered that, whiche he took: but he tooke bread no sacrament: therfore he deliuered bread no sacrament. But what did Chryst when he blessed the bread? Though the Aduersarie wolde so ouerpasse yt: yet this authour telleth vs what he did. For he saieth: *Accepit panem, & per illam benedictionem panis, fit corpus Christi.* He tooke bread, and by that benediction the bread ys made the bodie of Chryst. Nowe then wher the Aduersarie reasoneth and saieth: Chryst tooke bread, and blessed
C bread, and brake bread, and therfore gaue bread, he hideth what acte Chryst did when he blessed the bread. For by that blessing the bread was made the bodie of Chryst. So that he might and did truely saie, take and eate, This ys my bodie. Therfore the argument ys nothing but a false Sophisme. For in dede he tooke bread into his handes but after he had once blessed yt, and saied, this ys my bodie, he deliuered no breade, but his bodie, according to the trueth of his woorde. Other thinges woorthie of note ther be in this authour, but hauing declared that, that sufficeth to the pourpose for the expownding of Chrystes woordes, I leaue the rest to be considered by the reader, and will hast me to bring in an other coople.

Effect of Chrystes blessing of the bread.

THE TVO AND SIXTETH CHAP. ABIDETH in the exposition of the same woordes by Rupertus, and Nicolaus Methonen.

WIshing that the reader should fullie perceaue the descent of the faith of the Sacrament, howe yt ys deduced frō Chryst to the Fathers, and so from age to age, and from time to time, euen vnto this our time, and therwith howe the woordes of Chryst are to be vnderstanded, euen from Chrystes time of the speaking of thē vntill this our time: forsomoch as I haue passed so neare to our time, I will with thy pacience (gentle reader) go on, vntil I bring the within a verie litle of this our time. In Gods name then let vs proceade and go to the time of *Rupertus*, who ys thought to haue liued the year of our Lord .mccxxiiii. ād so about .cccxxviii. agon, of whome we shall learn what faith was in the latin Churche in his time as concerning the blessed Sacrament, and howe the woordes of Chryst were vnderstanded. Thus he writeth: *Cœnantibus, id est, sedentibus adhuc in cœna quæ manducauerant carnes agni, carnes Paschæ veteris, accepit panem, & benedixit. Panem communem accepit, sed benedicendo longè in aliud quàm fuerat transmutauit, vt veraciter diceret sic: Hoc est corpus meum, quod pro vobis tradetur. Item vini substantiam accepit, sed itidem gratias agendo, vel benedicendo sic in aliud vertit, vt diceret veritas, quæ non mentitur: Hic est sanguis meus noui Testamenti, qui pro multis effundetur. Sed non videtur oculis carnis, non sentitur gustu oris, quòd panis ille caro factus sit: quòd vinum illud in sanguinem versum sit. Nimirum si videretur color, aut sentiretur sapor carnis, & sanguinis humani, homini non plus salutis, sed plurimum adferret horroris.* Being at supper, that ys, sitting yet at supper in the whiche they had eaten the flesh of the lambe, the flesh of the olde Passouer, he tooke bread and blessed yt, he tooke comon bread, but blessing yt, he did transmute yt into a farre other thing, than yt was, that he might trulie saie: *This ys my bodie, which shall be deliuered for yowe.* He did also take the substance of wine, but likewise geuing thankes or blessing, he did so turne yt into an other thinge, that the trueth which lieth not, might saie: *This ys my bloode of the newe Testament, whiche shall be shedde for manie.* But yt ys not seen with the eies of the bodie: yt ys not perceaued by the taste of the mouthe, that, that bread ys made the flesh of Chryst, that that wine ys turned into bloode. For trulie yf the cooloure of the flesh and bloode of man should be seen, or the taste shoulde be perceaued, yt shoulde bring no more health to a man, but yt shoulde bring moch loathsomnesse. Thus moche *Rupertus*.

Rup. de operib. lib. 3.

Yf Chryst blessing the bread transmutedyt into a better thing, M. Pilkintons argument healteth.

In this authour as in *Anselmus*, who went last before him in the last chapter, ys declared the vertue and power of the benediction of Chryst when he blessed the bread and wine in his holie supper. For as *Anselmus* saied, that by the blessing of the bread and wine, they were made the bodie and bloode of Chryst: So this authour saieth, that Chryst blessing the bread, did transmute or chaunge yt into a farre better thing, Whiche thing was soche that Chryst might trulie saie by yt: *This ys my bodie, whiche ys geuen for yowe.* Neither let this seem straunge to the Aduersarie, that these two authours saie, that by the blessing of Chryst the bread and wine be chaunged or turned into the bodie and blood of Chryst. For yt ys not a fainge yesterdaie inuented, but yt ys a fainge, of the great Fathers, the auncientes and pillers of the Church. Howe moche doeth saint Ambrose speake of this thing

Effect of Chrystes blessing of the bread.

A thing? how large a discourse doeth he make of yt? treating of the blessed Sacrament, and prouing by examples of the scripture, howe the grace and blesing of God doeth chaunge the nature of one thing into an other thing. He saieth thus. *Quantis igitur vtimur exemplis, vt probemus non hoc esse, quod natura formauit, sed quod benedictio consecrauit, maioremque vim esse benedictionis, quam naturæ, quia benedictione etiam natura ipsa mutatur?* Howe manie examples haue we to proove, that this ys not yt that nature formed, but yt that the blesing hath consecrated, and that the power of the blesing ys greater then the power of nature. Bicause that by the blesing nature yt self ys chaunged. And after manie examples ther produced to that pourpose, he maketh this conclusion *Quodsi tantum valuit humana benedictio, vt naturā conuerteret, quid dicimus de ipsa cōsecratione diuina, vbi verba ipsa Domini saluatoris operātur?* Yf thē the blesing of mā were of so great force that yt might turn or chaunge nature: what saie we of the diuine consecracion, wher the verie woordes of owre sauiour doe woorke them selues? Thus S. Amb.

Amb. li. de imit. myst. cap. 9.

Power of blesing greater the power of nature.

B And thus maie we perceaue the great power of Chrystes blesing to be soche, that not onelie yt maie, but yt doeth also chaunge the nature of one thing into an other, as the nature of bread and wine in the Sacrament, into the verie nature of the bodie and bloode of Chryst, verilie and substancial-lie. And therfor this chaunge wrought and doen by the blesing of Chryst for somoche as yt ys a turning or chaunging of one nature or substance into an other nature or substance, yt maie verie well beare the name of *Transubstanciacion*. For that name doeth liuelie declare the acte that ther ys doen.

Transubstanciacion vnouched.

Holie Cyrill also considering that the great worke of God, whiche maketh present in the Sacrament the bodie and bloode of Chryst, ys doen by the benediction of God, doeth commonlie in his workes call the blessed Sacrament the misticall benedictiō. As then this authour hath taught no other wise then he heard his Fathers speake before him, of the power of Chrystes blesing: no more doeth he in teaching the presence of Chrystes bodie and bloode, although our sensels can not perceaue the same presence. For (saieth C he) though the bread be made the flesh of Chryst, and the wine be turned into his bloode: yet neither doe we see yt, neither tast yt so to be. By whiche his teaching he doeth well aduertise vs of the office of faith that aught to be in vs, which grownded vpon the woorde of God, beleueth what yt teacheth, though no one of our senses geue vs anie aide ther vnto. And here ys rebuked the grosse maner of *Cranmer*, who saieth that faith teacheth nothing against the senseis. and therfor for somoche as we see no flesh nor bloode, nor tast none in the Sacrament, ther ys none in the Sacrament. But I will not nowe tarie to refell that grosse and sensuall errour of the senseis, forasmoche as I doe more at large speake of yt in an other place. Therfor I will no more doe here, but by conferring of the doctrine of this authour, with the doctrine of the Fathers, so by that waie improoue the doctrine of *Cranmer*. Yt ys not saieth this authour, see with our eies, nor tasted by our mouthes, that the bread ys made flesh, nor that the wine ys turned into bloode, for yf yt shoulde so be, yt shoulde nothing encreace our saluacion, but yt shoulde bring moch loathsomnesse. And therfor yt ys so the flesh D and blood of Chryst. as yt maie be meit for our vse, and sufficient also for our saluacion. Agreablie to this ye haue heard declared oute of S. Cyrill, Le est we should loath flesh and blood sett vpon the holie altars, God condescending vnto our weakenesse, powred into the offred thinges the power of

Cranmers grosse sensuall heresie improued.

Cyrill. ad Calosyr. Chrystes owne verie flesh in the Sacrament

life, turning the ſame into *the treuth of his owne fleſh*. Here ye ſee Chryſtes owne fleſh taught to be in the ſacrament, but ſo as no ſenſe perceaue the ſame, leaſt we ſhoulde loath yt, if ſhe ſhoulde ſee yt or taſt ys as verie fleſh. Damascen alſo hath the like ſainge, and *Theophilact* in diuerſe places. but one of the ſhall ſuffice for all. Bycauſe we are weake and loath to eate rawe fleſh, ſpecially the fleſh of man, therfor *yt appeareth bread, but yt ys flesh* Note this laſt part of *Theophilactes ſaing, yt appeareth bread but yt ys flesh*. Are we not taught by this that faith teacheth vs one thing, and the ſenſeis teache vs an other thing? Yt appeareth bread: What ys that? Owre ſeight iudgeth yt to be breade, owre taſt iudgeth yt to be breade, owre taſt iudgeth yt to be breade and ſo furth of other ſenſeis, But yt ys fleſh. For owre faith grownded vpon the certen and infallible truthe of Chryſtes woorde, beleueth and knoweth yt (bicauſe he ſaieth: *This ys my bodie*) to be his fleſh. Nowe our ſenſeis teache yt to be that, that yt ys not. For they teach that yt ys bread, wher faith teacheth that yt ys fleſh in dede. Vain therfor ys *Cranmers* ſainge, vain alſo be they that ſaie bicauſe they ſee not, nor taſt no fleſh nor bloode, they will beleue none to be ther. As they be ſenſuall men: ſo they frame to themſelues a ſenſuall faith. But God make them once rightlie ſpirituall.

Theophil.

Faith teacheth one thing and ſenſes an other.

And nowe to our pourpoſe yowe haue ſeen a conference and a plain agreement, betwixt this authour and other in theſe two poinctes. Finallie he expowndeth the woordes of Chryſt of the verie preſence. for (ſaieth he) *the bread ys chaunged into that thing, that Chryſt maie trulie ſaie: This ys my bodie. And ſothe wine ys turned into that thing, that he maie trulie ſaie by yt: This ys my bloode*. Theſe woordes with that that ys aboue ſaied, prooue moſt ſufficientlie that the woordes of Chryſt are to be vnderſtanded withoute figure metaphor, or trope.

This being thus plain we will ſee what his felowe will doe. who ys *Nicolaus Methanenſis*. Thus he writeth: *Quis ille qui conculcat filium Dei? Nonne qui ſanguinem eius ingratus abrogat, nec admittit? & veracis ab omniq́ue mendacio alicui ore traditionem & mandatum nihili facit, Hoc eſt corpus meum dicentis, & hic eſt ſanguis meus, &, niſi manducetis carnem filii hominis, & bibatis eius ſanguinem, non habetis vitam in vobis? Quid hæſitas? Quid omnipotenti impotentiam attribuis? Nonne ipſe eſt, qui ex nihilo omnia vt eſſent fecit? Vnus trium perſonarum diuinitatis, qui poſtremis incarnatus eſt, & panem in ſuum corpus tranſmutari iuſſit. Quid requiris cauſam & ordinem naturæ panis tranſmutationis in Chriſti corpus, & aquæ viniq́ue in ſanguinem cùm ſupra naturã, rationem mentem & cogitationem ex virgine ſit natus? Non credes itaque nec mortuorum reſurrectionem, nec in cælos eius aſſumptionem, & alia Chriſti miracula ſupra naturam mẽtem, & cogitationem eminentia.* Who ys he that treadeth vnder foote the Sonne of God? ys yt not he that as an ingrate and vnkinde man, dothe abrogate his bloode and will not alowe yt? and ſetteth nothing by the commaundement and tradicion of that true mouthe, which ys all wide from all vntrueth, ſaing: *This ys my bodie*: And, *this ys my bloode*, And *except ye eate the fleſh of the Sonne of man, and drinke his bloode, ye haue no life in yowe*? What doeſt thowe doubte? What doeſt thowe attribute impotencie to the omnipotent? Ys yt not he that made all thinges of nothing? one of the three perſons in godhead, who in theſe laſt times was incarnated, and commaunded the bread to be tranſmuted into his bodie. What doeſt thow require the cauſe ād order of the tranſmutacion of the natuae of bread into Chryſtes bodie, and of the water and the wine into the bloode, ſithen that he aboue nature, reaſō, vnderſtanding and thought was born of a virgen? Thowe wilt not then beleue neither the reſurrection of the dead, nor the aſſumption of him into heauen,

Nicolaus Methan.

betreadeth vnder foot the Sonne of God, that beleueth not his bodie and blood to be in the Sacr.

heauen, nor other miracles of Chryst being aboue the reach of nature, vnderstanding and thbught. Thus farre he.

Ye haue nowe heard an other witnesse, but not telling yowe an other tale diuerse from him that he ys coopled with, or frō anie here before alleaged. In the maner of the vtterance of his testimonie he doeth somwhat like vnto *Chrisostome*, speake with wonder and admiracio that men shoulde doubte of the presence of Chrystes bodie in the Sacrament, seing that Chrystes owne mouth hath spoken yt. Wherin he wel declareth that this faith in this matter was so firme, so sure, and so stable, that yt was a matter of wonder to him, that anie man coulde not beleue yt, that had ben brought vppe in Chryst, in somoche that he reputeth the misbeleuers of this Sacrament, of the nombre of those that treade Chryst vnder foote, vpon whome, as S. Paule saieth, shal come heauie and greuouse punishmentes.

He teacheth vs, as *Gregorie Nissen*, Chrysostom and manie mo haue taught that the bread ys transmuted or chaunged into the bodie of Chryst. In the setting furth whereof he vseth almost S. Ambrose sentence and woordes. S. Ambrose saieth: *Quid hic quæris naturæ ordinem in Christi corpore, cùm præter naturam ipse Dominus Iesus partus sit virgine?* What doest thowe here seke the order of nature in the bodie of Chryst, sith the same Lorde Iesus Chryste was beside nature conceaued of a virgen? This authour saieth, what doest thowe seke the caule or ordre of the transmutacion of the nature of breade, into the bodie of Chryst, and of the wine and water into his bloode, sith he aboue nature, and reason was born of a virgen? So farre wide was yt from the mening of this authour to varie from the mindes of the auncient fathers, that he vseth their woordes. To end, yt ys easie to perceaue that this man teaching transmutacion, or transubstancion, and soche creditte to be geuen to the plain woorde of Chryst for the verie presence of his bodie in the Sacrament, vnderstandeth Chrystes woordes without figure, as also *Ruperius* did?

Ambr. li. de myst. c. 9.

THE THREE AND SIXTITH CHAP. TARIETH IN *the exposition of the same woordes by Innocentius, and Germanus.*

IN this procesſe we are descended to *Innocentius* the thirde, who liued the yeare of our Lorde 1200. and therfor about 362 years agon. In this matter he writeth thus: *Agnus Paschalis siue dubio figurabat Dominicum corpus: sed panis azimus sincerum opus. Sicut autem Ioannes Baptista qui dixerat: Ecce agnus Dei, per adiunctum determinauit: Hic qui tollit peccata mundi: Sic ergo Christus qui dixerat, Hoc est corpus meum, per adiunctum determinauit: quod pro vobis tradetur. Sicut ergo corpus Christi veraciter tradebatur: sic verè demonstrabatur, non in figura, quæ iam cessauerat, sed in veritate quæ iam aduenerat.* The paschall lambe without doubte, was a figure of our Lordes bodie, but the vnleauened breade signified a sincere worke. As Iohn the Baptist who saied: *Behold the lambe of God*, by a clause adioined did determine yt saing: *Behold him that taketh awaie the sinnes of the worlde*: So Chryste, who had saied, *This ys my bodie*: by a clause adioned determined the same, saing: *which shall be deliuered for yowe.* Therfor as the bodie of Chryst was verilie deliuered: so was yt verilie demonstrated, not in a figure, whiche nowe had ceassed, but in trueth which nowe was comed.

Innocen. de offic. Miss.

The bodie of Christ both deliuered and demonstrated not in figur but in trueth.

This authour minding to expownde Chrystes woordes, doeth first declare, that

re that the Paſchall lambe, wherof we haue at large ſpoken in the firſt booke, was vndoubtedlie a figure of Chryſtes bodie wherbie the geneth vs to vnderſtand, that nowe the figure being taken awaie (which can not otherwiſe be ceaſſed but by the cominge of the veritie) that nowe the bodie of Chryſt ys not onelie as in a figure, as yt was in the paſchall lambe, but yt ys nowe in veritie. He prooueth yt by Chryſtes owne woorde, who ſaied and ſpake nothing but trueth: *This ys my bodie*. That he ſpake yt by his owne naturall and ſubſtanciall bodie, he prooueth by the determinacion that he put to yt, which was this: *Which shall be deliuered for yow*. This particle added determineth his ſainge to be of his naturall bodie. For he delinered not his figuratiue bodie, neither his ſpirituall bodie, nor his miſticall bodie. Wherfor yt was ſpoaken of that bodie, whiche might be deliuered for the ſinnes of the worlde, whiche was onelie his owne naturall bodie.

Figure of the Sacramentaries flatlie denied.

Then he concludeth vpon theſe two partes, that as Chryſtes bodie was verilie deliuered to deathe: ſo was yt verilie ſpokē of Chryſt in the ſupper not in a figure, which ys nowe paſt and hoen, but in veritie, which ys comed. To be ſhorte, as he breiflie concludeth the trueth, ſo with aſmoche breuitie he excludeth the vntrueth. He ſendeth the emptie figure, to the olde Lawe: he appointeth the fullneſſe of the veritie in the newe Lawe. Thus the Aduerſaries figure being alſo denied by this authour, as yt hath ben by manie other, the concluſion maie be made, that Chryſtes woordes are to be vnderſtanded not figuratiuely, but in their propre ſenſe ſimplie and literallie.

Germanus epiſ. Conſtantin.

Nowe on the other ſide ſhall geue teſtimonie the holie man *Germanus*, Biſhoppe of Conſtantinople, who did write an expoſition vpon the Maſſe of the greke church, wher in he writeth thus: *Ipſe dixit: Hoc eſt corpus meum: hic eſt ſanguis meus. Ipſe & Apoſtolis iuſſit, & illos vniuerſa Eccleſia, hoc facere. Hoc enim ait, facite in meam commemorationem. Non ſanè id facere iuſſiſſet, niſi vim inditurus fuiſſet, vt id facere liceret.* He ſaieth, *This ys my bodie: this ys my blood*: He alſo commaunded the Apoſtles, and by them the wholl Church, this to doe. For ſaieth he, *This doe ye in the remembrance of me*. Truelie he wolde not haue commaunded them ſo to doe, except he had geuen them powr that thei might doe yt.

The holie Goſt conſecrateth the Sacr. by the hand and toung of the preiſtes.

What ys their power afterwarde he declareth ſaing: *Spiritus ſanctus, qui ſemel egreſſus eſt, & in poſterum non deſiliuit nos, ſed eſt nobiſcum & erit in perpetuum euum, hæc per manum ſacerdotum & linguam myſteria conficit. Ac non ſanctum Spiritum dumtaxat miſit Dominus noſter vt maneat nobiſcum, ſed & ipſe policitus eſt ſe manſurum nobiſcum vſque ad conſummationem ſæculi. At Paracletus inconſpicuus adeſt, quia ipſe corpus non geſtauit: Dominus verò, & conſpicitur, & tangi ſe patitur per tremenda & ſacra myſteria, vt quinoſtrā naturā acceperit, eamque geſtet in ſecula.* The holie Goſt, who once came furth to vs, and neuer hereafter doeth forſake vs, but ſhal be with vs for euer to the worldes ende, dothe conſecrate theſe miſteries by the hand and tounge of the preiſtes. And our Lorde hath not ſent his holie Spiritte, that he onelie ſhoulde abide with vs: But he himſelf alſo hath promiſed to dwell with vs, vnto the ende of the worlde. The holie Goſt ys with vs, but not ſeen, bicauſe he had no bodie. But our Lord ys both ſeen, and ſuffreth himſelf by the fearfull and holie miſteries to be touched, as one that hath taken our nature vpon him, and will beare yt for euer.

The power thē of the miniſtres of Chryſt ys that they be the inſtrumētes of holie Goſt, by whoſe hād ād toung theſe myſteries be cōſecrated. In that he ſaieth the holie Goſt doeth woork this great work by the toūg of the preiſt, he meneth

A he meneth at the pronunciacion of Chryſtes woordes by the mouthe of the preiſtes, at the whiche the holie God inuiſiblie woorketh the preſence of Chryſtes bodie and bloode agreablie to the woordes of Chryſt ſpoken by the preiſt in the perſon of Chryſt, ſaing: *This ys my bodie.* For vntill that time (ſaieth S. Ambroſe) the preiſt vſeth his owne woordes, but nowe (ſaieth he) he vſeth not his owne woordes, but the woordes of Chryſt, *Li.4.de Sacr.*

That the holie Goſte woorketh this conſecracion of the bodie and bloode of Chryſt yt ys not a fewe times teſtified before. But Damaſcen by moſt plain woordes declareth the matter, ſaing: *Quemadmodum quæcunque fecit Deus, Spiritu ſancto cooperante fecit: ſic & nunc Spiritus ſancti operatione, hæc ſuper naturam operatur, quæ non poteſt capere niſi ſola fides. Quomodò fiet mihi iſtud, dicit ſancta virgo, quoniam virum non cognoſco? Reſpondit Gabriel Archangelus: Spiritus ſanctus ſuperuenet in te, & virtus Altiſſimi obumbrabit tibi. Et nunc interrogas, quomodò panis fit corpus Chriſti, & vinum & aqua ſanguis Chriſti. Reſpondeo tibi & ego: Spiritus ſanctus*
B *obumbrat, & hæc operatur ſuper ſermonem & intelligentiam.* As all that god hath made, he hath made them the holie goſt woorking with him: euen ſo now by the worke of the holie Goſte he woorketh theſe thinges (mening the cõ ſecracion of the bodie and blood of Chryſt) aboue nature, which thinges nothing can perceaue but onelie faith. Howe ſhall this be doen to me (ſaieth the holy Virgen) for I knowe not a man? The Archangell Gabriell anſwereth: The holy Goſt ſhall come vpon thee, and the power of the hieghest ſhall ouerſhadowe thee. And nowe thowe aſkeſt howe the bread ys made the bodie of Chryſt, and the wine and water the bloode of Chryſt. And I alſo aunſwer vnto thee, The holie Goſt ouerſhaddoeth and woorketh theſe thinges aboue that can be ſpoken, and aboue all vnderſtanding. *The woork of the holie Goſt in the Sacr. ys aboue nature, and vnderſtãding*

Agreablie to this S. Auguſtine alſo ſpeaking of the Sacrament, and of the worke of the holie Goſt therin ſaieth: *Quod cùm per manus hominum ad illam viſibilem ſpeciem perducitur, non ſanctificatur vt ſit tam magnum ſacramẽtum, niſi operante inuiſibiliter Spiritu Dei.* Whiche thing (mening bread) when by the handes of
C men yt ys brought to that viſible forme, yt ys not yet ſanctified that yt maie be ſo great a Sacrament but by the inuiſible worke of the Spiritte of God? *Auguſt. li. 3. de Trin. cap. 4.*

In this then that this authour ſaieth that theſe miſteries of the bodie and bloode of Chryſt be wrought by the holie Goſt, ye perceaue that he teacheth none otherwiſe then the other holie Fathers of the Church. And by this alſo by the waie maie we learn reuerentlie to ſpeake of this bleſſed Sacrament, for ſomoche as yt ys no trifeling toie of mans inuencion, but yt ys the worke of the holie Goſte, who woorketh no trifles but matters of weight agreable to his maieſtie. Whiche thing this authour alſo after the maner of Chryſoſtome doeth verie well teache in the later parte of his ſaing, when he calleth the Sacramentes of Chryſtes bodie and blood, *Tremenda & ſacra myſteria.* fearfull and holie miſteries. They are not fearfull and holie, except ſomthing be in them that ys of yt ſelf fearfull and holie. Bread and wine being figures of Chryſtes bodie and bloode, be no more fearfull, then the bread and wine of Melchiſedech, or the ſhewe bread in the temple, whiche was eaten of Dauid and his men without anie feare. Ther ys therfor
D in this holie miſterie more then a figure, whiche ells can be nothing but the verie thing that ys figured, which ys Chryſt our Lorde and God, who ys to be feared of all ſainctes, the pſalme ſainge: *Timete Dominum omnes ſancti eius.* Feare yowr Lorde all ye Sainctes. *The Sacramentes of Chryſtes bodie ãd blod be holie ãd fearfull myſteries.*

In

Difference of the being of Chryſt with vs, and of the holie Goſte.

In the ende this authour declaringe the difference of the being and abidinge of Chryſt and the holie Goſte withe vs maketh this difference. The holie Goſt (*ſaieth he*) for that he had no bodie, for he was not incarnated, ther for though he be with vs, yet he ys not ſeen: Chryſt for that by his incarnacion he tooke a bodie vpon him, he ys bothe ſeen, and alſo ſuffreth himſelf to be touched, but howe? By the holie and fearfull miſteries. Then by the bolie and fearfull miſteries Chryſte ys bothe ſeen and touched. Yt ys ſo, For ſo ſaieth Chryſoſtome: *Ipſum vides, Ipſum tangis, Ipſum comedis.* Thowe ſeiſt him, thowe toucheſt him: thowe eateſt him, thowe deſiereſt to ſee his garmẽtes, but he deliuereth himſelf to thee, not that thowe ſhouldeſt onelie ſee him: but alſo that thowe maiſt touche him and alſo haue him with thee.

A Cauill of the Sacramentaries.

But here laboureth the Aduerſarie to laie a ſnare to entrappe the reader, and to make him miſtake Chryſoſtome. For (*ſaieth the Aduerſarie*) we touche and eate Chryſt in the Sacrament as we ſee him. But wet ſee him onelie by faith, wherfor we touche and eate him but by faithe. And ſo ys the preſence of Chryſt merelie ſpirituall and not corporall.

An anſwer

Yf this argument were good, he might proue by the ſame that there were no creature. And thus he might, frame his argument. Euerie creature as concerning his beinge ys as yt ys ſeen. But no creature ys ſeen to haue corporall Subſtance, wherfor no creature hath corporall Subſtance. Or thus, to come nearer to him in his owne termes: We touche and eate our meat at the table as we ſee yt: But we ſee no ſubſtance of meate. Wherfor we eate no ſubſtance of meat. Thus one fond argument maie be perceaued by an other. And ſo perceaued to be fond, to let yt ſo go as ſufficientlie aunſwered.

A thing ys ſaied to beſeen, whẽ the outuard formes are onelie ſeen, bicauſe the ſubſtãce ys inuiſible

But for the contentacion of the reader this ſhall be ſaied: As naturall knowledge teacheth that euerie creature hath a ſubſtance: ſo yt teacheth that that ſubſtance ys inuiſible. Therfor though we ſee no ſubſtauce, but the outwarde formes of creatures: yet being aſſured by this knowledge, that ther ys vnder thoſe formes a ſubſtance, we ſaie that we did ſee or touche this or that creature, and the ſaing ys true: Euen ſo when ſpirituall knowledge, which ys faithe, teacheth vs that the holie Sacrament hath a ſubſtance, and that ſubſtance ys inuiſible. And therfor though we ſee but outwarde formes of bread and wine. yet being aſſured by this ſpirituall knowledge that ther ys vnder thoſe formes the ſubſtance of the bodie and bloode of Chryſt, we ſaie verie well, that we ſee Chryſtes bodie, and touche his bodie, and eate his bodie, when we ſee, touch, and eate theſe formes in due maner after that the conſecracion ys doen, faith geuing vs certen and aſſured knowledge of the being of Chryſtes ſubſtance vnder thoſe formes as naturall knowledge doeth for the ſubſtances of naturall creatures vnder their formes. And therfor nowe wher the Aduerſarie ſaieth, that we eate Chryſt as we ſee him, though in naturall thinges yt be not proprely true, for their we eate both the ſubſtãce and the outward formes, yet ſee but the outwarde formes, in maner aboue ſaied: yet for that the ſubſtance ys certenly vnder thoſe formes, by a mean yt ys truly ſaied, that we ſee and eate ſoche a thing: ſo in this heauenlie matter of the Sacrament, we both eat and ſee preſentlie the verie preſence of Chryſtes bodie in ſubſtance, our ſenſeis ſubiecting them ſelues as well to the knowledge of faith, as they doe to the knowledge of nature, and truely ſaie that we ſee and eate the ſubſtance of the body of Chryſt. And by this was the comon ſainge of the faithfull people vſed generallie in the church, when they had ſeen the Sacrament: I haue ſeen my Sauiour, I haue ſeen my redemer, and ſoche like, as in naturall thinges we ſaie:

Spiritnall knowledge teacheth the ſubſtance of Chriſts bodie and blood to be vnder ther formes of bread and wine as wel as naturall knowledge the ſubſtances of naturall thinges vnder their formes.

A ſaie we haue ſeen a man, a woman, a beaſt, a tree, an herbe, when we haue neither ſeen the ſubſtance of man, woman, beaſt, tree, nor herbe, but onelie the outwarde formes of them.

But to protracte this diſputacion no lõger, I wil ende yt with the argument of this authour, which maie be vttered in this maner. Chryſt ys continuallie with vs, and ſo ys the holie Goſt, but they be after diuerſe maners, the one to be ſeen, the other not to be ſeen, wherfore the one corporallie, the other ſpiritually. The proofe maie be this: Yf Chryſt be with vs but ſpirituallie in the Sacrament, then ys he with vs no otherwiſe, than the holie Goſt ys. But Chryſt ys with vs in an other diuerſe maner then the holie Goſt ys, in ſoche a maner as he maie by his fearfull and holie myſteries be ſeen, whiche diuerſe maner to ſpirituall maner muſt be the corporall maner. Wherfore he ys with vs corporallie. And this moſt vndoubtedlie was the mening of this authour. For ther ys no doubte of the B ſpirituall preſence of the holie Goſt in the myniſtracion of the Sacramentes neither yet of Chryſt. But ther muſt be an other maner of Chryſtes being with vs beſides that maner, or ells the being of the holie Goſt and Chryſt muſt be all one, and not different. The contrarie wherof this authour teacheth. Wherby alſo, as by that, that ys before ſaied, yt maie be perceaued, that the woordes of Chryſt be of him vnderſtanded in their propre ſenſe.

Difference of the being of Chryſt with vs, ād of the holie Goſte.

THE FOVR AND SIXTETH CHAPITER

Sheweth the expoſition of Petrus Cluniacen. and Beſſarion vpon the ſame.

C NOwe that our proceſſe ys comed ſo near to our time we will ende with this coople, that ſhall be produced of the whiche the firſt ys the good and vertuouſe learned man *Petrus Cluniacenſis*, of whoſe vertue and learning not onelie his writing ys a good wittneſſe, but alſo holie ſainct Bernarde in ſondrie epiſtles written doeth verie well teſtifie the ſame. This man thus expowndeth the woordes of Chryſt: *Dic Domine teſtator noui & æterni Teſtamenti, vtrum Teſtamentum hoc vnius diei (ſicut iſti dicunt) eſſe volueris, an potius æternum eſſe decreueris. Audiant iſti, non me, ſed te, vt conuertantur non ad me, ſed ad te. Quid ergo? In cœna vltima, quam cum Diſcipulis tuis vetus Paſcha nouo commutans celebraſti, accepiſti panem, gratias egiſti, fregiſti, dediſti Diſcipulis tuis. Sed quid dixiſti? Accipite, hoc eſt corpus meum, quod pro vobis tradetur. Et quid addidiſti? Hoc facite in meam commemorationem. Similiter & calicem poſtquam cœnaſti: Hic eſt ſanguis meus noui Teſtamenti, qui pro vobis & pro multis effundetur in remiſsionem peccatorum. Audiſtis? Nolite fieri ſimulachra quæ oculos habent & non vident, aures habent, & non audiunt. Audiſtis hoc non à quolibet doctore, ſed ab illo, de quo Pater clamans præcipit: Ipſum audite. Audiſtis eum dantem corpus, ſed quod corpus? Sunt enim corpora cœleſtia, & terreſtria. Et quicquid viſui, auditui, olfactui, guſtui, hic ſubiacet, corpus eſt. Vnde ne putaret quis animalis cuiuslibet hoc eſſe corpus, aut hominis cuiuslibet, ad excludendum omne aliud ſenſibile vel inſenſibile corpus, poſtquam dixit: Accipite, hoc eſt corpus, adiunxit, meum. Suum ergo non alterius corpus Diſcipulis dedit. Rurſus ne alicui cogitatio occulta ſubreperet, potuiſſe creare in manibus ſuis, corpus, quod ſuum quidem eſſet, ſed tamen, quod ipſe erat, non eſſet, addidit. Quod pro vobis tradetur. Ac ſi diceret, nolite dubitare, nolite hoc vel illud vobis fingere,*

Petr. Cluniacen. contra. Petrobruſianos.

nolite, nolite aliud & aliud cogitare, quia hoc est corpus, non alterum, aut alterius sed meum, non permutatum vel nouiter creatum, sed quod pro vobis tradetur, pro vobis crucifigetur, pro vobis morietur. Sic & de calice: Hic est ait sanguis, non bouis, aut arietis, non agni aut cuiuslibet hominis, sed meus, non alius, aut noua creatione productus, sed qui pro vobis fundetur, flagellis provocatus, clauis extortus, lancea excussus. Saie therfore, o Lorde, the testatour of the newe and euerlasting testament, whether this testament be of one daie, as these men saie, thowe wouldest yt to be, or whether thowe haueſt decreed yt to be an euerlasting Testament. Let these men heare, not me, but thee, that they maie be turned not to me, but to thee, what then was doen? In the last supper whiche thowe dideſt celebrate, with the Disciples, chaunging the old passouer for the new, thow thookeſt bread, thowe gaueſt thankes, thowe brakeſt yt, and gaue yt to the disciples. But what saideſt thowe? *Take this ys my bodie, which shall be deliuered for yowe.* And what dideſt thowe adde vnto yt? *This doe ye in my remembrance.* Likewise the cuppe also after thowe haddeſt supped, saing: *This ys my bloode of the newe Testament which shall be shedde for yowe, and for manie in the remission of sinnes.* Haue yowe hearde? Be not made dead images, which haue eies and see not, eares and heare not. Ye haue heard this not of euery teacher, but of him, of whome the Father sainge commaunded: Heare him. Ye haue heard him geuinge a bodie, but what bodie? Ther be heauenlie bodies, and earthlie bodies, and what soeuer ys here subiect to the seight, hearing, smelling, tasting or touching, ys a bodie. Wherfore leaſt anie man shoulde thinke this to be a bodie of anie comon man, or anie other naturall creature, to exclude all other bodies sensible or insensible, after he had saied: *Take this ys a bodie*, he adioined this worde (*mine*) he gaue then his owne bodie to his Disciples, and not the bodie of anie other. Again leaſt anie priuie thought shoulde come to anie man, that he might haue created in his handes a bodie that shoulde be his in deed, but not that shoulde be yt that he was himself: he added: *Whiche shall be deliuered for yowe.* As who shoulde saie: doubte yowe not, feign yowe not this or that to yowr self, thinke not an other thing, and an other thinge. For this ys the bodie, not an other, or of an other, but mine, not permuted, or newlie created, but that which shall be deliuered for yowe, shall be crucified for yowe, shall die for yowe. So likewise also of the cuppe: *This ys*, saieth he, bloode, not of an oxe, nor of a Ramme, nor of a lambe, or of anie man, but mine, not an other, or produced by a newe creation, *but which shall be shedde for yowe*, prouoked by skoorges, extorted with nailes, thruſt oute with a speer. Thus moch this authour.

Christ gaue to hys Apoſt. not the bodie of an other, or his bodie newlie created but that same bodie that should be deliuered.

To this exposition to adde anie thing as therbie to make yt plain to the reader, I thinke yt superfluouſe. Yt ys allreadie so plain as no man in my iudgement, can make a more plain exposition. Onelie I will open the cauſe, why he wrote this. Ther was a sect of heretiques begonne by one *Peter de Bruys*, and one *Henricus*, whoſe disciples were called *Petrobrusians* and *Henricians*. These had inuented a newe phantasticall hereſie, as yt ys propre to all soche men, to make their phantasies matters of faith, and euerie of their phantasies ys the pure, and sincere woorde of the lord. These had (I saie) inuented this phantasie that Christ alone at his laſt supper did cōsecrate his bodie and blood, ād gaue yt to ys disciples, ād they al receaued his bodie ād blood. But since that time was yt neuer, nor yet ys receaued of anie man. Againſt these men did this holie father write, againſt whome taking the sword of the Spiritte, which ys the woorde of God, he fought with them with yt, and ouerthrew thē by the

Phanſies of Heretiques called the woorde of the Lorde.

A the woorde of Chryſt that ſaied: that the blood which he gaue in the cuppe to his diſciples, was the bloode of the euerlaſting Teſtament, wherupon taking an argument, he ſaieth in the beginninge: Saie, o Lord, the teſtatour of the newe teſtamenr, whether this teſtament be of one daie, as theſe men ſaie thow woldeſt yt to be, or whether thow haueſt decreed yt, to be an euer laſting teſtament.

An other argument he maketh alſo of the commaundement of Chryſte, who ſaied: *This doe ye in the remembrance of me.* Wherby Chryſt geuing them commaundement to doe that that he had doen, and he by their owne confeſſion conſecrated his bodie (wherin theye are more gentle to Chryſte, thē the Aduerſaries and the Proclamer) The argument ys good that ſoche, to whom the authoritie ys deriued doe that that Chryſt did, that ys, doo conſecrate his bleſſed bodie and bloode. I write thus moche, that ye maie perceaue into what varietie and diuerſitie of phantaſies men doe fall in, that beginne to withſtande Gods holie faith, of which varietie I haue allreadie ſpoken
B in the xli. chapiter of this booke, wherunto yf ye add this phantaſie, then ſhal yowe perceaue howe manie contrarie phantaſies Sathan can deuiſe vpon theſe foure woordes of Chryſt: *This ys my bodie.* And can, as ys ſaied, vtter thē all to the people for the pure woorde of God.

But to return to this authour, as by theſe argumentes he hath ouerthrowen the hereſie of the *Petrobruſians*: ſo with theſe and the plain expoſition of Chryſtes woordes, he conuinceth all the other wicked phantaſies, and leaueth Chryſtes woordes in their propre and natiue ſenſe, figures and tropes not remembred. I ſhall not nede to conferre him, with the auncient and elder Fathers, the conference of other ſaing as he doeth, maketh good that he hath ſaied, as yt did theirs which were cōferred with him. Wherfor omitting that cōference with his ſeniours, I ſhall bring in his iuniour to be conferred with him, who ys *Beſſarion* Patriarch of Conſtantinople and Cardinall, who liued the yeare of our Lorde. 1471. Wherfore not fullie one hondreth yeares agon. And yet (as his diſputacion in the Florentine Councell againſt the gre kes, and his booke againſt *Marcus Epheſinus* doe proue) he was an excellent
C learned man, in this matter thus he writeth: *Nemo eſt quem lateat, quemadmodum panis & vini in corpus & ſanguinem Chriſti in inſtanti facta tranſubſtantialitas, humanam omnem excedit facultatem, ingenſque opus eſt & certè diuinum: ita etiam huius Sacramenti efficientia verba inſtar ipſius Sacramenti, eximiæ cuiuſdam virtutis eſſe debent. Chriſti verò diuinis verbis nihil eſſe potentius, nihil efficacius eſſe poſſe manifeſtum eſt. Quamobrem fateri neceſſe eſt, Dominicis illis verbis, & nullis aliis diuinum hoc ſacramentum confici poſſe. Nec enim diuiniſsima per diuinam potentiam confici negauerit quiſpiam, nec verbis Chriſti nihil efficacius eſſe, cùm non modò homo, verumetiam Deus ſit, creatorque omnium, qui ſolo nutu cuncta produxit, qui verbo ægros curauit, mortuos ſuſcitauit, cæteraque miracula fecit, quæ in Euangelio recitantur.* Ther ys no man but knoweth how that the trāſubſtanciacion of the bread and wine, doen in an inſtant into the bodie and bloode of Chryſt, doeth excede all power of man, and ys a great and verie worke of God: Euen ſo alſo the efficient woordes of this Sacrament ſhoulde be of ſome great power, like as the Sacrament ys. Nowe yt ys manifeſt that nothinge can be more mightie, more effectuouſe then the diuine woordes of Chryſt.
D Wherfor we muſt nedes cōfeſſe, that this diuine Sacram. maie with no other woords be cōſecrated, thē with thoſe woords of our Lord, Neither will anie man denie theſe moſt holie thinges to be cōſecrated by the diuine power,

Beſſarion li. de Sacr. Euchar.

The Sacrament maie be conſecrated by noother woords then with theſe: Hoc eſt cor. etc.

neither that anie thing ys more mightie in woorke then the woordes of Chryſte, ſithen he ys not onely man, but alſo God the creatour of al things, who at his onelie pleaſure produced all thinges of nothing, who with his woorde healed the ſicke, raiſed the dead, and did other miracles, whiche be written in the Goſpell.

Not the merites of man, but the power of God conſecrateth the Sacr.

And within a fewe woordes he ſaieth thus: *Panis & vini in corpus & ſanguinem tranſmutatio non potentium meritis, ſed eius potentia, qui ex nihilo cuncta produxit, per ſacerdotem tanquam per inſtrumentum quoddam efficitur.* The tranſmutacion of the bread and wine into the bodie and bloode ys doen not through the merittes of the peticioners, but by the preiſt as by a certain inſtrument, through the power of him that brought oute all of nothing.

Of this authour, as of all the reſt, we learn the power and mightie worke of Chryſtes woordes, God and man, by which the bread and wine be tranſmuted and chaunged into the bodie and blood of the ſame owre maſter ād Sauiour Ieſus Chryſt. And wher tranſmutacion and tranſubſtanciacion ys confeſſed and taught (as this authour confeſſeth bothe) ther ys the Aduerſaries figure denied, and the propre ſenſe of Chryſtes woordes, and not the figuratiue ſenſe admitted and alowed.

The true bodie of Chryſte vnder the forme of bread.

But we ſhall heare him with his owne woordes declare himſelf. Thus he ſaieth: *Corpus eſt duplex: Verum alterum, alterum myſticum. Et verum quidem eſt, quod in hoc diuino Euchariſtiæ ſacramento conſecratur, atque conficitur, ſub viſibili ſpecie panis ac vini. Hoc idem eſt cum eo corpore, quod fuit ex beata Virgine Spiritus ſancti obumbratione conceptum. De quo ipſe Dominus in exhibitione ſacramenti, cum nobis ſenſibilē panem vinumq; oſtendiſſet, ait, Hoc eſt corpus meū: & hic eſt ſanguis meus. Deinde addidit: Quod pro vobis traditur, & qui pro vobis effunditur in remiſſionē peccatorū. Myſticū autē eius corpus eſt Eccleſia, & congregatio fideliū.* Chryſt hath two bodies: A true bodie, and a myſticall bodie. The true bodie ys yt, that ys cōſecrated and made in this diuine Sacrament, vnder the viſible forme of bread and wine. This ys all one with that bodie, that was by the ouerſhadowing of the holie Goſte, conceaued of the bleſſed virgen. Of which bodie our Lorde himſelf in the geuing furth of the Sacrament, when he had ſhewed to vs ſenſible bread and wine, ſaied. *This ys my bodie, and this ys my blood.* Then he added: which ys deliuered for yowe, and whiche ys ſhed for yowe in the remiſſion of ſinnes. But his myſticall bodie ys the Church, and the congregacion of the faithfull.

A great blaſphemie to ſaie or thinke the Sacr. ys not the bodie of our Lord.

And afterward by expreſſe woordes denieng the Aduerſaries figure, ſaieth thus: *Cauendum autem, ne quis propterea quòd Euchariſtiæ myſterium figura eſſe dicitur, dicere aut omnino ſuſpicari audeat, non eſſe verum Domini corpus. Abſit tanta blaſphemia à fidelium mentibus.* Yt ys diligentlie to be taken heed vnto, that no man, bicauſe the Sacrament ys called a figure, be ſo bolde to ſaie, or by anie meanes to thinke that yt ys not the verie bodie of our Lorde. God forbidde ſo great a blaſphemie, from the mindes of the faithfull. Thus farre he. In whiche ſaing (as before diuerſe times ys ſaied) the authour according to the catholique faith, teacheth that the Sacrament ys both a figure, and the bodie of Chryſt. But bicauſe yt ys a figure therfore (*as the Aduerſarie ſaieth*) yt ys not the bodie of Chryſte? *That blaſphemie* (ſaieth this good man) *God kepe from the mindes of the faithfull.* Beholde Chryſtian reader) that to ſaie, that the Sacrament ys a figure, and not the verie bodie of Chryſt, yt ys a blaſphemie. O mercifull Lord, howe moche blaſphemie then ys ther nowe committed? God of his mercie preſerue ſoche as yet haue not, that they neuer ſpeake blaſphemie againſt ther Lorde God in this matter,

matter, and call again ſoche as haue, that his heauie indignacion fall not vpon vs.

I ſee I haue taried long vpon theſe fewe woordes of Chryſt. And therfore although I might haue brought furth manie moo of the lower houſe (as the learned knowe ther be manie) yet I haue of them take but ſixe cooples, remembring that I had a good nombre of the higher howſe, and they myniſtred moche occaſion of matter, vpon which I had better will to tarie, bicauſe the Proclamer aloweth their authoritie. Who in dede, if he will looke well vpon himſelf, and will thinke no more of himſelf then ys meet, nor take more vpon him then becometh him, ſhoulde not with skorn and contumelie reiect anie of theſe of the lower houſe, nor diſalowe ſoch learned men, as he doeth, and ſoche a nombre and of ſo long time, and ſo manie yeares, except he doeth yt vpon like policie, as ſome men doe, who myſtruſting their cauſe, refuſe manie to go vpon their queſtes, bicauſe they ſhall be fownde giltie. I haue, I ſaie, taried long vpon this ſhort text, and fewe woordes of Chryſt, bicauſe the miſunderſtanding of them (whiche ys the mainteinance of their hereſie, and the mother and damme of all the wicked opinions in this matter) maie be taken awaie and the true vnderſtanding, whiche ys the grownde of true faithe, and the verie fowntain and liuelie well ſpring of whollſom doctrine, maie be ſtaied, ſettled, and with like mindes of men to be receaned. For he that hath the true vnderſtanding of the woordes of Chryſt can not lightlie erre in the matters of the Sacrament. And he that miſunderſtandeth them, for the moſt parte erreth in all matters, that be moued by euell men againſt the bleſſed Sacrament.

Miſunderſtading of Chryſtes woordes mother of all the hereſies of the Sacramentaries.

Nowe ye haue heard, firſt the three holie Euangeliſtes and S. Paule reporting in one maner thoſe woordes of Chryſt: ye haue heard eleuen cooples of Chryſtes higher houſe of parliament of eche ſide, that ys, both of the greke Churche, and latine Church, men not obſcure, but moſt famouſe among all writers that haue written vpon theſe woordes of Chryſt, not onelie in learning, but in auncientie, in holineſſe, and in grauitie: ye haue heard ſixe cooples of Chryſtes lower howſe of Parliament, choſen alſo of both ſides of the howſe, men alſo in their times famouſe both in learning, in holineſſe of life, and in my iudgement moſt woorthie men. I ſaie amonge thoſe that I coulde finde that did treact of the woordes of Chryſt, by waie of expoſition. In the proceſſe alſo ye haue hearde the propoſitions or ſaynges of the catholiques and of the aduerſarye as touching the vnderſtanding of theſe woordes of Chryſt, wherin ſtandeth the controuerſie. The catholiques haue twoo ſaynges: The one that the woordes of Chryſt are to be vnderſtanded withoute figure: The other whiche foloweth vpon that, that Chryſt ſpake of his verie bodie. The Aduerſaries contrarie wiſe haue two ſainges: the one that Chryſtes woordes are to be vnderſtanded with a figure: The other that Chryſt did not ſpeake theſe woordes of his verie bodie. The catholique, vpō his ſainges grownded this trueth, that Chryſtes verie bodie, and verie bloode after the cōſecracion, be reallie and ſubſtanciallie in the Sacrament, and ſo geuen to the receauers. The aduerſarie vpon his ſainges grownded his erroure, that Chryſtes verie bodie and blood be not reallie and ſubſtanciallie in the Sacramēt, but in the Sacramēt ys onelie a figure of the bodie, and ys geuē to the receauers as a ſigne or tokē of Chryſt. As cōcerning which cōtrouerſie yt ys nowe

Catholiques howe they vnderſtand Chryſtes woordes

Sacramentaries howe they vnderſtād them.

easie to be saied: first for the first parte of yt that neither the holie Euangelistes, neither sainct Paule, nor anie of all the holie Fathers of the higher house, hathe taught or saied as the Aduersarie dothe teache and saie, that Chrystes woordes are to be vnderstanded figuratiuelie, I meen, that the Sacramẽt ys onelie a figure, I saie not one. But contrarie wise a nombre of them by expresse woordes denie that Chrystes woordes are so to be vnderstanded, and that the Sacrament ys a figure onelie. And for the better memorie to be had of them, I shall make a breif epiloge of their sainges: *Chrysostom* vpon the the sixt of sainct Iohn saieth that Chryst did not speake these woordes: *My flesh ys verilie meat*: obscurelie or in parables. Yf not so: thẽ plainlie and without figure. *Euthymius* vpon Chrystes woordes saied: He *did not saie, these be signes of my bodie and bloode, but these thinges be my bodie and bloode.* *Damascen* saied: The bread and wine ys not a figure of the bodie and blood of Chryst. God forbidde that anie man shoulde so beleue. *Haymo* saied: That same bread ys chaunged into the flesh of our Lorde, and the wine ys transferred into the bloode of our Lorde, not by a figure, nor by a shadowe, but by trueth or in verie dede. *Theophilact* saied, that the bread that ys sanctified on the aultar ys the verie bodie of our Lord, and not an aunswering figure. For Chryst did not saie, this ys a figure, but thys ys my bodie. The like saiethhe vpon sainct Iohn, that yt ys not a figure but the bodie. *Paschasius* saied, that he mercuiled what they ment that saied, that in the Sacrament was not in verie dede the flesh of Chryst and his blood, but the vertue, the figure and not the veritie, the shadowe, and not the bodie. *Anselmus* saied, Chryst tooke bread, and by his blessing of yt, the bread was made the bodie of Chryst, not onelie signifi catiuelie, or by significacion, but substantiuelie or in substance. Neither doe we (*saieth he*) from this Sacrament, alltogether exclude the figure, neither doe we admitte the onelie figure. *Innocentius* saied: As the bodie of Chryst was verilie deliuered: so was yt verilie demonstrated, not in a figure, whiche nowe had ceassed: but in trueth which was nowe comed. *Bessarion* saied: that we be not so bolde, that bicause the Sacrament ys called a figure, that we either saie or thinke that yt ys not the verie bodie of Chryst. God kepe (*saieth he*) so great a blasphemie from the mindes of men, by which woordes he denieth the onelie figure to be in the Sacrament without the presence. All these stãd directlie against the Aduersarie. For wher he saieth, that the Sacrament ys a figure onely, they saie yt ys not onely a figure by plain woordes. And forasmoche as S. Augustin and Hillarie doe teach that the Sacrament ys both the figure, and the veritie, maie they not be adnombred to this companie, as denienge the onelie figure, forasmoch as with the other they affirme as well the presence as the figure. And in that they doe so, they denie the onely figure.

An Epiloge of authours denieng the Sacramentaries figure.

Chrysost. in 6. Ioan.

Euthy. in 26. Math.

Damascen li 4. cap. 14

Haim. in 26. Math.

Theophilact in 26. Math.

Paschasius lib. de corp & sang. Domini.

Ansel. li. de offic. diui.

Innocẽt. 3. li de offi. Miss.

Bessariõ. li de sacra. Eucha.

August. Hilar.

Thus ye see the first proposition of the Aduersarie by so manie witnesses denied, and the proposition of the catholique Church affirmed. Yf the Aduersarie for all these can bring anie one catholique writer that ys auncient, and approued, that doeth saie, as he saieth, that the Sacrament ys onely a figure, I for my part shall confesse the trueth to be on hys side. Yf he can not bring one, as I am sure he can not, and the catholique Church for the trueth that she teacheth bringeth so manie, what madnesse ys ther in him that will still persist in his phantasie, for the maintenance wherof he hath no authoritie.

An Epiloge of authours affirming the reall presence.

But let vs gather as breif an epiloge for the proposition of the catholiques which ys, that Chryst in these woords: *This ys my bodie*: spake of his verie bodie.

Although

A Although yt be allreadie ſufficientlie prooued and declared by that yt ys not a figure onelie, and ſo importeth that Chryſt ſpake of his bodie: yet that the matter maie be plentifullie plain before yowr face, I ſhall take the like pain in this, as I haue doen in the other. *Iuſtinus*, who ys the firſt, ſaied: that as Ieſus Chryſt our Sauiour had fleſh and bloode for our ſaluacion: euen ſo we are taught, the foode, wher with our fleſh and blood be nouriſhed by alteracion, when yt ys conſecrated by the praier of his woode, to be the fleſh and blood of the ſame Ieſus incarnated. *Irenæus* ſaied, that Chryſt tooke bread, whiche ys a creature, and gaue thankes ſainge: This ys my bodie. and the cuppe likewiſe, whiche ys a creature as we be, he confeſſed to be his bloode, and of the newe Teſtament taught a newe oblacion. *Tertullian* ſaied, that the bread which Chryſt did take and geue to his diſciples, he made yt his bodie. Cyprian ſaied: after our Lorde had ſaied, *This doe in the remembance of me. This ys my flesh and this ys my bloode*, that ſubſtanciall bread and cuppe, as often as yt ys doē with theſe woords, and this faith, that ſubſtancial bread and cuppe conſecrated by the ſolemne benediction doth profitt to the health and life
B of the wholl man, being alſo a medicin and a ſacrifice to heale infirmities and to pourge iniquities. *Iuuencus* ſaied, when Chryſt tooke bread in his handes and had geuen thankes, he diuided yt to his Diſciples, and taught them, that he deliuered vnto them his owne bodie. And that he tooke the cuppe and ſanctified yt, and gaue yt to them to drinke, and taught them, that he gaue them his bloode, and ſaieth drinke this bloode. *Euſebius Emiſenus* ſaied, The inuiſible preiſt turneth the viſible creatures into the ſubſtance of his bodie and blood, by his ſecret power with his woorde, ſaing: *This ys my bodie.* And the ſanctificacion repeted, take and drinke (ſaieth he) *This ys my bloode.* Again he ſaieth: when the creatures are ſett vpon the holie aultars to be bleſſed with the heauenlie woordes, before they be conſecrated with the inuocaciō of the moſt high name ther ys the ſubſtance of bread and wine, but after the woordes of Chryſt the bodie and bloode of Chryſte. S. Ambroſe ſaied, before yt ys conſecrated yt ys bread, but when the woordes of Chryſt haue cō med to yt, yt ys the bodie of Chryſt. And before the woordes of Chryſt yt
C ys a cuppe full of water and wine, but when the woordes of Chryſt haue wrought, ther ys made the bloode that redemed the people. Gregorie niſſen ſaied: the bread by the woorde ys chaunged into the bodie, as yt was ſaied of the woorde (*mening Chryſt*) This ys my bodie. And again he ſaieth: we doe beleue that the bread ſanctified by the woorde of God, ys chaunged into the bodie of the Sonne of God. S. Hierom ſaied: Let vs vnderſtand that the bread which our Lorde gaue vnto his Diſciples, ys the bodie of our Lorde and Sauionre, foraſmoch as he ſaied: *This ys my bodie.* ād that the cuppe ys that, of the whiche again he ſaied: *Drinke ye all of this, This ys my blood of the newe Teſtament.* *Iſichius* ſaied: he receaueth the ſacrifice by ignorance, that knoweth not the power and dignitie of yt, that knoweth not that yt ys his bodie and bloode in verie dede, but receaueth the miſteries, and knoweth not the power of thē. S. Auguſtine ſaied: that Chryſt was born in his owne handes, when geuing furth that ſame his bodie he ſaied: *This ys my bodie.* For he did beare that bodie in his handes. *Chryſoſtome* ſaied: Foraſmoche as he hath
D ſaied: this ys my bodie, let vs be holden with no doubte, but let vs beleue, and with the eies of our vderſtanding let vs verilie ſee yt. Again he ſaied: He that ſaied: *This ys my bodie*, alltogether with his woorde, he made the thing alſo. *S. Cyrill* ſaied: Doubte not whether this be true or no, ſith he manifeſtlie ſaieth: this ys my bodie, but raither receaue the woorde of our Saiouur

Iuſt. apolog 2.

Iren. cōtra hæreſ. li. 4. ca. 32.

Tertulli. 4 cont. Marcion.

Cypr. de cæna Dom.

Iuuenc. li. 4 hiſto, euāg.

Euſebius Emiſ. hom. 5. Paſch.

Amb li. 4 de ſacr. ca 5

Greg. Niſſ. ſer. cathec.

Hier. ad Hed. qn. 2

Iſich. in Leuit li. 6. ca. 22.

Aug. in Pſalm. 33. con. 1.

Chryſoſt hom. 83. in 26 Math. hom. 51. in 14 Marc

Cyrill. ad Caloſyriū.

in faith. For he forasmoche as he ys the trueth, he lieth not. S. *Gregorie* saied: Chryst ys offred for vs in this misterie of the holie sacrifice. Ther trulie his bodie ys receaued, his flesh to the health of the people ys geuen abroade, his blood ys nowe shedde, not vpon the handes of the vnfaithfull, but into the mouthes of the faithfull. And again: whiche of the faithfull can doubte in that time of the sacrifice, at the woorde of the preist the heauens to be opened in that misterie of Iesu Chryst cõpanies of Angells to be presẽt, vnto high thinges lowe thinges to be coopled, vnto heauenly thinges earthlie thinges to be ioined, one thing also of inuisible and visible thinges to be made. *Isidor* saied: The sacrifice that ys offred of the Chrystians vnto God, Chryst our Lorde and master did first institute, when he gaue to his Apostles his bodie and bloode before he wolde be betraied, as yt ys redde in the Gospell: Iesus tooke bread and the cuppe, and blessing them gaue, them to them.

Grego li.4. Dial.ca 58

Isidorus de offi. eccl.ca 18.

Thus haue I breiflie tocuhed so moche as maie serue to prooue the second proposition of the catholiques: Yf anie desire to see anie more of these authours, let him repair to their chapters and ther shall he see them at large. And nowe ye see that as by manie wittnesses the figure in the first proposition was denied: so by all these, that Chryst in his woordes spake of his verie bodie, yt ys here affirmed. And yet all these notwithstanding, yf the Aduersarie can bringe furth but one auncient Father that by expresse woordes saieth, as he saieth that Chryst in his supper did not speake of his bodie or that his bodie after cõsecraciõ duelie doẽ, ys not in the Sacrament, I will ioine with him. The Proclaimer more arrogantlie thẽ trulie, saieth of the catholique Churche, and that with repeticiõ, saing: *once again I saie* (as therby with boldecountenance to beare oute his falshood and vntrueth) *that of all the woordes of the holie scriptures: of all the examples of the primitiue Churche: of all the olde fathers, of all the auncient doctours in these causes, they haue not one,*

The bragge of the proclamer.

Nowe iudge whether he be true or no, and what credditte ys to be geuẽ vnto him in other matters, that so shameleslie speaketh in this. To the farder proofe of the trueth of Chrystes substanciall presence in the Sacrament also, bẽside that that ys saied of manie of the authours seuerallie, I haue treacted of tansubstancion, wherfor I remitte the reader thither, and nowe hauing but one scripture in the Euangelistes to speake of, I will breiflie touche yt, and so finish this second booke.

THE FIVE AND SIXTETH CHAP. TREACTETH

of the bread blessed and geuen by Chryst to the two disciples in Emaus, and prooueth by Theophilact and Bede that yt was the Sacrament.

Luc.24.

IN the gospell after sainct Luke we read that Chryst ioining him self to two of his Disciples goinge to *Emaus*, whẽ he cam thither he satte downe with them, *And tooke bread and blessed, and brake yt, and gaue yt to them, and their eies were opened and they knewe him.* And these Disciples returned with ioie to Hierusalem, and tolde the Apostles, what was doen in the waie, and howe they knewe him in the breaking of bread. This bread that was here blessed, and broke, and geuen to the Disciples, the holie learned men do testifie not to be common bread, but to be by the blessing of Chryst made the bread of life, euen his owne bodie. Wherfor seinge yt ys so vnderstãded, I thought yt apperteining to that poure pose that I haue taken in hande, to see the mindes of the holie fathers in yt.

The bread geuen to the Disciples in Emaus was Chrystes blessed bodie.

And

A And at this time to aſcende, I will beginne with *Theophilact*, who writeth thus vpon the ſame ſcripture: *Inſinuatur autem & aliud quiddam, nempe quod oculi eorum, qui benedictum panem aſſumunt, aperiuntur, vt agnoſcant illum. Magnam enim & indicibilem vim habet caro Domini.* An other thing alſo ys geuen vs to vnderſtande, that ys, that the eies of thē, which doe take the bleſſed bread, are opened, that they maie knowe him (*meaning Chryſt*) *For the fleſh of Chryſt hath a great and vnſpeable power.* Thus he. *Theophil. in 24. Luc.*

By this authour yt doeth not onely appeare that Chryſt gaue vnto the two diſciples his bodie, but yt ys alſo euident. For when he had firſt ſaied that their eies were opened that receaued the bleſſed bread, ſo well that they might knowe Ieſus, immediatelie opening what this bleſſed bread was, he ſaieth: *For the fleſh of Chryſt hath an vnſpeakeable power.* The bleſſed bread then bleſſed of Chryſte to be geuen to the Diſciples was ſo of him bleſſed by the teſtimonie of *Theophilact* that yt was made the fleſh of Chryſt. Whiche he prooueth by the effecte. For although Chryſt had walked with them ſo
B moche waie, and had conferred with them, and had rebuked their ſlackneſſe of faith, and finallie had interpreted the ſcriptures vnto them, beginning at Moiſes, and ſo paſſing through all the Prophetes, that had written of him: yet all this bleſſed and holie taulke, his liuely interpretacion of the ſcripturs, his bleſſed and mightie voice, whiche ſownding in the eares of the Iewes, that came with *Iudas* to apprehende him, did throwe them downe to the grownde, did not make theſe Diſciples to knowe him as Chryſt, vntill they had eaten of the bleſſed bread, whiche he bleſſed for them and gaue to thē, and their eies were opened, and they knewe him. By this great effect then yt ys manifeſt, that yt was a greate thinge, that was geuen them, a thing of moche power and vertue, euen that ſame fleſh in ſubſtance, that anoincted the eies of him that was born blinde, and gaue him his ſeight. That ſame fleſh nowe opened their eies, that nowe they might knowe him, whom before by other diuerſe meanes (as ys ſaied) they did knowe.

The Diſciples in Emans knewe not Chryſt vntill they had eate of the bleſſed bread.

To this grecian we ſhall ioin *Bede*, one of the latin Churche, who vpon
C the ſame place ſaieth thus: *Certi myſterij cauſa factum eſt, vt eis in illo alia oſtenderetur effigies, & ſic eum non niſi in fractione panis agnoſcerent, ne quiſquam ſe Chriſtum agnouiſſe arbitretur, ſi eius corporis particeps non eſt, id eſt, Eccleſiæ, cuius vnitatem in ſacramento panis commendat Apoſtolus, dicens: Vnus panis, vnum corpus multi ſumus, vt cùm eis benedictum panem porrigeret, aperirentur oculi eorum, vt agnoſcerent eum.* Bicauſe of a certain miſterie yt was doen that an other likeneſſe or forme ſhoulde be ſhewed to them in him and ſo they ſhoulde not knowe him but in the breaking of breade, leeſt anie man might thinke him ſelf to haue knowen Chryſt yf he be not partaker of his bodie, that ys, of his Churche. The vnitie wherof the Apoſtle ſetteth furth in the Sacrament of bread, ſaing: *All we being manie are one bread, and one bodie:* that when he gaue to them the bleſſed bread, their eies ſhoulde be open, that they might knowe him. Thusfarre *Bede*. *Beda in 24. Luc.*

No mā knoweth Chryſte except he be a mēbre of his bodie, that ys, of his Churche.

Of whome we learn that yt was not doen as a matter to no pourpoſe, that Chryſt ſhewed him ſelf vnto them in a ſtraunge likeneſſe, but to open a miſterie, which ys, that no man can knowe Chryſt, except he be a membre of his Churche, and be in the vnitie therof. And that they might be in that vnitie, he gaue them the bleſſed bread, whiche ys the Sacrament of vnitie, and
D then were their eies opened, and they knewe him. Thus as *Theophilact* ſaied by expreſſe woordes, that Chryſt gaue them his fleſh wherbie to open their eies, ſo Bede ſaieth, that he gaue them the bleſſed bread, whiche ys the Sacrament of vnitie, mening that bleſſed bread that *Theophilact* calleth the fleſh

of

of Chryſt, whiche (*ſaieth he*) he gaue them and then their eies were opened. Of bothe theſe then we are taught, that Chryſt gaue vnto the two Diſciples in *Emaus* not comon and bare bread, but the Sacrament.

THE SIX AND SIXTITH CHAP. PROOVETH *the ſame by ſainct Auguſtine and Chryſoſt.*

AS *Theophilact* ys the folower of *Chryſoſtome* ſo ys *Bede* of S. *Auguſtine*. Wherfor as we haue heard the mindes of theſe two as diſciples: ſo will we heare the mindes of the other as maſters. S. Auguſtine writing of the conſent and agremēt of the Euangeliſtes ſaieth thus of this matter: *Non enim incongruenter accipimus hoc impedimentum in oculis eorum à Sathana fuiſſe ne agnoſceretur Ieſus, ſed tantùm à Chriſto propter eorum fidem ambiguam facta permiſsio vſque ad ſacramentum panis, vt vnitate corporis eius participata, remoueri intelligatur impedimentum inimici vt Chriſtus poſſet agnoſci.* We doe not incongruentlie take this impediment in their eies to haue ben doen by Sathan, that Ieſus ſhoulde not be knowen. But of Chryſt yt was onelie permitted for their doubtfull faith vntill they came to the Sacrament of bread, that *the vnitie of his bodie being participated*, yt might be perceaued that the impediment of the enemie was remoued, that Chryſt might be knowen. Thus moch S. Aug.

Auguſt. de conſens. Euang. li. 3 cap. 25.

The bread that Chriſt bleſſed and deliuered to the diſciples in Emaus was the B. Sacram.

Of whome this ys without difficultie to be learned that the bread that Chryſt bleſſed, and gaue to the Diſciples was the Sacrament. For ſo by that name doeth he call yt. Wherunto when he addeth the effect, that after the receipt of that Sacrament, the impediment of Sathan was remoued, their ſight was illumined, and Chryſt before vnknowen, was then well knowen: he doeth ſignifie vnto vs that they ther receaued him that ys the true light, that lighneth euery man that cometh into the worlde. Whiche thing more plainlie Chriſoſtom doeth opē, vpon Mathew thus ſaing: *Quia de ſanctis cœpimus dicere, non eſt tacendum, quin aliud eſt ſanctificatio, aliud ſanctificatum. Sanctificatio enim eſt quod alterum ſanctificat. Sanctificatum autem alterum ſanctificare non poteſt, quāuis ipſum ſit ſanctificatum. vt puta ſignas panem tuum quem manducas, ſicut ait Paulus, Sanctificatur enim per verbum Dei & orationem. Sanctificaſti eum, non feciſti ſanctificationem. Quòd autem ſacerdos de manu ſua dat, non ſolùm ſanctificatum eſt, ſed etiam ſanctificatio eſt, quoniam hoc ſolùm non datur quod videtur, ſed etiam illud quod intelligitur. De ſanctificato ergo pane licet animalibus iactare, & infidelibus dare, quia non ſanctificat accipientem. Si autem tale eſſet, quod de manu ſacerdotis accipitur, quale eſt quod de menſa manducatur, omnes de menſa manducarent, & nemo de manu ſacerdotis acciperet. Vnde Dominus non ſolùm in via benedixit panem, ſed de manu ſua dedit Cleophæ & ſocio eius. Et paulus nauigans non ſolùm benedixit panem, ſed de manu ſua porrexit Lucæ & cæteris Diſcipulis ſuis.* Bicauſe we haue begon to ſpeak of holie thinges, yt ys not to be left vnſpoken, but that ſanctificacion ys one thinge, and the thing ſanctified ys an other. Sanctificacion ys that ſanctifieth an other thing, but the thing ſanctified can not ſanctifie an other thing, allthough yt be ſanctified, as for example, thowe makeſt a croſſe vpon thy bread, whiche thowe eateſt, as S. Paule ſaieth, *Yt ys ſanctified by the woorde of God and praier*: Towe haueſt ſanctifiſed yt, but thow haueſt not made ſanctificaciō. *But that the preiſt geueth frō his hāde, yt ys not onely a ſanctified thing, but alſo yt ys ſanctificacion.* For not onelie that ys geuē that ys ſeen, but alſo that that ys vnderſtanded. Then yt ys laufull to caſt of the ſanctified bread to beaſtes, and to geue of yt to infidels, bicauſe yt doth not ſanctifie the receauer. But if that which ys taken of the hand

Chryſoſt. hom. 17. in Matth.

Sanctificaciō and the thing ſanctified be diuerſe.

The bleſſed Sacr. a ſanctified thing and ſanctificaciō alſo.

A hand of the preist were soche a thing as that, that ys eaten of the boorde, all wolde eate of the boorde, and no man wolde receaue of the preistes hand. Wherfor our Lorde also, did not onelie blesse the breade in the waie but gaue with his owne hand to *Cleophas* and his felowe. And Paule sailing did not onelie blesse the bread, but also with his hand gaue to Luke and his other Disciples. Thus farre he.

A plin place for reall presence against M. Iuell.

In this place of Chrysostome three thinges are, as concerning the matter of the Sacrament to be noted. The first ys, that he saieth, that yt that the preist geueth with his hand *ys not onelie a sanctified thing, but also sanctificacion yt self*, that ys, both a thing made holie, and also the thing yt self that doeth make holie. In that he saieth that the thing that the preist geueth with his hand, ys yt that sanctifieth other thinges, or maketh other thinges holie, what ells can be vnderstanded but Chrystes blessed bodie, who ys our sanctificacion, iustificacion and redemption, as saieth S. Paule, who being ther, sanctifieth the woorthie receiuers? For as moche nowe as Chrysostome saieth that this sanctificacion, this thing, that maketh other thinges holie ys geuen by the B preistes handes and yt can not be vnderstanded of Chryst spirituallie receaued, for that ys not geuen by the preistes hand, I wolde the Aduersarie wolde answere directlie, wher this sanctificacion resteth? wher yt ys, whether yt be in the bread or in the preist. For sith he saieth that yt ys geuen by the hand of the preist, yt must be either in the preist, that geueth yt, or in the thing that ys geuen. No man will saie that that great power to sanctifie other ys in the preist. for yt ys the propre acte of God, as he himself witnesseth, saing: *Ego Dominus qui sanctifico vos.* Yt ys I your Lord, whiche doe sanctifie yowe. So that the preist doeth not the acte, he sanctifieth not, but he deliuereth the sanctificacion. Yf in the Sacrament were nothing but bread (as the aduersarie teacheth) this sanctificacion coulde not by his owne doctrine be in yt. For the bread beinge a dumbe creature ys not apte to receaue sanctificacion, as he saieth. Then yt remaineth that the Aduersarie must of force confesse, that sith ther ys a thing geuen by the hand of the preist, in whiche resteth this sanctificacion, and yt ys prooued that yt neither C can be the preiste, nor the bread, yt can be none other but the bodie of Chryst in the Sacrament, whiche neuer being separated from the God head ys euen he, that sanctifieth vs.

Exod. 31.

Both the partes of the Sacr. apoened.

And this ys not to be ouerpassed that Chrisostom saieth that that, whiche the preist geueth ys both a sanctified thing, and the sanctificacion also, wherby he doth fullie open both partes of the Sacrament, namely what yt was as bread and wine, whiche nowe being sanctified, are therby turned into sanctificacion yt self, that ys, into the bodie and blood of Chryste, Of the whiche thing in effect S. Augustine saieth: *Qui cum per manus hominum ad illam visibilem speciem perducitur, non sanctificatur vt fiat tam magnum sacramentum, nisi inuisibiliter operante Spiritu Dei.* Whē the bread by the handes of men ys brought to that visibile forme, yt ys not sanctified, that yt maie be made so great a Sacrament, but by the inuisible worke of the holie Gost.

In that he saieth yt ys sanctified, he openeth the first woorde of Chrysostom, who calleth yt *sanctificatum*, a thinge made holie. In that he saieth that yt ys made so great a Sacrament by the inuisible worke of the holie Gost: he openeth the other woorde of Chrysostome calling yt sanctificacion. For by the worke of the holie Gost yt ys sanctified to be the bodie of Chryste, who (as ys saied) ys our sanctificacion, that ys, he that sanctifieth vs. And for affirmacion of the geuing of this sanctifieng thing by the hand of

the

Not onelie that which ys seen, but also that which ys vnderstanded ys geuē in the Sacr.

the preist, Chrysostom addeth these woordes: *Quoniam hoc solum non datur, quod videtur, sed etiam illud quod intelligitur.* For not onelie that, that ys seen, ys geuen, but that also that ys vnderstanded: vnderstanded I saie by faith, and not by reason. For that vnderstanding must in this matter of the Sacrament be placed, of the which yt ys saied: *Nisi credideritis, non intelligetis.* Except ye beleue, ye shall not vnderstand.

Esay. 7.

The secōd note of Chrysostome ys, to the matter here sought, that Chryst blessed the bread in the waie, he meeneth at *Emaus*, and gaue yt with his hand to *Cleophas* and his felowe. By whiche geuing with the hand, he meeneth the Sacrament, as before by the geuing of the preistes hand, as he by expresse woordes doeth declare immediatelie, after this aboue alleaged, wher he thus saieth, declaring what ys ment by that that ys geuen by the hand: *Quod autem de manu porrigitur, nec animalibus dandum, nec infidelibus porrigendum, quia non solum sanctificatum, sed etiam sanctificatio est, & sanctificat accipientem.* As for that, that ys geuen by hand, ys neither to be geuen to beastes, nor deliuered to infidels. for yt ys not onelie a sanctified thing, but also yt ys sanctificacion, and doeth sanctifie the receauer. In this then that he saieth that that, which ys geuen by the hand ys both a sanctified thing, and also sanctificacion, he declareth that the bread which Chryst blessed, and brake, and gaue with his hand to the two disciples in *Emaus*, was a sanctified thing, and the sanctificacion yt self also, whiche (as before ys saied) ys the blessed Sacrament conteining Chrystes bodie owre sanctificacion.

The bread blessed in Emaus, both a sanctified thing and sanctificacion.

Act. 27.

The third ys, that Chrysostom saieth the like of the breaking of the the bread by S. Paule, when he was in the shippe sailing towardes Rome, wherof mencion ys made in the actes of the Apostles, whiche blesing and geuing of bread he saieth to be soche as was that, that Chryst gaue in *Emaus*. yf yt so were, then ther was geuen also the Sacrament.

Act. 2.

There be that so vnderstand that other place of the Actes of the apostles, of the sacrament also, wher yt ys saied: *Et erant perseuerantes in doctrina Apostolorum, & communicatione fractionis panis, & orationibus.* They were continuing in the doctrine of the Apostles, and communicacion of breaking of bread, and in praiers. Wher forsomoche as the breaking of bread ys ioined with doctrine and praier, whiche be the workes of Chrystians in their assemblies, in the seruice of God, yt ys most like that yt ys spoken of the ministracion of the Sacrament, as one of the cheif thinges meit to be doen in soche assembles. As for that place of S. Luke ye see testified to be vnderstanded of the Sacrament. The first place also of the Actes here alleaged ys by Chrysostom so vnderstanded also. So ys the other place by men of right gooh fame in learning, whiche I omitte to auoide prolixitie.

Certain places of the actes of the Apostles vnderstanded of the Sacr.

THE

THE SEVEN AND SIXTETH CHAP. PROOVETH *by the ſcriptures and practiſes in the laſt chappiter handeled that the communion vnder one kinde ys laufull and good.*

YT ys a membre of the Proclamacion made by this Proclamer, that yf anie man can ſhewe by the ſcriptures, by the example of the Primitiue Churche, or by anie olde catholique doctour, that the Sacrament was miniſtred vnder one kinde during the time of ſixe hundreth yeares next after Chryſt, that he wolde geue ouer and ſubſcribe. Nowe forasmoche as I truſt euen by the iudgement of other, I haue in other matters conteined in his Proclamacion doen as moche as in the ſame he hath required: I will alſo doe the like in this matter of the miniſtracion of the Sacrament vnder one kinde, that he alſo maie doe as moche as he hath promiſed, wherunto iuſt and good occaſion ys miniſtred vnto me by theſe ſcriptures, whiche in theſe two laſt chapiters be treacted of. Wher firſt ye hearde the breaking of bread mencioned in Sainct Luke, to be a deliuerie of the Sacrament, and not left barelie ſo, but alſo to be a deliuerie of the bodie of Chryſt. And this deliuerie ye redd and perceaued to be doen but in one kinde, that ys, of bread. And this deliuerie was not doen by anie priuate man but euen by Chryſt himſelf, euen vpon the daie of his reſurrection.

The Sacr. deliuered by our Sauiour Chryſt vnder one kinde.

Yf the Proclamer will ſaie, as *Melanćthon* ſaieth, that yt ys ſpoken by *Senecdochen*, by the parte for the wholl, he hath ſaied yt, but he hath not prooued yt. Yt ys no ſcripture yf he ſo ſaie, yt ys but an inuencion of his owne head to auoide a ſcripture. But that that we ſaie ys the ſcripture, and we ſaie neither more nor leſſe, then the ſcripture, as we alſo doe vpon theſe woordes of Chryſt: *This ys my bodie.* Yf then we ſpeake the ſcripture, and for the better vnderſtanding of the ſcripture, we bring furth the auncient learned men both of the greke and latin Churche to expownde the ſcripture, and they teache vs but of the miniſtracion of the Sacrament vnder one kinde alſo: What remaineth for vs to doe, but ſo to accept and vnderſtand the ſcriptures as we read them, and finde them expownded vnto vs?

The Proclamers obiection of Chryſtes inſtitucion for receauing vnder bothe kindes aunſwered. Marc. 16. Mat. 28.

Nowe then wher the Proclamer ſaieth, that the inſtitucion of Chryſt and the woordes of S. Paule maie ſeme ſufficient to a Chryſtian man, to receaue the Sacrament no otherwiſe then vnder bothe kindes, bicauſe Chryſt did ſo inſtitute yt, and S. Paule to the Corynthians ſo reporteth yt. Yt maie in dede ſeem ſufficient for that time, and for the condicion of ſoche perſons as then receaued. As this ordeinaunce of Chryſt forbidding his Apoſtles to go amõge the gentiles, when they were ſent furth to preach, was a good ordeinaunce, and ſhoulde haue bownde vs to the obſeruacion of yt, yf afterwarde he had not ſaied: *Ite, prædicate euangelium omni creaturæ*, And: *Euntes docete omnes gentes.* Go ye and preach the goſpell to euerie creature. And again: Go and teache all people: Euen ſo yf Chryſt had not miniſtred the Sacrament in one kinde after his inſtitucion, whiche was in both kindes, the ſaing of the Proclamer might haue ſeemed to haue had ſome force. But nowe ſeing the ſame Chryſt that firſt miniſtred the holie Sacrament vnder both kindes, hath nowe miniſtred the ſame vnder one kinde, yt ys a moche beter argument to prooue, that both maners maie be vſed, then that onelie the firſt maner ſhoulde be vſed, vnleſſe the Proclamer will condemne the ſecond miniſtracion of Chryſt, bycauſe yt differeth from the firſt,

Chryſtes miniſtracio of the Sacr. firſt vnder bothe kindes after vnder thone proueth either of bothe to be laufull.

But yf yt be laufull for vs to folowe euerie acte of Chryſt doen for our example and inſtruction, then we maie receaue vnder both kindes, and we maie laufullie receaue vnder one kinde, but diuerſely. For as Chryſt when he did inſtitute yt, did yt as a ſolemne action of or for the memoriall of his paſsion and death, whiche by his miniſters ſhoulde be frequented in his Churche, vntill he came again, and therfor though the nombre that beleued both men and women was great, yet he called none to this maner of miniſtracion but the XII. Apoſtles who were preiſtes, ſignifieng therby that all preiſtes, that ſhoulde in his Church doe this ſolemne action before his people for the memoriall of his paſsion and death, ſhoulde doe yt vnder both kindes, as therby to ſignifie vnto the faithfull, that in the paſsion of Chryſt, the blood of that bleſſed bodie was ſeparated and diuided from that bodie, and ran oute plentifull to waſh awaie our filthie ſinnes: Euen ſo they that be preiſtes, and accordinge to the office of preiſtes, doe this publike miniſterie in the ſetting furth of this memoriall of Chryſtes death, muſt according to Chryſtes inſtitucion haue and receaue the bleſſed Sacramentes vnder both kindes. Whiche thing the catholique Churche neuer hath nor doeth pretermitte, but inuiolablie obſerueth, hauing ther in, as yt ys meit a ſpeciall regarde to Chryſtes inſtitucion.

Preiſtes doing the ſolemne action of the memoriall of Chryſtes paſsion in their maſſes aught to receaue vnder both kindes.

In the other time of Chryſtes miniſtracion of the Sacrament of his bodie to the twoo diſciples, as the Goſpell maketh no mencion that yt was doen as a ſolemne action of or for the remembrance of Chryſtes paſsion or death, but raither as a mean to woorke them a benefit, to remoue the impediment of Sathan, whiche letteth them to knowe Chryſt, and ſo to open their eies that they might knowe him, and therfor receaued the Sacrament but vnder one kinde: Euen ſo priuate perſons that for their ſpirituall cōforte in Chryſt, for the enkendling of the fire of Gods loue in them, for the godlie exerciſe of their faith, for their incorporacion into Chryſt, for their ſtrenght and defence againſt the aſſaultes and temptacions of the enemie, or in extreames for their voiage meate the better to walke ther iourneie, doe receaue the bleſſed Sacrament, maie verie well, according to Chryſtes example receaue yt vnder one kinde, as thoſe diſciples did. Wherfor all Biſhoppes, all preiſtes, and all other of the cleargie, whenſoeuer they receaue as priuate perſons, that ys, when they doe not that publique miniſtracion and ſolemne action of Chryſtes memoriall for and before the Churche, then doe they, as all other doe, receaue vnder one kinde, contenting them ſelues in their ſo doinge by the example of Chryſte as ys afore ſaied.

Priuate pſons for their ſpirituall cōfort maie laufullie receaue vnder one kinde as the diſciples did in Emaus. Biſhoppes preiſtes and all of the clergie not doing the publique action, receaue vnder one kinde.

As Chryſt by his doinges hath left vs an example what we maie laufullie doe as concerninge the receipt of the bleſſed Sacrament, by whiche the Proclamer ys anſwered, for that part of his obiection, that obiecteth Chryſtes inſtitucion: So ſhall we nowe anſwere for that he obiected of Sainct Paule, *He ſaieth that the woordes of Sainct Paule are ſufficient alſo to prooue that the Sacrament aught to be receaued of all men vnder both kindes.* Yt ys a plain matter that Sainct Paule maketh no ſpeciall inſtitucion of the Sacrament, but onely maketh a reherſall of Chryſtes inſtitucion, then this parte of his obiection maie be aunſwered with that that ys ſaied to his obiection of Chryſtes inſtitucion, forſomoche as this ys but a reherſall of that. But yet ſhal we to the furtheran ce of the trueth make a farder aunſwere.

Proclamers obiection of S. Paule for receauing vnder both kindes aunſwered.

Wherfor vnderſtand that although S. Paule did deliuer to the Corynthians the inſtitucion of Chryſt as then deliuered vnder both kindes: yet S. Paule

A S. Paule teacheth not, that of neceſsitie yt muſt allwaies be vſed in both kindes and no other. For yf he had taught yt with an excluſiue excluding all other maner but this, yt had ſome force. But ſo he doeth not. The ſcope of S. Paules doctrine reſteth in theſe two poinctes: that the Sacrament be receaued in the remembrance of Chryſtes death: And that yt be receaued woorthilie. Wherfor I ſaie, that ſo farre wide yt was from the minde of S. Paule, by his doctrine there taught to forbidde the receipt of the Sacrament vnder one kinde, that as Chryſt did to his two diſciples in Emaus, ſo did S. Paule to Luke and his felowes in the ſhippe (as Chryſoſtome witneſſeth) geue the Sacrament vnder the one kinde of bread. Although theſe actes of Chryſt, and Sainct Paule are ſufficient to prooue that the receipt of the Sacrament vnder one kinde ys laufull and good, in maner aboue ſaied: yet the ſame maie alſo appeare by the other place of the actes alleaged in the laſt chapiter. Wher alſo mencion ys made that the Sacrament was miniſtred vnder one kinde, namely of bread, no title of mencion made of the other kinde. And beſide the good catholique men that doe vnderſtand this place of the B Sacrament, the *Waldenſes* alſo did ſo vnderſtand yt.

The ſcope of S. Paule touching the Sacra. 1. Cor. 11.

Then ſith the multitude of the faithfull euen immediatelie after the coming of the holie Goſt, did receaue the Sacrament vnder one kinde, yt ys manifeſt that yt maie without offence be doen and vſed nowe in Chryſtes Churche, and maie not be reputed, as yt ys of the Proclamer, for an vnlaufull facte. For he that impugneth the Churche for doing of that, that the ſcripture ſheweth the example, and ſaieth that the acte of the Churche ys vnlaufull, impugneth the ſcriptures, and importeth that they be vnlaufull.

Acto. 2.

Theſe actes of Chryſt and Sainct Paule, and the doinge of the multitude in the ſeconde of the actes, doe not abbridge the firſt inſtitucion of Chryſt, or take yt awaie, as his ſeconde ordeinance in ſending his Apoſtles to preache taketh awaie the firſt: but they doe raither teache, that oute of the ſolemne action of Chryſtes memoriall, whiche muſt be doen vnder both kindes of him that doeth that action, other maie verie well receaue the Sacrament C vnder one kinde. And as yt maie be doen bycauſe the ſcriptures ſaie, yt hath ben doen: ſo ſhall yt appeare to euerie faithfull man that yt ys well doen, yf he trulie conceaue and vnderſtand what ys doen.

Acto. 2.

In the catholique faith yt ys taught, that after the conſecracion, as by manie yt ys allreadie teſtified, in the Sacrament vnder the forme of bread ys the verie bodie of Chryſt, and vnder the forme of wine the verie bloode of Chryſt, not in this, bloode withoute a bodie: nor in that, a bodie withoute bloode. For Chryſt, as Sainct Paule ſaieth, riſing from the dead, nowe dieth not, death ſhall no more haue lordſhippe ouer him. Nowe yf the bodie were withoute bloode, yt coulde not be liuinge and ſo ſhoulde death be in the bodie of Chryſt again, wherfor yt ys a bodie with bloode, and ſo a liuing and a perfight bodie, as the holie Martyr Cyprian teſtifieth yt to be, ſainge: *Panis iſte communis in carnem & ſanguinem Domini mutatus procurat vitam* This comon bread chaunged into the fleſh and blood of our Lorde procureth life. The bread then chaunged into the fleſh and blood of Chryſt, teacheth D vs that yt ys not fleſh alone, but yt ys both fleſh and bloode: So likewiſe vnder the forme of wine ys not the bloode of Chryſt onelie but the bodie alſo. Wherof we haue the teſtimonie of the auncient Martyr *Irenæus*, who ſaieth thus: *Calicem qui eſt creatura, ſuum corpus confirmauit*. He affirmed the cuppe, whiche ys a creature to be his bodie. So that vnder eche of the kindes ys verilie and ſubſtanciallie the bodie and bloode of Chryſte: For where a

Cypr. de cœna Dom. Vnder forme of bread both fleshe and bloode of Chryſt. Iren lib. 5. Vnder forme of wine the bodie of Chryſte.

liuelie bodie ys, ther muſt bloode alſo: And where bloode ys, ther muſt be fleſh and veines alſo, as *Irenæus* ſaieth: *Sanguis non eſt niſi a venis, & carnibus, & à reliqua, quæ eſt ſecundum hominem, ſubſtantia.* Bloode ys not but of the veines and fleſh, and the other ſubſtance, whiche ys as man. Wherfor I ſaie that vnder eche of theſe kindes ys the bodie of Chryſt.

Iren. ibid.

Whiche thing alſo S. Bernarde teacheth by expreſſe woordes in his ſermon of the ſupper of our Lorde, ſainge: *Idipſum, ô Chriſtiane, de vino ſentias, id honores in vino, quod ſcilicet de panis ſpecie ſenſiſti, & in ea honoraſti.* Vnderſtande euen the ſame (o chryſtian) of the wine honour that in the wine, that thowe dideſt vnderſtand of the forme of bread, and dideſt honoure in yt.

Bern. ſerm. de cœn.

And wher Melancton ſaieth, that this neceſsitie that where the bodie ys, there muſt be bloode, and where the blood ys, ther of neceſsitie muſt be the bodie: ys but mens inuencions and tradicions hauing a contenance of trueth, but not the thing: Thowe ſeeſt (Reader) that we ſtand not vpon phantaſies, but we ſtande and ſtaie vpon the authoritie of the great auncient Fathers, and holie Martyrs. Sainct *Irenæus*, S. Cyprian, and S. Bernarde, who F teache what in this poinct ys to be ſaied. And therfor Melancton, and his likes ſainge that the one kinde ys but half the Sacrament, and diuiding Chryſte confeſſe him not to be whollie vnder eche kinde cleaueth to his phantaſies, and ſingular deuiſes, and foloweth not the doctrine of the Fathers.

Wholl Chriſte being vnder eche kinde, the people be not defrauded receauing but one kinde.

But we ſainge *Vale* to Melancton and his inuencion we cleaue to the ſubſtanciall, and auncient doctrine of the Fathers, and by that we conclude, that the bodie and bloode of Chryſt ys neceſſarelie vnder eche kinde, as whollie and perfectlie vnder the one as vnder the other. And foraſmoche as the godhead ioined to Chryſt in vnitie of perſon ys inſeparable from the manhead, therfor yt foloweth of neceſsitie alſo that the bodie being vnder eche kinde the godhead that hath taken to yt ſelf the ſame bodie, ys with the ſame bodie vnder eche kinde, and ſo vnder eche kinde ys wholl Chryſt God and man. And being ſo, he ys there with all his giftes, graces, merittes, and vertues. Wherfor he that receaueth the Sacrament vnder one kinde, receaueth woll Chryſt, God and man. And yf he receaue yt woorthilie, receaueth him with his giftes and graces, according to the meaſure of the gift of Chryſt. G

Nowe then perceauing what ys doen in the receipt of the Sacrament, vnder one kinde, namelie that ther ys receaued wholl Chryſt God and man with all his giftes and graces as fullie and perfectlie, as yf both kindes were receaued, ſo that the receauer ys nothing defrauded of the effect of the Sacrament: yt maie be perceaued that ſo to receaue ys well doen and laufullie doen. Yf yt be then asked, whie Chryſt did inſtitute the Sacrament vnder both kindes, yf yt be ſufficient to receaue the one: the aunſwer ys made before, that he did inſtitute the Sacrament vnder bothe kindes to be frequented as the ſolemne memoriall of his paſsion, and death, in the preſence of his Churche yet he himſelf miniſtred vnder one kinde to declare that to priuate men he leaueth yt indifferent to receaue vnder one or bothe. Thus H moche ys ſaied vpon the ſcripture for the receauing of the bleſſed Sacrament vnder one kinde.

Whie Chriſt inſtituted the Sacr. vnder bothe kindes

THE

THE EIGHT AND SIXTETH CHAPITER,

prooueth the same receipt vnder one kinde to be laufull by the aunciens practise of the Churche.

AS the enemies of Chrystes Churche in the subuersion of *Boemia*, reioiced that they had fownde oute (as they thought) some notable errour in the Churche, whiche ys (as they wolde haue yt vnderstanded) directlie against the scriptures, namelie the receauing of the Sacrament vnder one kinde, against this sainge of Chryst in Sainct Iohn. *Except ye eate the flesh of the Sonne of man, and drink his blood, ye shall not haue life in yowe.* So the Aduersaries of Chrystes Church in these our daies likewise reioice, and in their owne conceipt triumphe against the same, saing that yt erreth, and doeth directly both against the plain institucion of Chryst, who did institute the same Sacrament vnder two kindes, and so B gaue yt furth to be receaued: and also against the vse and example of the primitiue Churche, which did minister the same manie hundreth yeares after Chryst vnder both kindes.

Among these the Proclamer singeth a part, and saieth, *that the Communion vnder both kindes was vsed throughoute the wholl Churche sixe hundreth yeares after Chrystes ascension without exception.* But for the proofe of this his sainge he bringeth in but a litle fragment of *Gelasius* an olde Father of the Churche, and a Bishoppe of Rome, whiche ys this: *Diuisio vnius eiusdemque mysterij sine grandi sacrilegio non potest peruenire.* The diuision of one verie mysterie, can not be doen without great sacriledge. *Proclamers obiection of the practise of the primitiue churche.*

But as the one parte of their wicked slaunder ys allreadie declared to be vntrue, for that to receaue the Sacrament vnder one kinde, as ys saied, ys not against the scriptures: So shall yt be made as plain that the other ys as vntrue, forthat ye shall euidentlie see the practise and examples of the C primitiue Churche in diuerse ages to haue vsed the Sacrament vnder one kinde.

But first we shall aunswere the obiection, that the Proclamer maketh by *Gelasius*. For the whiche yt ys to be vnderstanded, that the heresie of the *Manicheis*, whiche began in the time of *Felix* the fiue and twenteth Bishop of Rome after Sainct Peter, in the yeare of our Lorde two hundreth, seuenteth and two: continued to the time of *Gelasius*, who ruled the Church of Rome, the yeare of our Lorde four hundreth, neinteth and foure whiche heresie, as Sainct Augustine did with great labour, and like learning impugne: so did diuerse holie Fathers, and rulers of Chrystes Church trauail, for yt did moche vexe the Church, to represse and vtterlie to extinguish yt. *Gelasiushis meening opened.*

Nowe in the time of *Gelasius*, ther were manie of them in Rome, who vsinge disimulacion to cloake their heresie, came among the Chrystian people to the receipt of the Sacrament. But for that they beleued that D Chryst had no verie naturall bodie of man born of the Virgen Marie, but a phantasticall bodie, therfor they contented them selues to receaue the Sacrament vnder the forme of bread, they wickedlie phantasieng yt, as a memoriall of the phantasticall bodie of Chryst. But when they shoulde come to receaue the Sacrament vnder the forme of wine, they conueighed *Manicheis howe they dissimuled in receauīg the Sacr.*

them ſelues awaie, bicauſe, they beleued that the bodie of Chryſt, which as ys ſaied, they did take to be phantaſticall, had no bloode. And therfor they wolde receaue no Sacrament of his blood. The Eutychians alſo denieng the humane nature to abide in Chryſte, and therfor to haue anie perfect naturall bodie in the Sacrament, ioined at that time with the Manicheis, and with like diſsimulacion contenting them ſelues to receaue the Sacrament vnder the forme of bread, as the Sacrament of a certain diuine, and heauenlie bodie, they, as the other did, fledd from the receipt of the other kinde, phantaſieng no blood to be in ſoche a bodie.

Eutychians their hereſi

Of whiche their wicked doinges, *Gelaſius* hauing intelligence to the intent they might be diſcerned and well knowen from the true Chryſtians, and ſo to be deprehended, he made a like decree, as before him, for the ſame pourpoſe, and againſt the ſame men, did the holie Father Leo the firſt, Biſhopp of Rome not manie yeares before *Gelaſius*. Theiveric woordes of which Leo to the better vnderſtanding of the matter, I thinke verie neceſſarie to aſſcribe, and they be theſe: *Abducant ſe Sacramento ſalutis humanæ & Chriſtum Dominum noſtrum, ſicut in veritate carnis noſtræ denegant natum, ita mortuum verè, & reſurrexiſſe non credant, & ob hoc diem ſalutis noſtræ, & lætitiæ noſtræ ſui ieiunij mœrore condemnant. Cumque ad tegendum infidelitatem ſuam noſtris audeant intereſſe myſterijs, ita in Sacramentorum communione ſe temperant, vt interdum tutius lateant. Ore indigno Chriſti corpus accipiunt ſanguinem autem redemptionis noſtræ haurire omnino declinant. Quod ideo veſtram volumus ſcire ſanctitatem, vt vobis huiuſmodi homines & ijs manifeſtentur indicijs, & quorum deprehenſa fuerit ſacrilega ſimulatio, notati & proditi, à ſanctorum ſocietate, ſacerdotali authoritate pellantur.* They with drawe them ſelues from the Sacrament of the health of man. And as they denie Chryſt our Lorde to be borne in the veritie of our nature: So doe they not beleue him to haue ben verilie dead, and riſen again. And therfor doe they condemne the daie of our health and gladneſſe, with the ſadneſſe of their faſting. And when to couer their infidelitie, they are ſo bolde to be at the miniſtracion of our myſteries, to the entent they maie be the longer vnknowen, they tempre themſelues ſo in the communion of the Sacramentes, *That with vnworthie mouthe they receaue the bodie of Chryſt, but to drinke the bloode of our redemption they vtterlie refuſe.* Whiche thing we will your holineſſe to vnderſtande, that theſe maner of men by theſe tokens maie be knowen, and whoſe ſacrilegall diſsimulacion ys perceaued being diſcloſed, and noted they maie be by the preiſtlie authoritie baniſhed from the ſocietie or felowſhippe of true Chryſtian people.

Leo ſer. 4. de quadr.

Manichies faſted on the ſundaie

A plain place for reall preſence againſt the Proclamer

In theſe woordes ye maie learn the hereſies of the Manicheis, ye maie perceaue their wicked diſsimulacion, ye maie vnderſtand the verie cauſe whie they wolde not receaue the Sacrament vnder the forme of wine, finallie ye maie perceaue to what pourpoſe bothe kindes were commaunded to be receaued, namely that ſoche cloaked heretiques might by ſoche means be diſcloſed and knowen.

Nowe *Gelaſius* ſucceading this man, and finding this offſpringe of vipers not yet deſtroied, he folowed him in pronowncing againſt them, as he did folowe him in time and gouernement, and ſaied thus: *Comperimus autem, quòd quidam ſumpta tantùm ſacri corporis portione, à calice ſacrati cruoris abſtineant, qui procul dubiò (quoniam neſcio qua ſuperſtitione docentur aſtringi) aut integra Sacramenta percipiant, aut ab integris arceantur, quia diuiſio*

Gelaſius.

vnius

A *vnius eiusdemque mysterij sine grandi sacrilegio non potest peruenire.* We certenlie finde, that certain men, when they haue receaued the porcion of the holie bodie, they doe abstein from the cuppe of the holie bloode, who forasmoche as I knowe not by what superstition they are taught so to be witholden, let them without all doubte either receaue the wholl Sacramentes, or ells let them be forbidden from the wholl. For the diuision of one verie mysterie can not be doen withoute great sacriledge. Thus he,

Porcion of the holie bodie and cuppe of the holie blood.

Nowe yf ye will referre this sentence of *Gelasius* to the sentence of Leo, ye shall perceaue that *Gelasius* writeth not against the doing of the catholique Churche receauing the Sacrament vnder one kinde. But against the Manychies, who by their heresie diuided the blessed mysterie of Chryst, and teaching that he had but a phantasticall bodie, denied anie verie blood to be in yt. And therfor in their dissembling maner receauing one kinde as a Sacrament of soche phantasticall bodie, as they phantasied him to haue, they refused the other kinde as a Sacrament of his bloode, and so in their conceat they diuided the bloode from the bodie, and so
B diuided the mysterie, whiche (as Gelasius saieth) can not be doen withoute great sacrilege, which thing euery good catholique affirmeth and embraceth.

For yf ye will call to remembrance, yt ys declared in the last chapiter that the catholique Churche teacheth that the verie bodie and bloode of Chryst, euen wholl Chryst, God and man ys vnder eche kinde, so that we make no diuision of the bodie from the bloode, or of the bloode from the bodie: or of the godhead from the manheade, or of the manhead from the godhead, but we teache the wholl verie bodie, and the wholl verie bloode, whol God, and wholl man iointelie to be in these Sacramentes of Chrystes bodie and bloode, albeit the one ys more principallie the Sacrament of his bodie, and the other more principallie the Sacrament of his bloode.

Doctrine of the catholike churche touching eche kinde of the Sacr.

Weigh then therfor that these sainges were not spoken against Catholiques, but against heretiques, that by their wicked heresie diuided the
C bloode of Chryst from his bodie, phantasieng him a bodie withoute bloode, whiche in dede ys a great sacriledge: Seing then yt ys spoken against soche maner of heretiques, whie doeth this Proclamer so wrest and wring this Authour to make him appeare to the vnlearned that he spake against the catholique vse of one kinde in the Churche, when the Authour hath not one title against yt? Bothe kindes were commaunded to be vsed. But whie? Not that one kinde were not sufficient, but that those heretiques (as Leo saieth) might therby be knowen, and therfor was yt expedient at that time to be commaunded to the confutacion of that heresie, as in the Councells of constance, and Basill yt was expedient to be doen vnder one kinde for the confutacion of soche heresies, as Wycleff, and Husse, had raised. And as these thinges haue ben altered as yt hath ben thought good to the Churche for the wealth of Gods people, and the confutacion of his enemies: So ys this commaunded but for a time, and maie be
H altered as occasion shall serue, but not by euerie priuate man, but by the
D Church onelie.

But will ye besides all this wresting of this Authour see also the synceritie or raither the false sleight of this Proclamer, who to deceaue his audience, wolde not faithfullie bring in the whol saing of the Authour, as I haue nowe doen. But brought in half a skore of the last

woordes, and left oute (I thinke I maie saie) of verie pourpose an wholl skore that go before, bycause they made so moche against him, that he durst not for shame bring them whollie in.

Gelasius truncatlie alleaged by the Proclamer, anoucheth two thinges against him, whiche he concealed.

For in the former woordes be two thinges verie plainlie taught against him. The first ys the verie reall presence of Chrystes bodie and bloode, in that he so reuerentlie calleth the Sacrament vnder one kinde *the portion of the holie bodie, and the other he calleth, the cuppe of the holie bloode.* As this ys spoken reuerentlie: So ys yt spoken plainlie. For when he saieth that they abstein from the cuppe of the holie bloode, he plainlie teacheth that the content of the cuppe ys holie bloode, which holie blood ys not mere spirituall. For that, as yt ys diuerse times saied, ys not conteined in extern or outwarde materiall vessells, but in the inwarde spirituall vessells.

And although this one patte of the Authours fainge, whiche the Proclamer left oute, doeth prooue the reall presence: Yet marke an other as affectuall as this, whiche ys, that he saieth, that these wicked men, these Manychies, against whome he pronownced this sentence, did receaue the holie bodie, Of the whiche men also *Leo* saied: *Ore indigno Christi corpus accipiunt*. They, with vnwoorthie mouthe, receaue the bodie of Chryst. Yf they receaued the holie bodie, forsomoche as they did not, being euell men, receaue the holie bodie spirituallie, yt argueth inuincible that they receaued the holie bodie corporallie.

Eche kinde an wholl Sacram.

The seconde thing, that he teacheth ys, the he calleth not these two kindes, *Sacramentum*, a Sacrament: But *Sacramenta*, Sacramentes, in the plurall nombre: Signifieng therbie that eche of them ys an wholle Sacrament. And by this be aunswered the fonde sainges of the Aduersarie, whiche he vseth against the catholique Church fainge, that her preistes geue vnto the people but half a Sacrament, or a peice of a Sacrament, a truncate Sacrament, and soche like. Wher by this Proclamers Authour, at the least by him produced, yt ys manifest that the people receauing one kinde receaue an wholl Sacrament, and not a peice: They receaue wholl Chryst and not half, or a peice of Chryst.

By this then yt maie be perceaued that the Authour whiche the Proclamer hath truncatelie alleaged against the catholique Churche, beinge wholllie produced and trulie vnderstanded maketh all together against him. Soche ys the synceretie of the man in the handling of the doctours, that bringing in ten woordes that semed, but in dede made nothing for him, he left oute thirtie that directlie made so moche, and so plainlie against him, that I dare saie, he was ashamed, and his conscience moche rebuked to bring them in. But why shoulde not he vse his false sheeft in them nowe as well as Melanchton did his false corrupcion before?

people in the primitiue church cared home the Sacr. to receaue yt in their houses secretlie.

He than being thus fullie aunswered: we will nowe see the practise of the Churche for the receauing vnder one kinde, that his trueth maie as well be perceiued in this, as his falsheade ys in the other. For introduction wher vnto yt ys to be vnderstanded, that in the primitiue Churche were manie, and great persecucions moued against the Chrystians, by reason of whiche they coulde not but seldome come together to common praier, and ministracion of the Sacramentes, wherfor the preist at soche time as they might meet deliuered them of the Sacrament wrapped in fair limen cloathes to carie home with them, that where they coulde not when they wolde receaue the Sacrament at the hand of the preist in

their

A their common assemblies, yet they might secretlie at home receaue yt by their owne handes. And this coulde be none other, but the Sacrament vnder the forme of breade.

The plain practise wherof we finde declared by Tertullian, who writing to his wief, and disswading her from the marriage of anie infidell after his deceasse, vseth her priuate receipt of the Sacrament, as a thing to disswade her bie, saing: *Non sciet maritus, quid secretò ante omnem cibum gustes? & si sciuerit, panem, non illum credit esse qui dicitur.* Shall not thy husbande, knowe what thowe doest eate secretlie before all meat? and yf he doe knowe yt, he will not beleue yt to be that bread, that yt ys saied to be. As who might saie. wher ye vse in the morninges secretie, and fasting to receaue the Sacrament, whiche I being a chrystian man, and your husband ye maie verie well doe, but yf I die either by naturall death or by persecucion for my faith, which in this time ys like, yf after my deceasse, ye marrie with an infidell, will not he (thinke yow) perceaue what yow doe secretlie receaue when ye be fasting, and so perchaunce forbidde ye so to doe, or yf he suffre yow: yet B this incommoditie and greif ye shall haue, that where ye take yt, and beleue yt (as yt ys in dede) a great mysterie, he wil not regarde yt, neither will he beleue yt to be anie other thing then breade. By this then yt ys manifest, that this was a practise of the primitiue Churche to receaue the Sacrament vnder one kinde, that was vnder the forme of breade, whiche might best be reserued, and that they did yt secretlie alone withoute anie nombre of Communicantes, as hereafter also more at large shall be shewed.

Li. 2. ad vxorem. *Practises of the primitiue churche proving aswell reall presence, as reseruacion and priuate or sole receipt of the blessed Sac.*

For this priuate maner of the receipt of the Sacrament Sainct Basill geueth a notable testimonie. Who writing to a godlie woman, that for the reuerence that she bare to the blessed Sacrament feared to receaue the same into her handes, as then the vse was, and to carie yt home (as yt ys saied) in a fair linnen cloathe, and to reserue yt to receaue when deuocion should moue her, withoute the ministracion of the preist, saieth thus. *Illud autem* C *in persecutionis temporibus necessitate cogi quempiam, non præsente sacerdote, aut ministro Communionem propria manu sumere, nequaquam esse graue superuacaneum est demonstrare. Propterea quòd longa consuetudine hoc ipso rerum vsu confirmatum est. Omnes enim in eremis solitariam vitam agentes, vbi non est sacerdos, Communionem domi seruantes, à seipsis communicant. In Alexandria verò & in Aegypto vnusquisque eorum, qui sunt de populo, plurimùm habet Communionem in domo sua. Semel enim sacerdote sacrificium consecrante, & distribuente, meritò participare, & suscipere, credere oportet. Etenim & in Ecclesia sacerdos dat partem, & accipit eam is, qui suscipit cum omni libertate, & ipsam admouet ori propria manu. Idem igitur est virtute siue vnam partem quis accipiet à sacerdote, siue plures partes simul.* As for that not to be a greuouse thing in the times of persecucion, anie man to be enforced, with his owne hande to receaue the Communion, the preist or Deacon not being present, yt ys more then neadeth to proue, for bicause the same thing ys by along custome, and by the verie vse of thinges established and confirmed. For all they that in D the wildernesse Lead a solitarie life, reseruing the Communion in their houses, wher ther ys no preist, they communicate them selues. In Alexandria and in Egypt euerie one of the people for the most parte haue the Sacrament in their houses. When the preist hath once consecrated the sacrifice, and distributed yt, we must beleue that we doe receaue, and

Basil. Epist. ad Cas. pat.

In Alexandria and Egypt people had the Sac. in their priuate houses reserued

partici-

participate the ſame. For in the Churche alſo the preiſt geueth parte, and he that receaueth yt, taketh yt with all libertie, and with his owne hand putting yt to his mouthe. Ytys therfor all one thing in vertue of power, whether a man take one parte of the preiſte or manie partes together. Thus moche he.

Omitting to note vnto yow here in Sainct Baſill. howe the Sacrament was reſerued in the houſes of the Chryſtian people to reccaue as their deuocion moued them, which inuinciblie and moſt plainlie affirmeth and prooueth that the Aduerſarie denieth, namelie that the Sacrament ought to be reſerued: I wiſh yow to note for that that ys before ſaied, that Sainct Baſill ſaieth, that in the times of perſecucion the people receaued the Sacrament at home by them ſelues, when they had once receaued yt at the preiſtes handes. And this Sainct Baſill wiſheth to be taken as no ſtraunge thing, for that they in Alexandria and Egypt, yea and all ſoche as liued ſolitarelie in wilderneſſe had the Sacrament at home with them, and did communicate them ſelues. Which thing was not latelie practiſed, but yt ys a thing eſtabliſhed and confirmed by auncient vſe and cuſtome long before the time of Sainct Baſill. And being long before Sainct Baſill I truſt the Aduerſarie will graunt that yt was an accuſtomed practiſe of the primitine Churche to reſerue the Sacrament, and to receaue yt vnder one kinde, for that in thoſe whotte contries ſoche ſmall porcions of wine will not be kept conuenientlie in their owne kinde ſoch long time, as they were forced to reſerue the Sacrament in the wilderneſſe and ells wher.

Yf yow deſire a more plain teſtimonie for this receipt vnder one kinde harken to Sainct Cyprian, who writeth thus: *Præſente ac teſte meipſo, accipite quid euenerit. Parentes fortè fugientes, dum trepidi minus conſulunt ſub nutricis alimento paruulam filiam reliquerunt. Relictam nutrix detulit ad magiſtratus. Illi ei apud idolum quò populus confluebat, quòd carnem necdum poſſet edere per ætatem, panem mero mixtum (quod tamen & ipſum de immolatione pereuntium ſuperat) tradiderunt. Recepit filiam poſtmodum mater. Sed facinus puella commiſſum tam loqui & indicare non potuit, quam nec intelligere prius potuit, nec arcere. Ignoratione igitur obreptum eſt, vt ſacrificantibus nobis, eam ſecum mater inferret. Sed enim puella mixta cum ſanctis, precis noſtræ & orationis impatiens, nunc ploratu concuti, nunc mentis eſtu fluctuabunda iactari, velut tortore cogente, quibus poterat indicijs conſcientiam facti in ſimplicibus adhuc annis, rudis anima fatebatur. Vbi verò ſolemnibus adimpletis calicem Diaconus offerre præſentibus cœpit, & accipientibus cæteris, locus eius aduenit, faciem ſuam paruula inſtinctu maieſtatis diuinæ auertertere, os labijs obturantibus premere, calicem recuſare. Perſtitit tamen Diaconus, & reluctanti licet, de Sacramento calicis infudit. Tunc ſequitur ſingultus, in corpore atque ore violato Euchariſtia permanere non potuit. Sanctificatus in Domini ſanguine potus de pollutis viſceribus erupit.* Heare what happened my ſelf being preſent and witneſſe. The parentes of a childe flienge by chaunce, while in their feare they tooke not good adwiſemeut, lefte their litle daughter at nourcing. The nource brought the litle one ſo left vnto the officers. They before an idolle, wher the people were gathered, did deliuer vnto the ſame litle one, bicauſe yt coulde not as yet for lacke of age eate fleſhe, a ſoppe dipped in the wine, whiche remaineth of the immolacion or ſacrifice of the idolaters. Afterward the mother receaued her daughter. But the girle coulde not ſpeake, and declare the offence comitted. euen as before ſhe coulde not vnderſtand yt, nor withſtand and let yt, yt fell oute therfor by ignorance, that while we were doing ſaerifice, the mother

Cypr ſer. 5. de lapſis.

Of a child that receaued of the wine offred to idolls, ād afterward the B. Sac.

A mother brought her in with her. But trulie the girle being among holie people, and not able to abide our ſupplicacions and praiers, ſometime was conſtreigned to crie oute, ſomtime with vehement greifes of minde toſſed here and there, and euen as the tortoure had forced her, the ignorant ſoule by ſoche tokens as ſhe coulde, did knowleg or confeſſe the conſcience of the facte in theſe her tender yeares. And when the ſolemne ſeruice was fullfilled the deacon began to offre the cuppe to them that were preſent, and other receauing yt, her place came to receaue. The litle one euen by the mocion of the diuine maieſtie, turned awaie her face, ſtopped her mouthe with holding her lippes together, and refuſed the cuppe. The deacon notwithſtanding perſiſted, and euen againſt her wil powred in to her of the Sacramēt of the cuppe. Then enſewed boakinge and vomit. The Sacrament coulde not abide in that defiled bodie and mouth, The ſanctified drinke in the bloode of our Lorde, bruſt oute of the polluted bowells. Thus farre he.

The Sacr. was miniſtred to this childe vnder one kinde.

For the better vnderſtāding of S. Cyprian obſerue that in his time, and ſo to the time of S. Auguſt. yt was in vſe to miniſtre the Sacramēt vnto infantes
B being chryſtened, as to other of perfight age? And yet yt was to this childe miniſtred not vnder both kindes, but vnder the forme of wine onelie. For yf yt had ben miniſtred before vnder the forme of bread, the like effect ſhoulde haue folowed in the childe that folowed vpon that other kinde, bothe kindes being of one vertue might and power. Wherfor yt was miniſtred vnder one kinde, that was vnder the forme of wine.

Of this maner of miniſtraciō vnder one kinde we finde a goodlie teſtimonie alſo of the practiſe of the Churche in the time of Chryſoſtome, reported in the hiſtorie of *Sozomenus* in this maner. *Ioanne Conſtantinopolitanam Eccleſiam optimè gubernante, vir quidam è Macedoniana hereſi, vxorem eiuſdem opinionis habebat. Hic, cùm Ioannem quomodò de Deo ſentiendum eſſet, docentem audiſſet, dogma illius laudabat, & vxorem quoque vt ſecum ſentiret hortabatur. Cùm verò illa magis nobilium mulierum ſermonibus, quam illius conſuetudini obtemperaret, & poſt frequentes admonitiones vir illius nihil effeciſſet: Niſi (inquit) in diuinis conſors fueris, neque in vitæ communione poſthac eris. Mulier hoc audito, & conſenſum ſimulatè policita, rem eam famulæ cuidam communicat, quam fidam ſibi eſſe iudicabat, illiuſque opera ad fallendum virum vtitur. Circa tempus autem myſteriorum (ſciunt initiati quid ſit quod dico) illa quod accepit continens, quaſi oratura procumbit. Famula aſtans clanculum illi dat, quod ſecum in manu attulerat. Hoc cùm dentibus admoueretur in lapidem congelaſcit. Mulier perterrefacta, metuens ne quid ſibi mali propter eam rem, quæ diuinitus acciderat, contingeret, ad Epiſcopum curſu contendit, ac ſeipſam prodens lapidem oſtendit, adhuc morſi veſtigia habentem & materiam incognitam, coloremque admirabilem oſtendentem, ſimulque veniam cum lachrimis petens, viro ſuo conſenſuram ſe policetur. Quodſi hoc cuipiam incredibile videtur lapis iſte teſtis eſt, qui etiamnum inter clinodia Eccleſiæ Conſtantinopolitanæ aſſeruatur.*

Eccl. hiſt. li.8.cap.5.

In the time of the good gouernement of the church of Conſtantinople by Iohn Chryſoſtome, a certain man of the hereſie of the Macedonians had a wief of the ſame opinion. This man when he had hearde Iohn Chryſoſtom teaching what was to be thought of God, he commended his doctrine, and exhorted his wief, that ſhe alſo ſhoulde be of his minde. But when ſhe
D did more regarde the woordes of noble women, then his conuerſacion or maner in faithe, and after manie admonicions her husbande had doen no good in her, he ſaied vnto her: *Except in the matters of God thowe be a companion withe me, thowe shalt not hereafter be a partaker of liuing with me.* The woman when ſhe had heard this, and had diſſimulatelie promiſed to conſent vnto him, ſhe

The hiſtorie of a woman that for the Sac. receaued a ſtone.

him ſhe tolde the matter to a certain woman ſeruant whom ſhe iudged to be truſtie vnto her, whoſe helpe ſhe vſed to begile her husbande. Aboute the time of the myſteries (they that be taught the faith, knowe what I ſaie) ſhe keping ſtill that ſhe had taken, falleth downe, as though ſhe wolde praie. Her woman ſeruant ſtanding by her geueth vnto her priueily, that ſhe had brought in her hande: which thing when ſhe had putte to her teeth yt congealed into a ſtone. The woman being aſtoined, fearing leaſt ſome euell ſhoulde happen her for that thing, which by Gods power had chaunced, ſhe goeth with ſpede to the Biſhoppe, and accuſing her ſelf, ſhe ſheweth the ſtone, hauinge yet the markes or printes of her bitinge, and ſhewing an vnknowen matter and a merueillouſe coloure, and withall deſiering with teares forgeueneſſe ſhe promiſeth to agree to her husbande. Yf this thing ſeeme to anie man incredible, this ſtone ys witneſſe of the matter, whiche vntill this daie ys kept in the Churche of Conſtantinople.

This womã receaued vnder one kindeonelie

As this hiſtorie ys notable: ſo for the pourpoſe yt ys euident that the Sacrament was miniſtred vnder one kinde, that was vnder the forme of breade. For the woman takinge that in her hand, and not minding to receaue yt kept that ſtill and tooke ſome other thing of her ſeruant to eate, and ſo thought to haue begiled her husbande, ſo their was but one kinde receaued.

To be ſhort, as of the learned yt ys teſtifieth, the maner of receauing vnder one kinde, whiche ys vſed in all the latin Churche vpon good fridaie, on whiche daie the preiſt receaueth the hoſt conſecrated vpon Mawndie Thurſdaie, hath ben ſo vſed from the primitiue Churche. Wherbie as by that that ys before ſaied alſo, yt doeth well appeare, that the receauing vnder one kinde, hath ben practiſed in the primitiue Churche, notwithſtanding the falſe reporte of the Proclamer. Wherfore, Reader, be not deceaued with ſoche bragges of vntrueth. For though he hath ſaied yt, he neither doeth nor can prooue yt, but ſtand thowe to the doctrine of the catholique Churche, who what ſhe teacheth, ſhe prooued to be true, as by this matter thowe doeſt perceaue.

The maner of receauig vnder one kinde vpon good fridaie vſed in the primitiue Churche.

Thus hauing nowe ended the ſcriptures of the Goſpell, with thankes to God, we ende this ſeconde booke, praing that yt maie be to his honour, and to the profitte of the Readers.

Amen.

THE THIRDE BOOK.

THE FIRST CHAPITER ENTRETH BY PREface into the first text of saincte Paule that toucheth the Sacrament and expwndeth yt according to the letter.

DIdymus, of whome, for that he was a famouse learned man, sainct Hierom desiered to be taught and instructed, in his firste booke of the holie Goste (whiche worke ys translated by sainct Hierom) considering howe great a matter yt was to treacte of diuine thinges, and that therfor they aught with reuerence to be vsed, he saieth thus: *Omnibus quidem, quæ diuina sunt, cum reuerentia, & vehementi cura oportet intendere.* We must with reuerence and great care, diligentlie looke vnto all thinges that be diuine. Wherfore mindinge by Gods ayde, to proceade in treacting of the blessed Sacrament of the bodie and bloode of Chryst, and of the presence of the same our Sauiour Iesus Chryst, were God and verie man in that Sacrament, with other matters therunto apperteining, whiche be in deed diuine matters, I wish not onelie vnto my selfin the writing, but also to the reader in the reading, that reuerence, that to eche of vs apperteineth.

li. 1. de Spiritu sancto. Diuine thinges are with reuerence anc diligence to be hãdled.

Before in the beginning of the first booke.

And for my parte considering what I haue allreadie writen as concerning the holie scriptures, that they be harde and darke, so that (as sainct Hierom saieth) *Sine præuio & monstrante semitam ingredi non possumus*, withoute a fore guyde and a shewer, we can not entre the right path of them. And for somoche also as ther ys (*the more pitie*) so great controuersie of the matter to be treacted of: I will not be so rashe and irreuerent to the scriptures, to handle them, wrest them, and abuse them after mine owne phantasie, but I will (as *Irenæus* aduertiseth) haue recouerse to the eldest churches, and learn of them the truth, and true mening of soche scriptures, as be called in question aboute the matter of the said Sacrament, of the whiche I shall nowe treacte. *Quid enim? & si quando de aliqua quæstione modica deceptatio esset, nonne in antiquissimas oportet recurrere ecclesias, in quibus Apostoli conuersati sunt, & ab eis de præsenti quæstione sumere, quod certum, & rei liquidum est.* What? yf at anie time ther be a deceptacion of a litle matter, must we not runne or haue recourse to the eldest churches in the whiche the Apostles were conuersant, and of them to take that that ys certen and plain? Thys holie Father geueth so moche vnto the auncient Fathers, that yf ther were no scriptures he saieth, we shoulde folowe the ordre of tradicion, whiche the Apostles haue deliuered vnto them. *Quid autem si neque Apostoli quidem scripturas reliquissent nobis, nonne oportebat ordinem sequi traditionis, quem tradiderunt his quibus committebant ecclesias?* What (saith *Irenæus*) yf neither the Apostles had lefte vs scriptures, did yt not behoue vs to folowe the order of tradition, whiche they deliuered vnto those, to whome they committed the churches? Thus *Irenæus.*

Irē. li. 3. ca 4.

Doubtes in controuersies wher to be dissolued.

Ibidem.

Tradicion yt to be folowed.

In whiche sentence of this holie Martyr we are not onelie taught, that we aught to repare to the Fathers to haue our doubtes dissolued, and so to learn of them howe the Scriptures are to be vnderstanded but also for tradicions that be not written in the scriptures,

for the reporte of whiche, as wel as for soche as be in the scriptures, we must creditt the Fathers. So that yr ys of this holie martyr to be learned, howe moche the elders are to be esteemed, howe moche to be credited, and howe for certen knowledge of thinges that be in doubte and controuersie they must be consulted with, which were in the auncient church before the controuersie was euer moued. Of the whiche matter we reade a like counsell in the tripartite historie. Therfore as heretofore I haue not vsed mine owne iudgement or phantasie in the exposition of soche scriptures as do speake of this mysterie by me treacted of: No more will I hereafter in soche as shall be brought oute of S. Paule, for the proof and confirmacion of the trueth of the matter of the blessed Sacrament and the mynistracion therof.

Which fathers are to be cõsulted with in controuersiet.

Li. 9. ca. 19

1. Cor. 10.

And first, to take the places and sentences here to be handled, in order as they are written by saincte Paule, we will beginne with this: *Nolo enim vos ignorare fratres, quoniam patres nostri omnes sub nube fuerunt, & omnes mare transierũt, & omnes in Moyse baptizati sunt in nube & in mari, & omnes eandem escam spiritualem manducauerunt, & omnes eundem potum spiritualem biberunt, bibebant autem de spirituali consequente eos petra, Petra autem erat Christus.* Brethren I wolde not that ye shoulde be ignorant how that our fathers were all vnder the clowde, and all passed through the Sea, and were all baptised vnder Moyses in the clowde and in the sea, and did all eate of one spirituall meate, and did all drinke of one spirituall drinke, and they dranke of that spirituall rocke that folowed them, whiche rocke was Chryst.

Yt shall not be without profit for the better vnderstanding of this scripture, yf we do search the cause why saincte Paule maketh rehersall of soche benefittes, as the Iewes receaued at the hand of God, at their departure oute of Egypte, and in the desert. The cause ys bothe breiflie and clerelie declared by Chrysostom, who asketh the question, and soluethyt thus: *Quare, & vnde incidit in hanc historiam? Increpabat eos qui temerè, & non requisiti ad Idola ingrediuntur, pollutam comedentes mensam, & tangentes Idolothyta, Et cùm ostendisset, quod duplex damnum illi inde sustinerent, nam & infirmiores offendebant, & ipsi Demoniorum participes erant, & cùm per prædicta satis spiritus eorum humiliasset, & docuisset: ostendit fidelem spectare, non solùm quæ sua sunt delere, sed & quæ multorum. Volens eis incutere timorem, veterem historiam eis recensęt. Siquidem & illi magna de se sentiebant, quasi fideles, & ab errore liberati, & scientiam assecuti, ineffabilium sacramentorum participes effecti, necnon & ad regnum cœlorum vocati. Volens ergo declarare quòd illorum nulla sit vtilitas, nisi adsit vita tanta gratia respondens, ex veteri historia ipsos erudit.* Wherfore and from whence fell he into this storie? He did rebuke them whiche rashlie, and not being required, did enter in to the Idolls, eatinge the defiled table, and touchinge thinges offred to Idolls: And when he had shewed that they by yt did suffer double harme. For they bothe offended the weak, and thy themselues wer partakers of Deuells. And when by the forsaied thinges he had sufficientlie humbled their spirittes, and had taught them. He declareth that the faithfull aught not onely to looke to those thinges that appertein to himself: but also to thinges that appertain to other manie. Nowe willing to strike feare into them, he rehersseth the olde historie vnto them. For they also did thinke moche of themselues, as that they were becõme faithful and deliuered from errour, ād had obteined the knowledge of the vnspeakeable sacramentes, and made partakers of the same, and also that they were called to the kingdom of heauen.

Homel. in dictũ Apostli Nolo vos ignor.

Why S. Paule rehersseth the benefittes that the Iewes receaued, 1. Cor. 10.

good religiõ without good life not auaiable.

A uen. Willing therfore to declare, that of these thinges ther ys no profitte except ther be a life aunswering to so great grace: he doth teache them oute of the olde historie. Thus moch Chrysostom.

In whiche sentence ye perceaue the cause of the reherfall of the benefittes geuen to the Iewes, and so in that place recited by sainct Paule to be to put the Corinthians in feare, and to diswarde them from euell by the example of the Iewes, who notwithstanding the receipt of so manie benefittes, for that they were ingrate and disobedient, not seking by an aunswerable life to please their Lord God, as he by soche benefites did pleasure them, God in them had no pleasure, but plagued them, and ouerthrewe them in the desert. Euen so the Corinthians, who had receaued the verie thinges and true benefittes, as the Sacrament of Baptisme, the holie Gost, and had eaten the bodie of Chryst, and dronken hys bloode. Whiche benefittes were figured by the benefittes geuen to the Iewes, that yf they wolde be prowde, vnthankfull, and disobedient, and wolde not lead a life wourthie their vocacion, that God wolde after the gift of so manie benefittes and B so great, as their demerittes required, haue no pleasure in them, but plague them and ouerthrowe them, as he did the Iewes. For as their benefitteswere figures of our benefittes: So their plagues and punishmentes, we figures of our plagues and punishmentes, as Chrysostom saieth: *Quemadmodum enim dona figura sunt, ita & supplicia.* Wherfore sainct Paule saieth: *Hæc autem in figura facta sunt nostri, vt non simus concupiscentes malorum sicut & illi concupierunt.* These are figurs or examples vnto vs, that we shoulde not lust after euell thinges as they lusted.

Benefites of the Iewes as they were figures of our benefites, so their plagues of our plagues.

In 10. 1. Cor. hom 23.

Faith without workes sufficeth not in persons of discretiō

Here by the waie to note, by these scriptures ys ouerthrowen the wicked heresie of them whiche haue taught, that yf a man beleue in Chryst, and haue receaued hys sacramentes, howe wicked so euer hys life be, he shall be saued. For here ye perceaue that though the Corinthians had receaued the faith and the sacrament annexed to the same: yet yf ther life and conuersacion were not agreable and aunswerable, that they shoulde fall into Gods displeasure, and neither faith, neither sacramentes shoulde auaill them C as Chrysostome doth expownde.

Foure benefites of the Iewes nombred.

The cause thus knowen why sainct Paule recited these thinges, yt were not amisse to knowe what thinges they were, and what commoditie or benefitt happened vnto the Iewes by these. These thinges in nombre be foure: *The clowde*, the Sea, Manna, and the water that flowed oute of the rocke. Of these foure *Esdras*, reciting vnto God hys benefittes shewed and doen, saieth thus: *And the readde Sea didest thowe diuide before them in sundre, so that they went through the middest of the Sea drie shooed, and their persecutours threwest thowe in to the depth as a stone in mightie waters, and leddest them on the daie time in a clowdie piller, and on the night season in a piller of fire, to shewe them light in the waie that they went. Thowe gauest them bread from heauen when they were hongrie, and broughtest furth water for them oute of the rocke, when they were thirstie.*

2. Esd. 9.

The read Sea.

Exod. 14.

The diuision of the read sea, wherof *Esdras* first maketh mencion, shall be perceaued to be a great wonderfull worke of God, and a great benefitt to the Israelites, yf the historie of the same be considered. D In the booke of *Exodus* we read, that when Pharao king of Egypt, had, according to gods commaundement sent vnto him by Moyses, permitted the children of Israell to departe oute of Egypte: he being a man of wicked heart, when they were goen, with might and force

prepared to folowe them, and to persecute them. Whose mightie armie, and great nombre of horses and chariottes, when the Israelites sawe poursewing them: and with all considering the great strait that they were in, hauing *Pharao* and his hoste behind them at their backe, and the readd sea before them: So that ther appeared vnto them nothing but wofull distresse, and ineuitable perill of death, they were sore afraied and caried oute to God. *And Moyses stretched oute his hand ouer the read Sea, and God caried awaie the Sea, by a verie strong east winde all that night, and made the Sea drie land, so that the children of Israell went through the middest of the Sea with drie feet, hauing the waters as a wall vnto them, bothe on the right hand, and on the leste. And the Egyptians folowed after them into the middest of the Sea, and God caused the waters to return vpon them, and drowned them with their horses, and chariottes.* For whiche great wonder Moyses sange in prayse to God: *Flauit spiritus tuus, & operuit eos mare, submersi sunt quasi plumbum in aquis vehementibus.* The winde blewe, and the Sea couered them, they sanke like lead in the mightie waters. *Filij autem Israell ambulauerunt per siccum in medio eius.* But the children of Israell went on drie land in the myddest therof.

Exod. 15.

The clowde.

As ye maie perceaue by this, what a great worke of God, and howe great a benefitt to the Iewes yt was that sainct Paule in these fewe woordes spake (that all passed through the rodde Sea) So was yt likewise that he saied, that all the Fathers were vnder the cloude. Of the beginning of this clowd we read also in *Exodus* that when the children of Israell departed oute of Egypt, that theyr iourney should not be vncerten, and they wander without ordre, the Lord went before them by daie in a piller of a clowde to lead them the waie, and by night in a piller of the fire to geue them light, that they might go both by daie and by night. The piller of the clowde departed not by daie, nor the piller of fire by night oute of the sight of the people. This clowdie piller was not onelie a guide and a leader vnto the people but yt was also a bullwarke of defence. For when *Pharao* with hys armie did persecute the children of Israell, the aungell of God, whiche went before the hoste of Israell, remoued and began to go behinde them. And the clowdie piller, that was before the face of them began to stand behind the, and came betwen the host of the Egyptians, and the hoste of Israell. Yt was also a darke clowde, and gaue light by night, and all night long the one came not ar the other. Thys clowde did not onely nowe serue for the commoditie of the Israelites: but further on their iourney in the wildernesse, yt was a great benefitt vnto them, as we read in the booke of *Nombres*, wher we learn that yt *couered the Tabernacle allwaie by daie, and the similitude of fire by night. and yt happened that when the clowde abode vpon the tabernacle from euen vnto the morning, and was taken vppe in that morning then they iourneied.* Or yf the clowde taried two daies, or a moneth, or a long season vpon the tabernacle, and remained theron, the children of Israell aboad still and iourneied not. And as sooen as the clowde was taken vppe they iourneied. Of thys clowde also speaketh the Prophet Dauid in the psalme, reckninge yt amonge other as a great benefitte of God geuen to the Israelites, *Expandit nubem in protectionem eorum, & ignem vt luceret eis per noctem.* He spred oute a clowde to be a couering, and fire to geue them light in the night season.

Benefites of the Clowde.

Num. 9.

Manna.

Exod. 16.

Thus this goodlie benefitt somwhat opened and declared, we shal do the like aboute the next, which ys Manna. Of the whiche we read, that the

xv. daie

A xv.daie of the seconde moneth, after the departing of the children of Israell oute of the lande of Egypte, the wholl multitude of the children of Israell murmured against Moyses and Aaron in the wildernesse, and the children of Israell saied vnto them: *wolde to God we had died by the hande of the Lorde in the lande of Egypte, when we sett by the flesh pottes, and when we did eate bread our bellies full. For ye haue brought vs out into this wildernesse to kill this wholl multitude with honger. Then saied the Lorde vnto Moyses: Be holde, I will rain breade from heauen to yowe, and the people shall go oute and gather daie by daie.*

And in the same chapiter yt foloweth: *And in the morning the dewe laie rownde aboute the host, And when the dewe was fallen, beholde yt laie vpon the grownde in the wilderneſſe small and rownde, and when the children of Israell sawe yt, they saied euery one to his neighbour: yt ys Manna. For they wist not what yt was. And Moyses saied vnto them this ys the bread, which the Lord hath geuen yowe to eate.*

Thus God fedde the children of Israell in the wilderneſſe, wher they did neither sowe ne reape with this bread from heauen, of the whiche they
B had no lacke. This ys the meate that sainct Paule speaketh of that all the fathers did eate of. This ys yt that ys spoken of in the Psalme. *Et pluit illis Manna ad manducandum, & panem cæli dedit eis.* He rained downe Manna also vpon them for to eate, and gaue them foode from heauen. Of the wounders of this bread more shall be saied in the next chapiter. *Psalm. 77.*

The last benefitt recited of sainct Paule in this place ys, that they all dranke of one drinke that came oute of the rocke. Of this miraculouse drinke we read, that when the children of Israell were in *Raphidim* wher was no water, the people thirsted, and therupon murmured against Moyses and saied: *Why haueſt thowe brought vs oute of Egypt, to kill vs, and our children, and our cattell with thyrſt? And Moyses and Aaron at the commaundement of God gathering the people together, Moyses tooke the rodde wher with he smote the riuer in Egypt and the redd Sea, and smott the rocke twice, and the water came oute of the rocke abundantly, and the multitude dranke, and their beastes also.* And this was a miraculouse worke of God, and a great benefitt to the Iewes. Dauid the Pro-
C phet enombreth yt so among other the benefittes of God, doen for hys people saing: *Interrupit petram in eremo, & adaquauit eos velut in abyſſo multa. Et eduxit aquam de petra, & eduxit tanquam flumina aquas.* He claue the harde rocke in the wildernes, and gaue them drinke therof as yt had ben oute of the great deapth, he brought waters oute of the stonie rocke, so that yt gushed oute like the riuers. Nowe these foure thinges conteined in sainct Paules sentence being opened and knowen what they be, and howe they were miraculously wrought for the commoditie and benefitt of the children of Israell, and wherfor sainct Paule did enombre them: the letter of the saied sentence maye be perceaued. *Mater of the Rocke.* *Exod. 17 Num. 20.* *Psalm. 77.*

THE SECONDE CHAPITER SHEWETH what these foure thinges doen in the olde lawe did figure in the newe lawe.

AS these foure thinges before reherſed, were verilie doen in the olde lawe: So are they figurs of thinges verily doe in the newe lawe. The figure muſt be like the thing figured in ſome poincts, but not in all. Neither muſt yt be in all poinctes vnlike, For then yt can not be a figure, as Chryſoſtom ſaieth: *Neque omnino alienum oportet eſſe typum à veritate. Alioqui non eſſet typus: Neque omnino adæquari veritati, quia alioqui & ipſa veritas foret, ſed oportet manere in ſuo modo, & neque comprehendere omnem veritatem: neque omni veritate deſtitui. Nam ſi totum contingat, iterum ipſa eſt veritas: Si autem à toto deſtituatur, & nulla ſit ſimilitudo conſequenter non poteſt eſſe figura.* Neither muſt the figure altogeter be vnlike or not agreable to the trueth, or ells yt ſhould not be a figure. Neither maie yt altogether be like vnto the trueth, for then yt ſhoulde be the trueth yt ſelf. But yt muſt abide in his own maner, and neither in all thinges aunſwer the trueth, neither in all things be vnlike the trueth. For yf it aunſwer al, yt ys again, the trueth yt ſelf: but yf yt be deſtitute of al, ād ther be no ſimilitude of cōſequēce yt cā not be a figure.

Homilia in dictū Apoſt Nolo vos ignor.

A figure what a thig yt muſt be.

In ſeking therfore of what thinges in the newe Teſtament, theſe thinges be the figures: yt ſhall be neceſſary to obſerue, with what thinges they will moſt aptlie agree in ſimilitude, and yet not in all partes. This ſhall be the better doen, if we firſt laie before vs ſoche thinges as be in the figure. And for ſo moche as ſainct Paule in the reherſall of theſe figures, maketh firſt mencion of the clowde ſaing that all our Fathers were vnder the clowde, we alſo ſhall firſt ſpeake of that.

Commodities of the Clowde.

As touching the whiche, I wiſh that yowe call to yowr remembrāce that that was ſpoken in the laſt chapter, yt was ther declared, that the clowd was a leader of the people in their iourney, ſo that they wandred not in vncertē waies, but folowing the clowde they walked the right waie, euen both in their flight oute of Egypt, and alſo in the wilderneſſe. Yt alſo defended them from the tyrannie of *Pharao*, and his hoſt, ſtanding betwixt them and their enemies, ſo that their enemies might not come to them to hurte them. A clowde alſo defendeth from the violent heat of the ſunne, and mitigateth the rage of the ſame, moch alſo refreſheth the laboring man with the ſhadow of yt. A clowde alſo geueth dewes ād rain to moyſt the earth, wherby the goodlie and pleaſant fruites of the earth are brought furth. Theſe being the properties, let vs ſearche to what thing they maie be moſt aptlie applied vnto in the newe Teſtament.

Among all to no one thing maie they better agree, than to the holie Goſt, as a learned writer ſaieth, expownding this place of ſainct Paule: *Quod enim illis nubes protegens, conducens, ac refrigerans: id nobis Spiritus ſanctus, actionum noſtrarum Dux, & protector, libidinumque moderator, & extinctor.* That that the clowde defending, conducting, and refreſhing was vnto them, that vnto vs ys the holie Goſt, the guide and protectour of our doinges and the temperer and extinguiſher of our vnlaufull luſtes.

The clowd applied to the holie Goſt, as the figure to the thing figured.

By the clowde the children of Iſraell were ledde in their waie oute of Egypt through the wildernes to the land of promiſſe: By the holie Goſt we are guided oute of the ſeruitude of the Deuell, and ſinne, through the deſert of this worlde and life, to the land of euerlaſting bleſſe. By the clowde they were defended from the Egyptians: By the holie

A holie goſt we are preſerued and defended, from the armie of ſinnes and wic kedneſſe. Vnder the clowde they reſted refreſhed, and comforted them ſelues after their labours and trauaills in ther iourney, and otherwiſe in battaill: vnder the holie Goſt, after we haue ſomwhat trauailed in the iourney of this life, and after conflictes and battaills had againſt the aſſaultes of the great Pharao the Deuell, the tentacions of ſinnes, we reſt and be refreſhed and comforted by his grace, and made ſtrong by his bleſſed helpe to trauaill again and fight a newe fight. Oute of the clowde cometh ſwete and pleaſant dewes, and goodlie ſhoures of rain, wherby the earht ys moiſted, and made luſtie to bring furth good fruicts: From the holie Goſt, cometh the ſwete and pleaſaunt dewes of grace, and goodly ſhoures of godlie inſpiracion, wherby man ys made luſtie to bring furth good and godlie workes, and vertueouſe exerciſes to the glorie of God, and good example of his neighbour. The clowd defendeth frō the heat of the Sūne ād mitigateth the raige of the ſame: The holie Goſt defendeth from the heat of filthie concupiſcence and luſt, and mitigateth the raig of them. In this cōpariſon then yt maie B be perceaued, howe aptlie the one anſwereth the other: ſo that we maie very well call the cloude the figure of the holie Goſt, of the whiche yet more ſhall be ſaied, wherbie the matter ſhall more clerely appeare to the reader, hereafter.

The ſeconde benefitt that S. Paule reherſeth ys that the fathers, did paſſe through the redde ſea. The redde Sea (as S. Auguſtine declareth) ſignifieth Baptiſme: *Mare rubrum ſignficat baptiſmum. Moyſes ductor per mare rubrum, ſignificat Chriſtū. Populus tranſiens, ſignificat fideles. Mors Aegyptiorum ſignificat abolitionem pectorum.* The redde ſea ſignifieth Baptiſme. Moyſes the leader through the redde ſea ſignifieth Chryſt. The people paſſing through yt ſignifieth the faithfull. The death of the Egiptians ſignifieth the aboliſhing of ſinnes. Thus he. *Tract. 45. in Ioan.* *The reade Sea a figure of Baptiſm.*

In whiche ſaing of S. Auguſtin, we perceauing the thinges doen in the olde Teſtament to ſignifie thinges doen in the newe Teſtament, maie alſo by applicacion of the one to the other, perceaue howe anſwerable the one C ys to the other, Whiche yet in ſome parte S. Auguſtine more clerely openeth in an other place: *Rubet mare rubrum: Baptiſmus vtique Chriſti ſanguine conſecratus. Hoſtes ſequentes à tergo moriuntur: peccata præterita. Ducitur populus per deſertum: baptiſati omnes nondum perfruentes promiſſa patria, ſed quod non vident, ſperando & per patientiā expectando tanquam in deſerto ſunt.* The redde Sea ys redd, likewiſe Baptiſme conſecrated with the bloode of Chryſt. The enemies folowing die be hinde their backe: the ſinnes paſt are deſtroied. The people ys ledde through the deſert: all the baptiſed not yet enioieng the promiſſed contrie, but hopping, and through pacience looking for that they ſee not, they are as in the deſert. Thus moche S. Auguſtin. *Cōt. Fauſt.*

Chryſoſtome alſo moſt manifeſtly ſetteth furth this figure, applieng yt to baptiſme, as to the thinge by yt figured. And firſt he diligentlie noteth howe S. Paule to euery of theſe figurs, whiche the fathers receaued addeth this woorde (*all*) ſaing: all our fathers were vnder the cloude, and all did paſſe the Sea, and all were baptiſed vnder Moyſes, and all did eat of one ſpiritual meate, and all did drink of one ſpiritual drink: In the which he noteth a D great ſimilitude ād anſwearableneſſe of the things figured to the figures, and afterapplieng yt to the pourpoſe ſaieth: *Volens enim declarare, quod ſicut in Eccleſia nō eſt diſcrimē ſerui & liberi, neque ciuis & aduenæ, neque ſenis & adoleſcentis, neque inſipientis & ſapientis, neque priuati & principis, neque mulieris & viri, ſed omnis ætas* *In dictum Apoſt. Nolo vos ignor.*

omnis dignitas, & vnaquæque natura in Baptiſmum deſcendit, etiam Rex & pauper eadem purificatione vtuntur. id quod maximum noſtræ præſertim nobilitatis eſt argumentum. Nam ſimiliter & mendicus, & purpuram geſtans ad myſteria admittuntur. neque in ſacramentis maior iſtius quam illius eſt reſpectus: ſic & in veteri conuenienter, omnes poſuit. Neque enim dicere potes quòd Moyſes per aridã, Iudæi per mare tranſierunt, neque quòd abundantes per vnam, & indigi per aliam viam, neque mulieres ſub ſereno, viri ſub nube fuerunt, ſed & ſub mari omnes, & ſub nube omnes, & in Moyſen omnes. Nam tranſitus ille futuri Baptiſmi tipus erat. Oportebat igitur primum figuram illam benè omnia figurare, quòd omnes ipſam tenerent, ſicut & hic omnes ex æquo participes ſunt. He willing to declare, that as in the Churche ther ys no difference of bond man and free man, neither of contrie man and ſtraunger neither of olde man, and young man, neither of vnwiſe man, and wiſe man, neither of priuate man and prince, neither of woman and man: but euery age, euerie dignitie, and euery nature equallie deſcendeth into the font: both king alſo and poour mã vſe one purificacion, The whiche thing ys a great argument cheiflie of our nobilitie. For bothe the begger and he that weareth purple be in like ſorte admitted to the miſteries. neither in the ſacramentes ys ther any more reſpecte of this, then of the other. So in the olde he hath conuenientlie vſed the woord (al) for neither canſt thowe ſaie that Moyſes did paſſe by the drie land, and the Iewes by the ſea, nether that they which were riche paſſed by one waie and the neady by an other, neither the wemen vnder the clere, and the men vnder the clowde: but that they were all vnder the ſea, and all vnder the clowde, and all vnder Moiſes, for that paſſage was a figure of Baptiſme to come. Yt behoued therfor that the figure ſhoulde figurate all thinges well, that all ſhoulde be vnder the lawe, euẽ as here all be equallie partakers. Hetherto Chryſoſtom.

Baptiſme ys receaued of all in differentlie both rich and power.

Whom as ye perceaue to affirme that the paſſage through the red Sea was a figure of baptiſme: ſo haue ye alſo perceaued the one very liuely applied to the other, for that parte, and for ſo moche as they were compared together. For whiche afterward coming to the very poincte of the thing, he directly applieth the figurs to the things figured in thẽſelfs. *Et poterimus te docere quomodò vetus ad nouum Teſtamentum habeat cognationem, & ille tranſitus ad noſtrum baptiſma. Nam ibi aqua: & hic aqua. Lauachrum hic: & ibi pelagus. Omnes hic in aquam ingrediuntur, & ibi omnes. Iuxta hoc ſimilitudo eſt. Poſtea vis cognoſcere colorum veritatem? ibi quidem liberati ſunt ex Ægipto per mare: hic autem ab Idololatria. & ibi quidem Pharao ſubmerſus eſt: hic autem Diabolus. Ibi Ægyptii ſubmerſi: hic autem vetus homo peccatis deſoditur.* And we can teache thee (*ſaieth Chryſoſtom*) howe the olde Teſtament agreeth to the newe, and that paſſage with our baptiſme. For ther was water and here ys water. Here a wiſhing place, and ther the Sea: All here entre into the water, and all ther. According to this here ys ſimilitude. Wilt thowe afterwarde knowe the trueth of the colours? Ther they were deliuered oute of Egipt by the Sea, here frõ Idolatrie. Ther *Pharao* was drowned, here the Deuell. Their Egiptians were drowned, here the olde man with his ſinnes ys buried.

Baptiſme ãd the read Sea compared together.

In this although Chryſoſtom hath ſufficientlie ſhewed the agreement and ſimilitude of the figure of Baptiſme with Baptiſme yt ſelf: Yet he ſtaieth not, but proceadeth by like applicacion to ſhewe the excellencie of the effecte or operacion of the one aboue the other, ſainge thus: *Vide cognationem figuræ ad veritatem, & veritatis excellentiam. Vbi igitur eſt affinitas figuræ ad veritatem? Omnes ibi, hic omnes. Per aquam ſunt ibi, & hic per aquam. A ſeruitute liberati ſunt illi, & nos à ſeruitute liberati ſumus, ſed non ab eadem omnes. Nam illi quidem à ſeruitute*

Ægytio

Aegytiorum, nos vero à seruitute Daemonum. Illi quidem à seruitute Barbarorum, nos vero à seruitute peccati. ad libertatem venerunt illi, & nos, sed non ad eandem. Nam nos ad multo clariorem. Beholde (*saieth he*) the likelihood of the figure to the trueth and the excellencie of the trueth. Wher then ys the affinitie of the figure to the trueth? All ther, and all here. By water ther, by water here. They are deliuered from seruitude, and we are deliuered from seruitude, but not all frō one or the same seruitude. For they were deliuered from the seruitude of the Egiptians: but we from the seruitude of Deuells. They from the seruitude of barbarouse people, but we from the seruitude of sinnes. They came to libertie, and we also, but not to all one. For we came to a moche more honourable libertie. Thus farre Chrysostom.

The good lie effectes of Baptisme.

Nowe that ye haue hearde him speaking so moche and so plainly declaring this figure of Baptisme, I thinke yt for me vain and superfluouse to adde anie thinge to his sainges as to make the matter more clere and plain, wher all ys allready so manifest, except I wolde attempt to putte some more light to the bright sunnie beames, whiche were merefolie.

Wherfor leauing this figure sufficientlie opened and declared we shall do our endeuour to make that plain that foloweth in S. Paule, wher he saieth: *Et omnes in Moyse baptisati sunt in nube, & in mari.* And all were baptised vnder Moyses in the clowde and in the Sea. These woordes be somwhat obscure and dobtfull. For yf the clowde (as before ys saied) were a figure of the holy Gost, and the redde Sea of Baptisme, and Moyses of Chryst: Howe then be they baptised in all these three? Again, seing that the redde Sea onely in this scripture ys appointed as the figure of Baptisme, why nowe dothe he seem to ioin all three as the figure of baptisme? Moreouer if this be but a figure of Baptisme, why dothe he teache, that the childeren of Israell were baptised, as though yt were very baptisme in dede, and not the figure? Yt semeth also to haue some scruple that he saieth they were baptised in Moyses, as though that Moyses were the institutour of Baptisme.

Doubtes that maie rise of S. Paules wordes.

These doubtes will be solued, if yt be remembred, that to baptisme, besides the partie to be baptised and the vertues in him requisite, ther be three principall thinges necessarilie to be had: that ys, Chryst the institutour and authour of the sacrament, or his ministre for him, or other depute in time of necessitie to pronounce the prescribed forme of woordes of baptisme: The holie Gost, the woorker of grace in the ministracion of the sacrament: And the water for the matter of the sacrament. That Chryst ys the institutour yt ys manifest, for he was first baptised him self in the floode of Iordan of Iohn the Baptiste. Yf anie obiecte that not Chryste but Iohn did institute baptisme. for he did baptise in the wildernesse before Chryste was baptised or shewed him self openly to the worlde. For yt ys written: *Exibat ad eum Hierosolima, & omnis Iudaea, & omnis regio circa Iordanem, & baptisabantur ab eo in Iordane.* Hierusalem and all Iewrie and all the contrie aboute Iordane, went oute to him, and were baptised of him in Iordan. Yt ys true that Iohn did baptise before Chryste, but he baptised not then with the baptisme of Chryste of the whiche Chryst was the institutour: but he baptised with the baptisme which was called the baptisme of Iohn, as yt ys in the Actes of the Apostles. So that there were two Baptismes: the Baptisme of Iohn, and the Baptisme of Chryst The distinction of the whiche the saied Iohn maketh sainge: *Venit fortior me post me, cuius non sum dignus procumbens soluere corrigiam calceamentorum eius. Ego baptiso vos aqua, ille baptisabit vos Spiritu sancto.* There commeth one stronger then

The same doubtes solued. Three thinges necessarie to be had in Baptisme.

Math. 3.

Act. 19.

Mar. 1.

then I am after me, whose shooe latchett I am not woourthie to stoupe dow ne and vnloose. I haue baptised yowe with water, but he shall baptise yowe with the holie Gost.

Act.19. The baptisme of Christ and of Iohn distincted.

This distinction appeareth also in the Actes of the Apostles: wher we reade that Paule came to *Ephesus*, and fownde certain disciples and saied vnto them: *Haue ye receaued the holie Gost, since ye beleued? And they saied vnto him, we haue not heard of the holie Gost, whether their be anie or not. Wherwith then were ye baptised? And they saied, with Iohns Baptisme. Then saide Paule, Iohn verilie baptised with the baptisme of penaunce, saing vnto the people that they shoulde beleue on him, whiche shoulde come after him, that ys on Chryste Iesus, when they heard this they were baptised in the name of our Lorde Iesus.*

Thus then yt doth manifestlie appeare that the Baptisme of Iohn was not the verie Baptisme, but raither a figure or a preparacion to the verie baptisme whiche ys the Baptisme of Chryst (as Chrysostome saieth) *Vide igitur quàm diligenter hæc expressérit. Cùm enim dixisset, quia venerit prædicare Baptisma pœnitentiæ, intulit: in remissionem peccatorum, quasi diceret: Ego illis confiteri peccata sua, & pœnitentiam agere persuasi, non vt castigarentur omnino, sed vt dignius postea remissionis donũ susciperent. Nisi enim se ipsos ante damnassent, neque sanè gratiã requisissent. Non quærentes verò gratiam, neque remissionẽ profectò assecuti fuissent. Ita istud Baptisma alterius, id est, Christi Baptismatis præparatio est, & idcirco dicebat vt crederent in aduenientem post eum.* See therfore howe diligently he hathe expressed these thinges, When he had saied, that he came to preache the Baptisme of penance, he inferred: in remission of sinnes. As who shoulde saie: I haue perswaded them to confesse their sinnes, and to do penance, not that they shoulde be all together amended but that they might more wourthilie afterwarde receaue the gifte of remission. For except they had before condemned them selues they had neuer sought for grace, and not seking for grace, truly they had neuer obteined remission. So this Baptisme was the preparacion of an other Baptisme, that ys of the Baptisme of Chryst. And therfor he saied that they shoulde beleue in him, that was coming after him. Thus he.

Homil.12. in Matth.

The Baptisme of Iohn preached remission of sinnes, and prepared men to the baptisme of Chryst.

In this saing of Chrysostome two thinges are to be obserued: first that he saith that the Baptisme of Iohn was a preparaciõ to the Baptisme of Chryste. The seconde (whiche ys a proofe that yt was not very Baptisme, but a figure or a preparacion) that yt did not remitt sinnes, Whiche thing although Chrysostome doth here saie, yet more expressedlie he saith yt in the same homelie: *Qua verò de causa ad baptisandi est missus officium? Et hoc nobis idem Baptista declarat, dicens: quoniam venerit in regione Iordanis prædicans Baptisma pœnitentiæ in remissionem peccatorum. Et certè remissionem peccatorum non habebat. Hoc enim munus illius baptismatis erat, quod postea Christus instituit. in hoc enim vetus noster homo crucifixus est, ac sepultus, & ante crucem nunquam prorsus extitit remissio peccatorum, siquidem vbique ipsius hoc sanguini deputatur. Idem enim istud Paulus affirmat: Sed mundati estis, inquit, sed sanctificati estis, non per Baptisma Ioannis sed in nomine Domini nostri Iesu Christi, & spiritu Dei nostri. Et alibi ipse dicit: Ioannes quidem prædicauit baptismum pœnitentiæ, & non ait remissionis, sed vt crederent in aduenientem post eum.* For what cause was Iohn sent to the office of baptising? Thus also the same Baptist declareth, saing: *that he came in the region of Iordane preaching the Baptisme of penaunce in remission of sinnes.* And truly this Baptisme had not remission. For this gifte apperteineth to the baptisme, whiche Chryst afterward did institute. In this baptisme our olde man was crucified and buried. and before the crosse, ther was vtterly no remissiõ. For trulie this euery wher ys deputed to his bloode. For euen the same dothe Paule affirme

The baptisme of Christ gaue remissiõ of sinnes the baptisme of Iohn not so, which ouerthroweth the doctrin of Caluine.

affirme: *But ye are clensed: but ye are sanctified, not by the baptisme of Iohn, But in the name of our Lorde Iesus Christ, and by the Spirit of our God.* And in an other place he saieth: *Iohn did preache the baptisme of penaunce, and he doth not saie of remission: but that they shoulde beleue in him, that was comming after him.* Thus farre Chrysostom.

By all this that ys saied of Chrysostome yt ys easie to be perceaued that Chryst ys the institutour of Baptisme, that ys auailable before God for the remission of sinnes. And that Iohn Baptised to penaunce, therby to prepare men, that they baptised with the Baptisme of Chryste, might receaue remission of their sinnes, for so moche as they were penitent. Of these woourdes maie be gathered these differences of these two baptismes. The baptisme of Iohn was a figure and preparacion of and to the very effectuall Baptisme of Chryst: The baptisme of Chryst the thing prepared for, and the true thing by figure signified. The Baptisme of Iohn was in water: The Baptisme of Chryst in water and the holie Goste. The Baptisme of Iohn was in water to penaunce: The baptisme of Chryste in water and the holie Goste to the remission of sinnes. The Baptisme of Iohn was included in the Baptisme of Chryst, as the lesser thing in the greater: The Baptisme of Chryst conteined the Baptisme of Iohn, as the woorthier thing maie conteine the vn woorthier, and can neithier be included nor conteined of yt.

Differences of the Baptisme of Iohn, and of Chryste.

Chryste then the institutour of this Sacrament who leadeth vs from the Tirannie of the Sacrificall Pharao, and the seruitude of sinfull Egipte, and bringeth vs through the miraculouse fowntain, to walke through the desert of this worlde to the heauenly lande of promisse ys as necessarilie required as Moyses was to lead the people oute of Egipt through the sea into the deserte, to iourney to the earthlie land of promesse, who was the figure of Chryste, as S. Austen hath testified. Wherfor the thing figured must nedes aunswer the figure.

As Chryst the institutour ys necessarilie required, so also ys the holy Goste, and the water. Chryst him self testifieng: *Nisi quis renatus fuerit ex aqua & Spiritu sancto, non potest introire in regnum Dei.* Except a man be borne a newe of the water and the holy Goste, he can not entre into the kingdom of God. Nowe then these three, that ys Chryst the holy Goste, and the water, being necessarilie required to the effectuall Baptisme, whiche ys the thing figured. The other three also, as Moyses, the clowde, and the sea, must nedes concurre in the figure, fullie to signifie, that ys here fullie required.

Ioan 3.

The Iewes vnder Moyses were baptised in the clowde and the sea in the darke maner of a figure: The Christians in the holie Goste and the water in the clere maner of the trueth, as Origen saieth. *Omnes in enigmate suo Baptismum habuere, & in Mari: Nunc autem in specie regenerationis est in aqua & Spiritu sancto.* Before Baptisme was in a darke maner in the clowde and in the Sea: But nowe in clere maner regeneracion ys in the water and in the holie Goste. This the that ys saied wel weeghed and considered the doubtes before moued are clerely solued, and the text thus farre expounded.

Homil. 7. in Numer.

Tract. 11. in Ioan.

THE

THE THIRD CHAPITER EXPOWNDETH *the residew of the text: Et omnes eundem escam spiritual &c.*

IT ys to be reteined in memorie, that (as in the first chapter ys saied) S. Paule in this sentence did reherse certain benefittes of God bestowed vpon the Iewes, as figures of greater benefittes, that God hath and dothe bestowe vpon the chrystians. What the clowde and the sea did to the commoditie of the Iewes, yt ys ther declared. Likewise what Manna, and the water flowing oute of the rocke.

The seconde chapiter began to declare what these great workes and wonders of God in the olde lawe, did figure in the newe lawe, and finished three of them, that ys, what Moses, and what the clowde, and what the read sea did signifie. Nowe ther remaineth to be declared what Manna and the water of the rocke did signifie, and of what thinges in the newe Testament they be figurs.

In this declaracion yt apperteineth to me to mẽbre, that in the first booke in the 2a chapter, wher by ordre these two shoulde haue ben declared, vpon consideracion that S. Paule did make mencion of them, and that I wolde not be greuouse to the reader with the reading of one matter twice: I differed yt, and reserued yt to this place. Wherfor I must I saie, remẽbre in the declaracio of these two, to kepe soche ordre, as I wolde haue doen ther, and as I did with the rest of the figures ther declared. The ordre was by scriptures of the newe Testament and doctours to declare what thinges the figures did prefigurate. That doen, to declare what prophecies were of the same, and them according to the minde of the holie Fathers to applie to the thing prophecied.

Omnes (saieth S. Paule) *eundem escam spiritualem manducauerunt*. All did eat of one spirituall meat. What this one meate was, of the whiche they did all eate, yt ys before declared, that yt was Manna. Whiche thing also Chrysostome doeth testifie: *Quia dixit de mari, et de nube, & de Moise: Adiecit preterea. Et omnes eundem spiritualem cibum comederunt. Sicut tu (inquit) a lauacbro aquarum ascendens, ad mensam tuam: sic & illi a mari ascendentes, ad mensam venere nouam, & admirabilem. De Manna loquor.* By eause he had spoken of the clowde, and of Moyses: He also added. And they haue all eaten of one spirituall meate. As thowe (*saieth he*) cominge vppe frõ the washing place of the waters, doest hast the to the table: so they also cominge vppe from the sea, came to a newe and a woonderfull table, I speake of Manna.

In these woordes ye perceaue Chrysostome to expownde this same one meate, whiche all the Fathers did eate of after they had passed through the red Sea, to be Manna. Agreable wherunto S. Augustin also speaking of this text of S. Paule, whiche we haue nowe in hande saieth thus: *Quando autẽ manducauit Manna populus Israel? Cum transisset mare rubrum.* When did the people of Israell eate Manna? When they had passed through the red sea. And a litle after he saieth: *Si ergo figura maris tantum valuit, species Baptismi quantum valebit? Si quod pestum est in figura, traiectum populum ad Manna perduxit, quid exhibebit Christus in veritate Baptismi sui traiecto per eum populo suo?* Yf then the figure of the Sea was of so great force: of what force shall the veritie of the Baptisme be? Yf that was doen in figure did bring the people that was ledde ouer vnto Manna: what will Chryst in the veritie of his baptisme geue vnto his people led

Tract. 11. in Ioan.

led and cõducted by him? Manna then, as by the holy Fathers we are taught was the meate that all the Fathers did eate of.

Tho. Aquin. 10. 1 Cor.

But yt ys to be considered whie sainct Paule did call yt spirituall meat, seing yt was sensible and corporall, and did corporallie feade: He dothe so call yt, bicause yt was miraculouslie geuen vnto them, as sainct *Thomas* in the exposition of this same text saieth: *Vocat eam spiritualem, cùm esset corporalis, & miraculosè fuit data.* He calleth that meat spirituall, when yet yt was corporall, bicause yt was miraculouslie geuen. The like cause why yt was called spirituall, doth Chrysostome also assign: *Quamuis quæ dabantur in sensu perciperentur, spiritualiter tamen dabantur, non secundùm naturam consequentium, sed secundùm muneris gratiam.* Although those thinges whiche were geuen were perceaued in sense or sensiblie: yet they were geuen spirituallie, not according to the course of nature, but after the gifte of grace: For although Manna were a corporall thinge: yet yt was made by God in the cloudes by his especiall worke causing yt to fall, as yt were dewe vpon the earth, whiche thing we see not to be doen by common course of nature, for that the like ys not nowe done. So that yt maie well be called a spirituall, meat bicause yt had no naturall cause.

Jn.10.1. Cor.

Manna why it was called a spirituall meat.

As their meat whiche God sent them in the desert was spirituall: so was also ther drinke in the desert spirituall. Wherfore sainct Paule saieth: *Et omnes eundem potum spititualem biberunt.* And all drank of one spirituall drinke. Thys drinke ys called spirituall, bicause yt was miraculouslie geuen them oute of the rocke, by the powre and worke of the spirituall rocke which was Chryst, as S. Paule immediatelie declareth: *Bibebant de spirituali consequente eos petra: Petra autem erat Christus.* They dranke of that spirituall Rocke that folowed them. The Rocke was Chryste. Yt ys moch against nature that an harde and a drie stone shoulde bring furth streames of water, that ys both soste and moist. So ys yt against nature, that the great rocke, whiche once gaue them water shoulde folowe them, through the desert, and geue them drinke sufficient for so great a multitude of people, at all times and places. But as the spirituall Rocke Chryste by his great powre and work gaue them gussh̃ing streames of water in great plentie to serue their necessitie in that place oute of a materiall stone or rocke: So did that spirituall rocke also, and not that materiall rocke, folowe them in their iournele through the desert, and gaue them drinke sufficient to satisfie their necessitie. Whiche thing sainct Paule very plainly by expresse woordes saieth: *Bibebant de spirituali consequente eos petra.* They dranke of the spirituall rocke that folowed them, *Petra autem erat Christus*, but that Rocke was Chryst. Note that sainct Paule saieth not, they dranke of that materiall rocke: but they dranke of a spirituall rocke, whiche folowed them, which spirituall Rocke was Chryst.

Water of the rock. why yt was called spirituall drinke.

I wishe this to be well noted here bicause *Oecolampadius* the Archenemie of the Sacrament of the bodie and blood of Chryst, affirmeth this text of sainct Paule (*the rocke was Chryst*) to be a figuratiue speache. And vseth yt for his probaciõ to proue the saing of Chryst (*This ys my bodie*) to be also a figuratiue speache. Nowe forsomoche as this text ys here to be expownded being nowe in handling, yt ys meet that yt be not onelie expownded in the natiue sense, but also deliuered from all adulterine and violent expositions whiche the saied *Oecolãpadius* wolde wrest yt vnto, for a further mischeif. Let vs therfor heare his woordes, and examin his expositiõ and see yf the text of the scripture will beare yt. His woordes be these: *Tẽpus est vt probemus verba cæ na Dominicæ eodẽ tropo dicta, quo illa quæ Apostolus dixit: Petra autẽ erat Christus, hoc est*

Oecolãp. abuseth S. Paules woordes. The rock was Chryste

Oecolamp. in Expsitiõ Hoc est Corpus

petra significabat Christum, vel erat figura Christi. Yt ys time (*saieth he*) that we proue the woordes of the Lordes supper, to be spoken by the same figure, by the whiche the woordes which the Apostle saied are spoken: *The rocke was Chryste*, that ys to saie, the rock signified Chryste: or the rocke was a figure of Christ. Thus he.

Yf *Oecolampadius* will haue the woords of Chryst, *This ys my bodie*, vnderstanded with the same sense that these woordes of S. Paule, *The rocke was Chryst*, are to be vnderstanded, I shall ioin with him. For the woordes of S. Paule are to be vnderstanded withoute trope. And by that parte of his argument, so are the woordes of the Lordes supper (as he termeth them) wherin I saie, I shall ioin with him. That the woordes of S. Paule are to be vnderstanded without trope, yt ys manifest, for he calleth not Chryste the materiall rock, but the spirituall rock, saing, that they dranke all of the spirituall rocke, which ys Chryst. So that this sentence: Chryst ys the spirituall rocke, of the whiche the Iewes did drinke neadeth no tropicall or figuratiue sense to be expownded by. Neither in this place and maner as S. Paule speaketh yt, can yt beare a figuratiue sense, as *Oecolampadius* wolde patche and peice one to yt, but the plain literall sense.

These woordes: The rocke was Chryste cãnot be expownded by a Trope.

To this vnderstanding of this text, as the scripture yt self enforceth vs, so ys also Chrysostome a witnesse, writing vpon this text thus: *Cùm dixisset quòd potum spiritualem bibebant, addidit: Bibebant enim de spirituali consequente eos petra, & adiunxit: Petra autem erat Christus. Non enim ipsius petræ natura aqua (inquit) scaturiebat. Siquidem ante etiam scaturiisset, sed alia quædam spiritalis petra, omnia operata est, hoc est Christus, qui præsens vbique omnia fecit miracula. Ideo dixit, consequente.* When he had saied that they dranke spirituall drinke, he added: *They dranke of the spirituall rocke, that folowed them*, and ioined to yt: *That rocke was Chryste.* For not the nature of that stone (*saieth he*) flowed oute water, for then yt wolde haue flowed oute before that time, but an other certain spirituall stone wrought all these thinges, that ys, Chryst being present euery wher did all the miracles, and therfore he saied, *that folowed.* Hitherto Chrysostome Whose woordes geue plain testimonie to the woordes of sainct Paule: *Chryst was the roke*, not the materiall rocke, for than *Oecolampadius* trope must nedes haue taken place. But he saieth that Chryste was that spirituall rocke of the whiche they dranke, and therfore no trope can be admitted here. And to proue that sainct Paule ment that Chryst was that spirituall rocke, Chrysostome noteth sainge *Ideo dixit, Consequente*: Therfor saied Paule, *which folowed*: as who might saie, for so moche as sainct Paule saieth that the Iewes dranke of a spirituall rocke, whiche spirituall rocke was sochie one as did folowe them. But no other rocke did folowe them saue Chryst: wherfore Chryste was the spirituall rocke, so that we maie conclude that this proposition ys to be vnderstanded grammaticallie or literallie, and not tropicallie or figuratiuelie. Yf then *Oecolampadius* laie his fundacion of his building to proue the woordes of the Lordes supper to be figuratiue vpon a wrong vnderstanding of the scriptures: will he not (*trowe ye*) make his building of the same nature, that ys, that these woordes of Chryst shal be wrong vnderstanded also? Which thing (I doubte not) but ye will credite, when ye shall perceaue how wel he frameth other scriptures to his building.

Chryso. in 10. 1. Cor.

Chryste was the spirituall not the materiall rock, ād therfor no figure ys in S. Paules saing.

Scriptures alleaged by Oecolap. to proue his figuratiue speache.

Proceading in his profe he saieth: that yt ys comō in the scriptures that the figures of thinges shall be named with the names of the thinges of whiche they be figures. To proue this he bringeth in the fierie tounges, which appeared vpon the Disciples: The doue whiche appeared vpon Chryst at hys

Bap tism

A Baptiſm. The breathing of Chryſt vpon his Apoſtles: and the ſaing of Chryſt that Iohn was Helias, al whiche he ſaieth, be figures, as the fierie tounges, the doue, and the breathing of Chryſt were tokens or figurs of the holy Goſt: and Iohn a figure of Helyas.

Oecolamp. his abuſing of the ſcriptures opened.

Wher firſt note howe he abuſeth the ſcripturs, and laboureth to blinde and deceaue the reader. For wher he, pretending to proue this ſaing of Chryſte (*This ys my bodie*) to be figuratiuely ſpoken, bringeth in theſe reherſed places: ther ys not one of them that hath the like enunciacion or maner of ſpeache, as the ſaing of Chryſt hath. Neither ys the fiery tounges, the doue, or the breathing of Chryſt named in the ſcriptures to be the holie Goſt, as the other thing ys named to be the bodie of Chryſt. And that this maie manifeſtlie appeare, I will ſimplie bring in euery of the ſcriptures of theſe places

Act. 2.

The firſt ys in the Actes of the Apoſtles where we reade thus: *Factus eſt repentè de cœlo ſonus tanquam aduenientis ſpiritus vehementis, & repleuit totam domum vbierant ſedentes, & apparuerunt illis diſpartitæ linguæ, tanquam ignis, ſeditque ſuper ſingulos eorum.* And ſodenly ther came a ſownde from heauen, as yt had ben the B cominge of a mightie winde, and yt filled all the houſe wher they ſatte. And ther appeared vnto them cloaue tounges, like as they had ben of fire, and yt ſatte vpon eche of them. *Thus ys the text.* Note nowe what Chryſoſtome ſhall ſaie vpon this this text

In. 2. Act.

Viſæ ſunt (inquit) illis diſpartitæ linguæ, velut igneæ. Rectè vbique additum eſt, velut, ne quid ſenſibile de Spiritu ſuſpicareris, velut igneæ (inquit) & velut flatus. Nec enim ventus erat ſimpliciter per aerem diffuſus. Ac tamen cum Ioanni deberet innoteſcere Spiritus velut columbæ ſpecie in caput Chriſti venit. Nunc verò cum tota multitudo conuertenda eſſet ad fidem, venit in ſpecie ignis. And ther were ſeen (*ſaieth he*) to them cloaue tounges as fiery. Yt ys in euery place added (*as*) that thow ſhouldeſt ſuſpecte nothing ſenſible of the ſpirit. As fiery (*ſaieth he*) and as a winde. Neither was yt the winde ſimplie diffuſed by the aier. And alſo when the holy Goſt wolde be knowen to Iohn, he came in the forme of a doue vpon the headde of Chryſte, but nowe when all the multitude was to be conuerted to the faith, he cam in the ſhape or forme of fire. Thus Chryſoſt.

Fierie tounges are not ſaied to be the holie Goſt.

Now albeit he hath in the ende of his ſentence reſolued vs for the maner of the coming down of the holie Goſte in the likeneſſe of a doue: yet will we heare the ſcripture, that the agrement of the doctour and the ſcipture manie appeare together. S. Luke ſaieth *Ieſu baptiſato, & orante apertum eſt cœlum, & deſcendit Spiritus ſanctus corporali ſpecie ſicut columba in ipſum.* When Ieſus was baptiſed, and did praie, the heaue was opened, ād the holie Goſt came down in a bodilie ſhape like a doue vpon him. In this text, as ye perceaue that the holie Goſt came downe like a doue, but neither that the doue was the holie Goſt, neither the holie Goſt the doue: ſo ye perceaue that Chryſoſtome agreeth, ād ſaieth nothing cōtrarie to the ſcripture. But as the ſcripture ſaieth that the holie Goſt came down like a doue: ād that the ſownd was, as yt had bē the coming of a mightie winde, ād the cloaue toūges as thei had bē of fire: So Chryſoſtom noteth in euery place to be this woord (*as*) wherbie ys taught raither the likelihead of the thinges ther to be, then the very things thēſelus.

Luc. 3.

The doueys not ſaied to be the holie Goſt.

The thirde thing that *Oecolampadius* reherſeth ys the breathing of Chryſt: vpon his Apoſtles: In the Goſpel of S. Iohn we read that Chryſt thus ſaied to his Apoſtles. *As my Father ſent me, euen ſo I ſende yowe alſo. And when he had ſaied thoſe woordes, he breathed on them, and ſaied vnto them: Receaue ye the holie Goſte.* In whiche facte of Chryſt, although the holie Goſt to the fullneſſe of his giftes were not geuen, for that Chryſt ſaied: *Niſi abiero Paracletus non veniet ad vos, ſi autem abiero mittam eum ad vos.* Except I go the

Ioan. 23.

Ibid. 16.

comforter ſhall not come to yowe: but yf I go awaie I will ſende him to yowe. At the whiche coming he promiſed them ſaing: *Accipietis virtutem ſuperuenientis Spiritus ſancti in vos.* Ye ſhall receaue powre after the holie Goſte ys comed vpon yowe: yet nowe they receaued certain giftes of the holie Goſte as Chryſoſtom wittneſſeth: *Non erraret quiſpiam ſi tunc eos poteſtatem quandam & gratiam ſpiritualem accipiſſe diceret, non tamen vt mortuos ſuſcitarent, & virtutes oſtenderent, ſed vt peccata dimitterent. Differentes enim ſunt gratiæ Spiritus. Quare addidit: Quorum remiſeratis peccata remiſſa ſunt, oſtendens quod virtutis genus largiatur.* A man ſhoulde not erre yf he ſaied, that they did receaue a certain power and ſpirituall grace, not yet that they ſhoulde rayſe the dead, and ſhewe wonders, but that they ſhoulde forgeue ſinnes. The graces of the Spirit are different wherfore he added: *Whoſe ſinnes ye remitte, they are remitted*, declaring that he graunted a kinde of power. Thus Chryſoſtome. By this then yt ys manifeſt that at that breathing Chryſt gaue vnto his Apoſtles the holy goſt.

Act. 1.

In. 20. Joã.

The holie Goſt was geuen by Chryſtes breathing.

Let vs nowe examin the fourth ſcripture, which *Oecolampadius* alleageth to proue a trope in Chryſtes woordes, whiche ys that Chryſt ſaied of Iohn the Baptiſt, that he was Helias. The woordes be theſe: *Omnes Prophetæ ac ipſa lex vſque ad Ioannem prophetauerunt, & ſi vultis recipere, ipſe eſt Helias qui venturus erat.* All the Prophetes and the lawe yt ſelf hath prophecied vnto Iohn. And yf ye will receaue yt: This ys Helias whiche was for to come: For the better vnderſtanding of this text yt ys to be noted that the Iewes vpon the prophecie of Malachie, which prophecieth that Helias ſhal come before the Iudgement of Chryſt, miſtaking and myſvnderſtanding the ſame, that he ſhoulde come before his coming into fleſh, were in doubte whether Iohn the Baptiſt were Helias, and therfore ſent Meſſengers vnto him asking, whether that he was Helias or no. Whet in dede the prophecie ſpeaketh of the coming of Helias before the ſeconde coming of Chryſte, whiche ſhall be to iudgement, as the woordes do declare. *Beholde* (ſaieth allmightie God by the Prophet) *I will ſende yowe Helias the prophet before the coming of the great and fearful daie of the Lorde. He ſhall turne the heartes of the fathers to their children, and of the children to ther fathers that I come not and ſmite the earth with curſing.*

Math 11

Opinion of the Iewes of the coming of Helias.

Mala. 4.

Two things in this prophecie ther be, which do teache vs, that Helias ſhal be the percurſour of the iudgement of Chryſte, and not of his natiuitie. The one ys that he ſhall come before the daie of the great and fearfull Lorde. Chryſte at his natiuitie came, as *Rex pacificus*, a king a peacemaker: he came as *Rex manſuetus*, as a lowlie kinge, as Zacharie prophecied that he ſhoulde do: *Reioice* (ſaieth he) *greatlie, thowe daughter of Syon, be glad o daughter Hieruſalem. For lo, thy king cometh vnto thee, euen the righteouſe and ſauiour, lowlie and ſimple ys he, he rideth vpon an aſſe, and vpon the fole of an aſſe.* This to be fulfilled in Chryſte the holie Euangeliſts do wittneſſe. At his birth alſo, as the prophet willeth Syon, ad Hieruſalē to reioice: ſo the Angell appearing to the ſheperds, ſaied. *Beholde I bring yow tidinges of great ioie, that ſhall come to all people. And ſtreit waie ther was with the Angel a multitude of heauenlie ſoldiers prayſing God and ſaing. Glorie to God on highe and peace on the earth, and vnto men a good will.* By this yt doth well appeare that the firſt coming of Chryſt ys not fearful but peaceable, lowlie, and Ioyfull.

Zacha. 9.

Math. 21. Mar. 11. Luc. 19.

Ibid. 2.

The firſt coming of Chryſte was ioifull. the ſecond ſhall be terrible.

The ſeconde thing be noted ys that the Prophet, *ſhall come to turn the heartes of the fathers to the* Sonnes, &c. Leſt when that Lorde cometh he ſmite the earthe with curſing. Chryſt at hys firſt coming, came not to ſmite puniſh and curſe, as he himſelf not a fewe times doth teſtifie: *Non veni vt iudicem mundum, ſed vt ſaluificem mundum.* I came not

A not to iudge the worlde, but to ſaue, the world. Again: *Venit filius hominis quærere, & ſaluum facere, quod perierat*. The Sonne of man came to ſeke and ſaue that that had periſhed. In ſo moch that when his Diſciples moued him, that fire might deſcende from heauen to conſume the Samaritanes, that wolde not receaue him, he ſaied: *The Sonne of man came not to deſtroye, but to ſaue mens liues.* All whiche places declare, that Chryſt at hys firſt coming, came not to iudge, nor to puniſh, but to ſeke, and ſaue. *Luc. 19.* *Luc. 9.*

But hys ſeconde coming in dede ſhall be fearfull and terrible. For then he ſhall come to iudgement, at which time yf the heartes of the people be not turned, he ſhall then be a ſeuere iudge, and ſhall greuouſlie ſmite the wickedneſſe of men, and ſhall pronunce the ſentence of curſing vpon earthlie men ſaing: *Go ye curſed into the euerlaſting fire, whiche ys prepared for the Deuell and hys Angells.* Of thys iudgement ye maie read in ſainct Matthew more at large. Forſomoche then as Chryſt at that his ſeconde coming ſhall be a fearfull Lorde, and ſhall ſmite the earth with curſing: yt muſt nedes be that Helias *Matth. 25*

B muſt be a precurſour of that coming and not of the firſt. Nowe for that the Iewes where in that errour that they loked that Healias ſhoulde come before that Meſſias ſhoulde come in to the worlde, Chryſt ſaied vnto them: *Si vultis recipere ipſe eſt Helyas, qui venturus erat.* Yf ye will receaue yt, this ys Helias which was for to come. Whiche woordes. *Euthymius* expowndeth thus: *Si vultis recipere, quod futurum eſſe dictum eſt, de hoc tempore, ipſe eſt Helias, qui venturus erat, vtpote ipſum illius miniſterium perficiens.* Yf ye will receaue that that ys ſpoken to be doen hereafter, to be of this time preſent: *He ys Helyas whiche was for to come*, as one perfourming euen his very myniſterie and office. As who might ſaie, Wher as ye thinke that Helyas (who ſhall be the percurſour of my ſeconde cominge to prepare the heartes of the people, that they maie eſchape my terrible iudgement) ys the precurſour of this my firſt cominge, to prepare the heartes of the people to receaue me and my faith, as touchinge that office, yf ye will ſo take yt, Iohn ys Helias. For to that office ys he by the propheties appointed, as Helyas ys to the other. *In 1. Math.*

C So that in this maner of ſpeache Chryſt did but anſwer the opinion of the Iewes, and therfore did not affermelie ſaie, that Iohn was Helias, but with a circumſtance, yf ye will receaue yt. whiche thing alſo ys noted of Chryſoſtome: *Significauit autem Ioannem Heliam eſſe, & Heliam Ioannem. Vtique enim vnam adminiſtrationem ſuſceperunt, & precurſores ambo conſtituti ſunt. Quare non dixit: hic eſt profectò Helias: ſed ſi vultis ſuſcipere, hic eſt.* He ſignified Iohn to be Helias, and Helias Iohn. For bothe they haue taken one adminiſtracion, and both be made percurſours. Wherfor he did not ſaie this ys verilie Helias. But yf ye will ſo take yt, this ys he. Thus Chryſoſt. *Chryſt did not aſſertiuelie ſaie that Iohn was Helias*

Neither ys yt the propre ſenſe or vnderſtanding of this propoſition, that Iohn ys a figure of Helias, or Iohn ys a ſigne or token of Helias: as by this he wolde proue the other ſaing of Chryſt: *This ys my bodie* to be vnderſtanded, for that this ys ſpoken with a circumſtance, and as yt were with a condicion, and not ſimplie as Chryſt ſaied: *This ys my bodie.*

Now to applie all theſe other ſcriptures, which *Oecolampadius* hath brought in: Marke diligētlie, I beſeche thee, good Reader, yf anie of them all be of like

D ſpeach as theſe woordes: *This ys my bodie.* The ſcripture ſaieth not: *The doue ys the holie Goſte*: neither dothe yt ſaie that either the breathing into the Apoſtles, or the fierie tounges be the holie Goſt, But farre, otherwiſe, as ys allreadie ſaied, and farre vnlike to this maner of ſpeache: *Thys ys my bodie*:

For the one ys ſpoken by a liklihead, and therfore vſed with this terme, as, the other by the very ſubſtance, and therfore expreſſed with this woorde, ys. And yet withall note howe yt pleaſeth God, that as he made *Balaams* Aſſe to ſpeake to the reproche of her maſter: ſo yt pleaſeth him to woorke in this man, who, through malice made dumbe to ſpeake the trueth, willinglie, but yet vnwittinglie hath broughtin theſe ſcriptures, whiche being conſidered and weighed make nothing againſt the trueth, but moche for the trueth.

Oecolãp. likned to balaams aſſe.

And firſt wher he began his building with our text, *Petra erat Chriſtus*. The rocke was Chryſt: whiche he ſaied was a figuratiue ſpeache: yt ys proued that ther ys none but a plain ſpeache, for the ſpirituall rocke was Chryſte. Therfore yt ſtandeth well to be applied to the catholique trueth, that as the rocke was not figuratiuelie, but verilie Chryſt: ſo the ſubſtance of the Sacrament of the aultar ys not figuratiuely, but verilie the bodie of Chryſt. And as the holie Goſt was verilie vnder a corporall forme like a doue, and verilie preſent with the fierie tounges: and alſo verilie geuen to the Apoſtles with the breathing of Chryſte: ſo ys the bodie of Chryſt verilie, and trulie vnder the corporall formes of bread and wine, as the holie Goſte vnder the forme of a doue: and verily alſo geuen to the faithfull, as the holie Goſte to the multitude. And vnder that corporall forme as trulie receaued of the Chryſtians, as the holy Goſt was by the breathing of Chryſt, receaued of the Apoſtles. So that ther ys a conformitie and great likelihead betwixt theſe ſcriptures, and moueth the Chryſtian very ſtronglie to beleue the preſence of Chryſtes bodie in the Sacrament. For as we are taught to beleue that the holie Goſte was vnder a corporall forme, bicauſe the ſcripture ſaieth, that the holy Goſt deſcended in a corporall forme: ſo are we taught to beleue, that Chryſtes bodie ys vnder the forme of bread, bicauſe the ſcripture ſaieth, that Chryſt bleſſing the bread ſaied: *This ys my bodie*, and ſo of the reſt. And as the ſcripture ſaieth not that the doue, or the tounges were the holie Goſte: No more dothe yt ſaie that the forme of bread ys the bodie of Chryſt. But as the ſcripture teacheth that with theſe formes the verie thinges be geuen, and not the bare ſignes onelie: ſo are we taught that with the forme of bread ys geuen the very thinge ſanctified whiche ys the verie bodie of Chryſt himſelf ſainge: *Take, eate, This ys my bodie.*

Preſence of the holie Goſt vnder the forme of the doue with the fierie tounges and breath of Chryſt, conferred with the preſẽce of Chryſt in the Sacr.

Thus maie ye perceaue, howe goodlie God hath ſett furth hys myſteries, that one maie aptlie be conferred with an other, as that therby the faith of the weake maie be moche holpen, and the faith of the ſtrong moche comforted and delighted, and the more when they maie ſee howe God turneth the weapons of the enemies vpon them ſelues, and ſo with their weapons defendeth vs.

THE

THE FOVRTH CHAP. BEGINNETH TO DE clare by the holie fathers of what thinges Manna and the water be figures.

NOwe this text of S. Paule being truly expownded, according to the mindes of the holie catholique fathers, and deliuered from the violent wresting of the Aduersarie: yt ys time and place conuenient, that we seke of what things these two yet not applied that ys Manna, and the water, be figures of. That they be figures yt ys most certen: but of what thinges yt ys in controuersie. The Aduersarie affirmeth Manna to be onely of the woorde of God a figure, as wherby the soule of man ys fedde, as the Iewes were in desert. But the good catholique teacheth that yt ys not onely a figure of the woorde of God, but also of the bodie of Chryste in the Sacrament, wherwith man ys fedde to euerlasting life, and made strong to walke through the desert of this worlde, to the heauenlie lande of promisse. And for further openinge of this matter, vnderstand that one *Irenæus* wrote an epistle to S. Ambrose asking whie God did not rain Manna from heauen as he did to the Iewes. S. Ambrose answering him, treateth not onelie of Mãna yt self, but also of that whiche was figured by yt. And so in that processe, declareth, that not onelie the worde of God ys a spiritual Mãna, but also the bodie of Chryst in the Sament ys Manna. Thus writeth S. Ambrose: *Queris à me cur Dominus Deus Mannapluerit populo patrum & nunc non pluat. Si cognoscis, pluit, & quotidiè pluit de cœlo Manna seruientibus sibi. Et corporeum quidem illud Manna hodie plerisque in locis inuenitur. Sed nunc non est res tanti miraculi quia venit quod perfectum est. Perfectum autem panis de cœlo, corpus ex virgine, de quo satis Euangelium te docet. Quanto præstãtiora sint hæc superioribus: Illud enim Manna, hoc est, panem illum, qui manducauerunt, mortui sunt. Hunc autem panem qui manducauerit, viuet in æternum. sed est spirituale Manna, hoc est pluuia spiritualis sapientiæ, quæ ingeniosis & quærentibus de cœlo infunditur, & irrorat mentes piorum, & obdulcat fauces eorum.* Thowe askest me, why the Lord God did rain Manna to the people of the Fathers, and nowe he doth not rain. Yf thow knowest, he raineth now, and dailie he raineth Manna frõ heauen vnto them that serue him. And in diuerse places the same corporall Manna ys nowe fownde, but yt ys not nowe a thing of so great miracle. for that ys comed that ys perfecte. But that perfecte ys the bread from heauẽ, whiche ys the bodie born of the virgen, of the whiche the gospell sufficientlie teacheth. Howe moche more excellent are these, then the other aboue rehersed? Who soeuer did eate that Manna, that ys, that bread, they are dead. But this bread who soeuer eateth, shal liue for euer. But this ys a spiritual Manna, that ys the spirituall rain of wisdom, whiche ys powred into them from heauen that be wittie, and do seke yt, and yt dothe dewe the mindes of the Godlie, and maketh swete their lawes. hitherto S. Ambrose.

Ad Irenæum epla 62

Quãto præstantiora sunt hæc superioribus.

Howe moche more excellent are these then the other aboue rehersed?

Of whom we maie learn as ys before saied, that not onelie the woord and wisdom of God ys called Manna, but also the bodie of Chryste whiche was born of the virgen, whiche he calleth perfecte Manna. And here yt ys not to be ouerpassed that *Oecolampadius* the enemie of this Sacrament, who of indurate malice, wrote a booke against the same, in the whiche to the entent he might more easilie deceaue the vnlearned and simple, as to make them beleue that the holie fathers were of his side, he vseth to alleage diuerse of the,

Oecolap. his shãful abusing of the auncient Fathers, namelie of S. Ambr.

but ſo that ſomtime he doth wreſt them ſhamefullie, ſome time he falſifieth them, ſomtime he corrupteth them: ſomtime he truncateth them: ſomtime alleaging them and taking vpon him trulie to reporte them, he doth mutylate them in the middeſt of their ſainge, as impudenilie and wickedlie he doth vſe S. Ambroſe here in this place laſt alleaged, of the whiche, for that he perceaued yt made againſt him, he left oute a ſentence, whiche I haue noted in the margen both the latin and the engliſh, to the entent ye ſhoulde perceaue the ſentence alone, and with all ſee howe that wicked man ioined the reſt of the ſentence to gether, mutilating and cutting this awaie. This ys the ſinceritie of heretikes in handling of matters of faith and religion. And thus maie ye ſee what credite they be wourthie of. By this ye maie perceaue alſo whether they offende of ignorance, of ſimplicitie, or ells of deueliſh malice. Ys not this deueliſh malice, that ſeing a ſentence in the middeſt, that impugneth his hereſie, he cutteth yt of, and peiceth yt together again, as though ther were nothing lacking? Did not his conſcience (*trowe ye*) reprehend him whē he did yt? Ys not he the childe of his father Sathan, that ſeeth and perceiueth that this waie ys naught and wicked, and yet by gile and crafte will trauaill to induce men into yt, and bringing manie to damnaciō, aggrauate his owne, euen as his father doth.

I haue thought good (*reader*) here to aduertiſe thee of their impoſtures, that though they ſett oute their doctrine with neuer, ſo good a countenance of holineſſe, learning, and conſent, or teſtimonie of holie Fathers: yet be well aſſured that vnder the faire countenaunce of the enemie of mankinde tempting our mother Eue ther was a mortiferouſe ſerpent, vnder his ſweete woordes, which to well liked the hearer, was moſt bitter falſhood and vntrueth. In that goodlie pleaſaunt and delectable aple was cruell and horrible death and damnacion: ſo in their faire countennance ye ſhall finde ſerpentine infection, in their woordes falſhead, errour, and hereſie, and in the taking of their doctrine or conſenting to yt plain damnacion. But nowe that ye maie perceaue howe moche this ſentence whiche deneliſhlie he cutt of, dothe impugne his doctrine, and make for the trueth, I will ſomwhat open the ſame, and ſo ſhall ye perceaue that of ſett pourpoſe, and of very malice he left yt oute.

Vnder the ſweet woordes of Hereſiques lieth bitter poiſō of falshead

S. Ambroſe anſwering *Irenæus*, ſaieth, that Manna nowe a daies, though yt be fownde in many places, at this preſent time yt ys not a thing of ſo great miracle. He addeth the cauſe: bicauſe (*ſaieth he*) that ys nowe comed that ys perfect. as who might ſaie: The figures, of the lawe, though manie of thē, when they were in vſe, were great thinges, and ſemed to be merueilouſe: yet when the thinges came, of the whiche they were figures, they were not ſo merueilouſe: like as the light of a torche in the night time, ſemeth to be a great light a very perfect light: yet in the daie the brigth beames of the Sunne ſhining, and gliſtering, yt ys but an vnperfecte and almoſt no light: ſo the figures of the olde lawe compared to the thinges figured in the newe lawe. Wherfor Manna being but a figure of that perfect thing the bodie of Chryſt: when that once came in place Manna appeared to be but an vnperfect thinge.

When S. Ambroſe had made this compariſon of the figure to the thing figured, and ſawe the perfectiō of the one, and the impefection of the other the excellencie of the one, and the weakneſſe or baſeneſſe of the other, he brought in this ſentēce which, *Oecolāpadius* left oute: *Quanto ſunt præſtātiora hæc ſuperioribus*: Howe moche more excellent are theſe then the other aboue re-

herſed?

A herſed? howe moche more excellent ys the bodie born of the virgen, our verie true Manna, and the right bread of heauen, whiche we feade vpon in the Sacrament, then Manna whiche the Iewes did eate? And here note again (*gentle reader*) that this wicked man, and other his complices, who denie (*as ye perceaue*) the preſence of Chryſt in the bleſſed Sacrament do alſo as wickedly teache, that the Sacramentes of the newe lawe geue no grace. And to maintain theſe two euell and wicked opinions, they take the third againſt the trueth, that all Chryſtes Churche receaued, whiche ys that the Sacramentes of the newe lawe are of no more excellencie, then the Sacramentes of the olde lawe. For yf they ſhoulde graunt that they were more excellent, then muſt they nedes alſo admitte the Sacrament of Chryſtes bodie and bloode to be more thē a bare ſign, figure or token of his bodie. And ſo muſt be enforced to graunt the preſence. Nowe bycauſe *Oecolampadius* impugneth that preſence, and fowde in S. Ambroſe, that he taught, that the thinges of the newe teſtament, are more excellent, then thinges of the olde, and ſawe that he was preſſed with the weight of S. Ambroſe his argu-
B ment, he had no better ſolucion then clean to leaue yt oute, and ſo to ſhippe yt ouer.

Sacramētaries to maintein their hereſie denie the excellencie of the Sacramentes of the newe lawe.

Oecolamp. his beſt ſolucion to S. Amb. argumet.

I truſt ye perceaue, that this litle ſentence of S. Ambroſe, left oute by *Oecolampadius*, dothe not a litle impugn his peſtilent doctrine, whiche he mainteined againſt the preſence of Chryſtes bodie in the bleſſed Sacrament, and alſo ouerthroweth by plain woordes his hereſie againſt the excellencie of the Sacramentes of Chryſtes Churche, wherbie I think yt maie wel appeare of what wicked pourpoſe he left yt oute. And as in this he ys deprehended to be a falſarie: ſo I doubte not but he ſhall be fownde the like hereafter in the ſentences, and ſainges of other holie fathers.

Nowe to proceade with S. Ambroſe, yt ys euident, that he calling the bodie of Chryſte born of a virgen the perfect thing in compariſon of Manna, whiche he meneth to be the vnperfect thing, (*as euery figure ys, in reſpecte of the thinge figured*) that he doth vnderſtande Manna, to be the figure of our true Manna, the bodie of Chryſt, our heauenly foode, and verie bread geuē frō
C heauen: whiche ys not ment of the bodie of Chryſte abſolutely, as the bodie onelie born of the virgen, but of the bodie born of the virgen, and geuē vs in ſacrament to fede on, to our ſpirituall comforth. which thing S. Ambroſe ſignifieth in that ſame epiſtle, wherwith alſo *Oecolampadius* wolde not medle, but coulde ouerpaſſe yt as yt were a thing in a miſt which he coulde not ſee. *Oriente autem iuſticiæ ſole, & plendidioribus Chriſti corporis & ſanguinis ſacramentis refulgentibus ceſſarent inferiora, & perfecta illa ſumenda populo forent.* The Sunne of rightwiſneſſe appearing, and the bright Sacramentes of Chryſtes bodie and bloode ſhininge, the inferiour thinges ſhoulde ceaſſe, and thoſe perfect thinges ſhoulde be taken of the people. Thus S. Ambroſe.

Manna, a figure of the bodie of Chryſt.

By whiche he dothe not onelie teache vs, that the ſacramentes of Cryſtes bodie and blood are the perfect things, and the figures therof inferiour thinges: but alſo that the bodie and blood of Chryſt, as in Sacramentes (*whiche Sacramentes for the preſence of that bodie and bloode are bright and ſhining Sacramentes*) ys the clere light, of the whiche Manna, was the figure and the ſhadowe. In whiche maner of ſpeache yt ys notable howe S. Ambroſe doth
D magnifie this moſt wrouthie and excellent Sacrament, I wiſh yt of the Reader to be cōſidered. Yf that bleſſed Sacrament were but a bare ſign or figure (*as they terme yt*) why ſhoulde yt be called of S. Ambroſe the bright and ſhining Sacrament aboue Manna? wher as yf yt were not for the preſence of him

S. Ambro. his magnifieng of the bleſſed Sa. argueth it to be more thē a figure

him that ys the light of the worlde Manna in and hundreth partes were more wonderfull more excellent and farre surmounting the figure or signe of Chrystes bodie, as here after shall most clerelie appeare vnto yowe. Wherfore we are not onely taught by S. Ambrose that Manna was the figure of the bodie of Chryst: but also that the same bodie ys present in the Sacramēt of his bodie and bloode wherby yt ys made a wonderfull an excellent, and a bringt shining Sacrament.

Neuer the lesse the same S. Ambrose teacheth vs, that the woorde of God, whiche he calleth the rain of spirituall wisdom, ys also a spirituall Manna, whiche vndoubtedlie well and dewlie taken feadeth the soule. *Non in solo pane vivit homo, sed in omni verbo, quod procedit de ore Dei.* Man liueth not by bread onely, but by euery woorde whiche proceadeth from the mouth of God. *Deut. 8. Matth. 4.* So that of S. Ambrose yt maie be learned, that ther be three kindes of Mānā. *Three kinds of Manna.* Manna whiche God rained frō heauen to the people in the deserte, whiche ys the figure: Manna the bodie of Chryst in the Sacrament, which duely taken feadeth both bodie and soule to euerlasting life. And Manna the woorde of God. whiche illumineth, nourisheth and feadeth the soule, and moysteth yt with the dewe of gods wisdom, and maketh man wise in God. This doctrine ys not dissonant from the Gospell for in the sixte of S. Iohn, we are taught that Manna the figure was geuē to the Iewes, and that yt figured not onelie the woord, and the Godhead of Chryst, but also his manheade whiche both are called the breades of life, as in the seconde booke ys declared. The declaracion of the figure, and applicacion of yt to the thinge figured ys plainlie settfurth by Chryste when the Iewes saied vnto him: *Ioan. 6.* *Patres nostri manducauerunt Manna in deserto.* Owre Fathers haue eaten Manna in the desert. To whom Chryste, minding to bring them frō the bread Manna whiche did but nourish the bodie to the mainteinance of the corporall life, whiche bread and life in respect of the heauenly bread and euerlastinge life, be no true bread and true life, to him self the true bread, and geuer of true life, saied: *Non Moyses dedit vobis panem de cœlo, sed Pater meus dat vobis panem de cœlo verū.* Moyses did not geue yowe breade from heauen: but my father geueth yowe the true bread from heauen. This text *Euthymius* verie liuely and plainlie expowdeth: *Quia putabant Manna esse panem ab eo, quod cœlum propriè appellatur, eo quod scriptum esset, Panem de cœlo dedit eis, corrigit erroneam eorum opinionem. Nam in In. 6. Ioan.* *scriptura impropriè aerem vocauit cœlum. Quemadmodum etiam dicuntur, volucres cœli. Et rursum: Intonuit de cœlo Dominus. Ait ergo: Non Moyses dedit tunc patribus vestris panem, qui de cœlo propriè sit: sed Pater meus nunc dat vobis panem ab eo quod propriè cœlum appellatur. Nam sicut Pater propriè dicitur cœlestis: ita & filius cœlestis, & propriè panis, vtpote cor hominis confirmans.* Bicause they thoughr Manna to be bread from that that ys proprelie called heauē, bicause yt ys written: *He hath geuen them bread from heauen:* He doth correcte ther erroniouse opinion. For the scripture ther called the aier vnproprelie heauen. as also the birdes be called the birdes of heauen. And again: *The Lorde thondered oute of heauen.* He saieth therfore, Moyses did not geue then vnto yower nacion bread whiche ys from that whiche ys proprelie called heauen: but my Father geueth yowe nowe bread from that ys proprely called heauen. Eor as the Father ys called heauēly: euē so the Sonne ys heauēly, and called breade as cōfirming the heart of Man. Thus *Euthymius.* In whiche expositiō this ys first taugh, that wher the scripture saieth, that God gaue the Iewes bread frō heauē yt ys not ment that he gaue thē that breade or foorde of Manna frō heauē in dede, but frō the aire, whiche in diuerse places of the scriptures ys called heauen, as in exam-

A the exãples yt ys ſhewed, ſãd diuerſe other places maie likewiſe be prodnced. Again, vpon this ys taught the excellencie of Chryſt the thing figured aboue the figure. For wher the bread of the Iewes was but frõ the aier, our bread Chriſte ys from heauen in dede, and not from heauen as a comon heauenlie thing, but from heauen as a thing heauenlie, as the Father ys heauenly and withall not as a cõmon bread, but as a bread that ys proprelie called, and ys heauenlie bread in verie dede, bicauſe yt confirmeth and maketh ſtrong the heart of man. And yet immediatelie by expreſſe woordes this authour declareth as a cauſe why that Mãna was not the trewe bread, and ſpeaketh yt in the perſon of Chryſt: *Siquidem panis ille figuratiuus erat, me (inquit) præfigurans, qui ſum ipſa veritas.* For that bread was a figuratiue bread, prefiguratting me (*ſaieth Chryſt*) whiche am the treuth yt ſelf. Here vnto agreablie alſo ſaieth Chryſoſtome: *Panem autem ſimpliciter, & non verum illum appellat, non quòd falſus eſſet in Manna miraculum, ſed quòd figura eſſet, non veritas.* He calleth yt onelie bread and not the true bread, not that in Manna was a falſe miracle, B but bicauſe yt was a figure and not the veritie. Nowe then as in the woordes of Chryſt comparing and alſo preferring him ſelf before and aboue the bread that the Iewes had vnder Moiſes in the deſert, he declareth him ſelf to be the thing figured by that breade, and that bread to be the figure: ſo haue ye hearde theſe learned men expownding this ſcripture to teache the like or raither the verie ſame.

Manna was frõ the aier Chriſte our bread ys from heauen.

Manna a figure of Chryſte oure bread. In 6. Ioan. hom. 44.

Yf nowe the aduerſarie will obiecte and ſaie, that Manna was a figure of the Godhead, but not of his Manhead, and ſo conſequentlie not of his bodie, for that theſe textes and ſcriptures ſpeake of the deitie or God head of Chryſt, and not yet of his humanitie, as *Euthimius*, whom we haue alleaged, doeth alſo teſtifie, expownding this ſaing of Chryſt: *Ego ſum panis vitæ.* I am the bread of life. *Panis viuificans, & qui, vt dictũ eſt, dat vitã æternã. Nã ea proprie dicitur vita quæ æterna eſt. Quæ enim ad tẽpus durat, nõ vita eſt, ſed vitæ imago. Panem autẽ vitæ ſuã vocat diuinitatẽ. Siquidẽ ipſa panis eſt, quæ de cælo deſcendit.* I am the bread of life, the bread that maketh to liue, ãd which (as yt ys ſaied) geueth eternal lif. For that proprelie ys called life, which ys euerlaſting. That that endureth but C for a time yt ys not life but an image of life. The bread of life he calleth his Godhead. For yt ys the bread that deſcended from heauen. Thus *Euthim.*

Iohn. 6. Euthim. ibidem.

Yt ys true that all that Chryſte hath ſpoken of him ſelf hitherto, ſithen he began to ſpeake of Manna, ys ſpoken of his Godhead. For ſo dothe Chryſoſtome alſo wittneſſe. And therfor we accept that that *Euthimius* ſaieth, and graunt the ſame. But then I wold ye wẽt to the next line of *Euthymius*, ãd read what he addeth to this ſentence, that ys nowe oute of him alleaged. Yt followeth ther immediatelie: *Tandem verò etiam corpus panem vocat.* Afterwarde alſo he calleth his dodie bread. Whiche he doth when he ſaieth: *And the bread whiche I will geue ys my flesh, whiche I will geue for the life of the worlde.* vpõ the which text he ſaieth: *Duobus modis Chriſtus dicitur eſſe panis, ſecundum diuinitatem ſcilicet & humanitatem. Poſtquam ergo docuit de modo, qui ſecundum Diuinitatem eſt, nunc etiã docet de modo, qui eſt ſecundum humanitatẽ.* Two maner of waies Chryſte ys ſaied to be bread, that ys to ſaie, after his Godhead and after his Manheade. Therfore after he hath taught of the maner whiche ys after his Godhead, nowe alſo he teacheth of that maner whiche ys after his Manhead.

Euthim.

Chryſte called bread two waies.

D Thus then yt ys manifeſt, Chryſte him ſelf teaching, and *Euthimius*, Chryſoſtom, with diuerſe other ſo declaring as ye maie ſee in the ſecond booke, wher the ſixt chapter of S. Iohn ys by a nombre of learned Fathers expownded, that Chryſtes bodie ys called bread, and verie well, both for that by

that

that name yt aunſwereth the figure: And alſo as Manna fedde the Iewes
Ioan.6. ſo in a more excellent maner the bodie of Chryſte feadeth the Chriſtians he him ſelf witneſſing and ſpeaking of his owne bodie thus: *Qui manducat hunc panem, viuet in æternum.* He that eathe this bread ſhall liue for euer.

And here I can but merueill at the maliciouſe blindneſſe of *Oecolampadius*, who trauaileth by all meanes to proue that the bodie of Chryſt feadeth not the ſoule, and ſo wolde make Chryſt contrarie to him ſelf bothe in this ſen-
Ibid.6 tence laſt alleaged, and alſo in this ſentence wher he ſaieth: *Caro mea vere eſt cibus, & ſanguis meus verè eſt potus.* My fleſh ys meat in dede, and my bloode ys drinke in dede. But *Oecolam.* wolde haue that the ſoule ys fedde onely whith the worde of God, and faith and therfor ſpeaking of the fleſh of Chryſte, he ſaith: *Neque opus eſt carnem in ipſam ingredi animam. Quod ne imaginaremur ſatis cauerat Dominus, dicens: Caro non prodeſt quicquam.* Neither yt ys nedefull that the fleſh entre into the ſoule. whiche thing that we ſhoulde not imagen the lord did diligently prouide ſainge: *The fleth profiteth nothinge.* And yet Chryſte ſaieth: *Except ye eate the fleſh of the Sonne of man, and drinke his blood, ye haue no life in yowe.*

I am loath (as in the prouerbe yt ys ſaied) *Actum agere.* to doo that thing
In the xxxvi. chap. &c. that ys doen all readie, and ſo with prolixitie and tediouſnes to greue the readie. Wherfor all theſe ſcriptures of the ſixt chap. of S. Iohn being ſufficiently declared in the ſecond booke, and among other, this text whiche *Oecolampadius* bringeth, inwhiche ys (*The fleſh profiteth nothing*) ther truly by S. Auguſtine. Chryſoſtom, Theophilact and other expownded and declared to be of an other maner of ſenſe, then he deuiliſhlie wolde wreſt yt to: and ther alſo being ſhewed howe the fleſh of Chryſt feadeth and profiteth the ſoule very moche: I ſhall referr the reader thither, wher he ſhall finde *Oecolampadius* fullie aunſwered, and matter ſufficient, *I truſt*, wherwith he him ſelf ſhall be ſatiſfied. Wherfor nowe I will but touche a woorde of *Oecolampadius* wher he ſaieth: that the inwarde man ys fedde by faithe. Yt ys a maner of feede that I haue not redd in anie autentike authour. But this maie be,
Inward mā ys fedde by faith the gloſe of Oecolāp. touched. and ys red that Chryſt and his woorde receaued by faith, doth feed the ſoule, but not faithe yt ſelf. Neither haue I red anie catholique authour that teacheth that the fleſh of Chryſt entreth in to the ſoule, as yt liketh *Oecolampadius* whith his feigned ſpeache to dallie, or raither as a man in darkneſſe goeth he can not tell whether: ſo he in this darkneſſe of hereſie ſpeaketh he can not tel what, and wandereth he can not tell whether.

But to conclude this parte that the ſixt chapter of S. Iohn, or raither Chryſte in that chapter teacheth, that Manna ys a figure of his bodie in the
Ioan.6. Sacramēt, as before yt ys taught to be a figure of his God head, Marke what Chryſt ſaieth in that parte, wher (*Chryſoſtom ſaieth*) he ſpeaketh of his bodie: *He that eateth me, ſhall liue by the meanes of me, This ys that bread, which came down frō heauen. Not as your fathers did eate Manna and are dead. He that eateth this bread ſhall liue euer.* In whiche woordes of Chryſte ys made a iuſt compariſon of him ſelf the thing figured to Manna the figure. of the whiche (as Chryſoſtom
Homil.46. in Ioan. ſaieth) he often maketh mencion, as yt were by yt to allure them to the faith. This ys his ſentence: *Frequenter autem Manna meminit, & differentiam conferendo ad fidem allicit. Nam ſi poſſibile fuit, vt quadraginta annos, ſine meſsibus, & frumento, & alio ad victum neceſſario viuerent. longè magis nunc cum ad maiora venerint. Nam ſi in illis figuris ſine labore expoſitum colligebant, nunc profectò magis, vbi nulla mors, ſed vere vitæ fruitio.* Often he maketh mencion of Manna and conferring the difference, allureth them to faith. For yf yt were poſſible that they ſhoulde liue

fourtie

A fourtie years, without harueſt, and corne and other neceſſaries to their liuing: moche more nowe when they are come to greater thinges. For yf in thoſe figures they did gather withoute labour the thing made readie to ther handes: nowe truly moch more, wher ys no death, but the fruycion of the true life. Thus moche Chryſoſtome.

Why Chryſte made ſo often mencion of Mãna 90.6.

In whoſe ſaing as yt firſt offreth yt ſelf: ſo yt ys firſt to be noted, that Chriſt often maketh mencion of Manna, but to what pourpoſe? that by conferring of himſelf and Manna, as the thing, and the figure, he might allure thẽ to the faith of him, vnto whom the lawe, and all the figurs of yt did lead them. An other that Chryſoſtome by expreſſe woordes calleth yt a figure. For (*ſaieth he*) yf in thoſe figurs they withoute laboure did gather that, that was readie laied before them: moch more now, &c. By which he meneth Manna, which God raining from heauen, and ſo being prepared withoute their laboure, they did but gather yt, and had ſufficiẽt to ſerue their neceſſitie. Thus, *I truſt*, yt ys manifeſt that Manna ys a figure of the bodie of Chryſt, bothe by the B woordes of Chryſt himſelf in the ſixt of S. Iohn, and alſo by holie learned men in the expoſition of the ſame chapiter ſo teaching vs, wherfore nowe leauing yt we will repair to our text of S. Paule, and ſeke howe yt ys taken their of the auncient Fathers. Likewiſe what the water that flowed oute of the ſtone, whiche for the moſt parte are ioined together, did ſignifie.

THE FIFTE CHAP. TEACHING THAT MANNA *and the water of the ſtone were figures of the bodie and blood of Chryſt by Origen, and S. Ambroſe.*

AS our Sauiour Chryſt hath taught, that Manna was a figure of his bodie: And as he laboured with the Iewes by yt to make thẽ to vnderſtande him, and from yt the ſign and figure of him, to lead and bring thẽ to him the thing ſignified and figured: ſo S. Paule trauaileth with his Corinthians by figures to vnderſtand C the verities, as well of verie benefites by figurs of benefites, as of verie plagues by the figurs of plagues, that they ſhould not be puffed vppe with pride, neither led with a negligẽce of holie life, now that they be vnder Chryſt, and haue receaued the great gift of the newe byrthe by baptiſme, and haue ben fedde with the bodie and blood of Chryſt. For yf they did, theſe great giftes notwithſtanding, God wolde haue no pleaſure in them, no more then he had in manie of the Iewes, whiche were vnder Moyſes, and were baptiſed in the clowde and in the ſea, and did eate of one ſpirituall meat, and drink of one ſpirituall drinke, whiche were figures of theſe benefittes, but he wolde caſt them of as he did the Iewes. For they were ouerthrowen in the wilderneſſe, of the which more at large was ſpoken in the firſt chapter. Wherfore I will not now detein the reader but entre to the pourpoſe, and heare the mindes of the fathers what they thinke of theſe figures, and whether they be figurs of figures, and ſigns of ſignes, or ells figures of verie things, and ſignes of thinges now preſent, and not abſent.

In this proceſſe *Origen* for that he ys right auncient ſhall firſt be heard: *Mo* *Origen. homil 7s in Num.*
D *do enim cum Moyses venit ad nos & coniunctus est noſtræ Aethyopiſſæ, lex Dei iam non in figuris, & in imaginibus ſicut priùs, ſed in ipſa ſpecie veritatis agnoſcitur. Et quæ priùs in ænigmate deſignabantur, nunc in ſpecie & veritate complentur. Et ideo ille qui ſpecies figurarum, & ænigmatum diſſerebat, dicit: Scimus quoniã patres noſtri omnes ſub nube erant, & omnes mare tranſierunt, & omnes in Moyſe baptiſati ſunt, in Nube, &*

in mari, & omnes eandem eſcam ſpiritualem manducauerunt, & omnes eundem potum ſpiritualem biberunt, biberunt autem de ſpirituali conſequente eos petra, Petra autem erat Chriſtus. Vides quomodò ænigmata legis abſoluit Paulus, & ſpecies ænigmatum docet. Nowe when Moyſes came vnto vs, and was ioined to this owre Ethyopiſſe, the law of God ys not nowe knowen in figurs and images as before yt was, but in the plain forme of trueth. And ſoche things as before were appointed in a dark maner, now they are fulfilled in plain formād trueth. And therfor he, who declared the plain formes of darke thinges, ſaieth: *We knowe that all our Fathers were vnder the clowde, and all paſſed through the Sea, and all were baptiſed vnder Moyſes in the clowde and in the Sea, and all haue eaten one ſpirituall meat, and all haue dronke one ſpirituall drinke. They dranke of that ſpirituall rocke that folowed them. The rocke was Chryſt.* Thowe ſeeſt howe Paule openeth the darke thinges of the lawe, and teacheth the plain formes of the darke thinges. And after he had ſhewed of the rocke, the clowde and the ſea, he cometh to Manna and ſaieth. *Tunc in ænigmate erat Manna cibus: nunc autem in ſpecie caro Verbi Dei eſt verus cibus, ſicut ipſe dicit: Caro mea verè eſt cibus, & ſanguis meus verè eſt potus.* Then in a darke maner Manna was meat: but nowe in plain and open maner, the fleſh of the Sonne of God ys the true meat, as he himſelf ſaieth: My fleſh ys meat in dede, and my bloode ys drinke in dede. Thus farre *Origen*.

If Chryſt be nowe receaued in figure, he ys receaued as in Moyſes lawe in darke maner.

In the whiche ſaing of *Origen* ther ys nothing (*as me thinketh*) to be deſiered, either for the expreſſe maner of affirming Manna to be a figure of the bodie of Chryſt, or ells for the preſence of Chryſtes bodie in the Sacrament. For yf the Iewes in eating Manna did figuratiuelie receaue Chryſte, that ys, did eate Manna as a figure of Chryſt, whiche *Origen* calleth the darke maner, then yt muſt nedes be that the Chryſtians, who receaue Chryſt in plain maner (*as Origen termeth yt*) muſt receaue Chryſt verilie, that ys, not figuratiuelie onelie, which ys the dark maner, but verilie, that ys, ſubſtanciallie, and reallie, which ys the true and very maner, or ells yt were all one to *Origen*, and ther were no difference betwixt a clere maner and a darke maner, which were to moche abſurditie to affirme. Yt can not therfor by the minde of *Origen* be ſaied that the Chryſtians in receauing the Sacrament receaue but a ſign or a figure of Chryſt. For they ſhoulde them receaue him in a darke maner onely, and ſo ſhoulde Chryſt be all one waie, meat to the Iewes, and to vs. Whiche ys not true, for he was meate vnto them figuratiuely, but to vs verilie, according to his owne ſainge, which *Origen* alleageth: *My fleſh ys meat in dede, and my bloode ys drinke in dede.* And ſo ys yt true that the very fleſh and blood of Chryſte ys reallie and verilie receaued in the Sacrament.

Chryſte ys not nowe receaued of the chryſtians as he was of the Iewes: for then in figure nowe in veritie.

To *Origen* ſhall be ioined that the holie reuerend Father ſainct Ambroſe, who declaring howe the Chryſtian people reioice and glorie in the excellency and honour of the table of Chryſte, geueth to this matter a goodlie teſtimonie. *Ille ergo antè deſpectus, iam præferor, iam anteponor electis. Ille ego antè deſpectus populus peccatorum, iam habeo cœleſtium ſacramentorum veneranda conſortia, iam menſæ cœleſtis honore ſuſcipior. Epulis meis non pluuia vndatur, non terræ partu laborat, non arborum fructus. Potui meo non flumina quærenda, non fontes. Chriſtus mihi cibus eſt: Chriſtus mihi potus. Caro Dei cibus mihi, & Dei ſanguis eſt potus. Non iam ad ſatietatem mei annuus expecto prouentus: Chriſtus mihi quotidie miniſtratur. Non verebor ne qua mihi cœli intemperies, aut ſterilitas ruris inuri ineat, ſi pij cultus diligentia perſeuerat. Non iam coturnicum pluuias mihi opto de ſcendere, quas antè mirabar. Non Manna, quod antè cibis omnibus præferebant, quia qui Manna manducauerunt patres, eſurierūt. Meus cibus eſt, quem qui manducauerit, non eſuriet. Meus cibus eſt, qui non corpus impinguat, ſed confirmat cor hominis, fuerat mihi antè mirandus*

Ambro. in pſal. 118.

panis

A *panis de cœlo. Scriptum eſt enim: Panem de cœlo dedit eis manducare, ſed non erat verus ille panis, ſed futuri vmbra. Panem de cœlo illum verum, mihi ſeruauit pater.* Euen I (*ſaieth S. Ambroſe in the perſon of the newe become faithfull Chryſtians*) before deſpiſed now I am preferred, nowe I am ſett before the choſen: Euen I before a deſpiſed people of ſinners, now I haue the woorſhippefull companies of the heauenlie ſacramentes. Now I am aduaunced to the honour of the heauenlie table. The raign ys not powred downe for my meat, the ſpring of the earth laboureth not, neither the fruicts of the trees. To my drinke neither riuers are to be ſought, nor wells. *Chryſt ys my meat, Chryſt ys my drinke. The flesh of God ys my meate, the bloode of God ys my drinke.* Now for my ſatietie, I looke not for yearlie profittes. *Chryſt ys euery daie myniſtred vnto me.* I will not feare leeſt anie waie the vntemperatneſſe of the heauē, or the barenneſſe of the earth come vpō me, yf the diligence of Godlie tillage do continue. I deſire not now the raynes of quaills to deſcende vnto me, the whiche before I wondred at: Not Manna, which before they preferred before all other meates. For the fathers whiche haue eaten Manna, haue hungred. My meate ys which fatteth not the bo-

B die, but yt maketh ſtronge the heart of man. Before the bread from heauen was merueilouſe to me, for yt ys written: he hath geuen them bread frō heauen to eate, but the bread which was not the true bread, but the ſhadowe of the bread to come. The Father hath kept for me that true bread from heauē. Hitherto S. Ambroſe.

Plain ſainges of S. Ambroſe for the Proclamer.

Of whome firſt, that ys here to our pourpoſe we maie learn, that Mānа was a figure of Chryſtes bodie in the Sacramēt, for he ſaieth, that yt was a ſhadow of the true bread, which true bread the Father of heauen hath kept for him. What this true bread ys he alſo ſheweth, ſaing: Chryſt ys my meate, Chryſt ys my drink. And that theſe hys woords ſhould not be miſvnderſtāded by the ſimple, or wreſted by the wicked, he addeth as yt were an expoſitiō what he meneth by Chryſte, and ſaieth: *The flesh of God ys my meat, the blood of God ys my drinke.* And yet for that yt was forſeen by the holie Goſt, that the Aduerſarie wold wreſt theſe woordes, though they were thus plainly ſpoken, to eſchew yt he addeth where the fleſh of the Sonne of God, and the bloode of the

C Sonne of God, be hys meat and drinke, ſaing: *Iam habeo cœleſtium ſacramentorum veneranda conſortia. Iam menſæ cœleſtis honore ſuſcipior.* Nowe (ſaieth he) haue I the worſhippefull companies of the heauenly Sacramentes. Nowe am I aduanced to the honoure of the heauenlie table. In the heauenly table then, wher he hath the woorſhippefull companies of the heauenly Sacramentes, ther receaueth he the true bread, that the father hath kept for him: ther receaueth he his meat, which ys the fleſh of God, ther receaueth he his drinke, which ys the bloode of God. Which woordes do moſt euidentlie proue vnto vs, that in the heauenly Sacramentes of Chryſtes bodie and bloode myniſtred in that heauenly table, ys this wourthie and excellent meat Chryſt, euen hys verie fleſh, and hys verie bloode.

Mānа was a figure of Chryſtes bodie in the B. Sacram.

The fleshof God oure meat, the blood of God oure drink, and that on the table.

In this breif opening of S. Ambroſe woords (*which maie as well be perceaued of the vnlearned Chryſtiā, as of the learned*) I haue not, Iam ſure, diſſentet frō the minde of S. Ambroſe, no more haue I gone frō his woords, that the trueth might as yt ys appeare. *Oecolāpadius*, Whoſe cōſcience was cawtheriſed hauing a pre-

H tēce of ſinceritie in handling, of the ſcripturs, ād the Fathers, but not in dede,

D as ye perceaued before: ſo ſhal ye nowe again, perceaue how wickedlie he hath abuſed S. Ambroſe in wreſting him to his wicked pourpoſe.

Oecol. hys wreſting of S. Ambroſe opened.

In this ſame ſermon wher theſe woordes be written, which as ye perceaue be very plain, and of that force, that they coulde not well be wreſted by

the craftie engines of *Oecolampadius*, immediatelie after folowe other woords, E
whiche he perceauing that he might wreſt, left oute all this that ys before al
leadged, and tooke onely this that foloweth, whiche when yt ys applied to
this that ys before rehersed, then iudge (*Reader*) whether yt be not violentlie
wrested from the true mening of saincte Ambrose or no. Thus he alleadgeth:

Ambr. ibid. *Mihi ille panis Dei descendat de cœlo, qui dat ꝟitam huic mundo. Non Iudæis, non Synagogæ descendit, sed Ecclesiæ descendit, sed populo minori. Nam quomodò Iudeis descendit panis, cùm omnes qui illum manducarunt, hoc est, quem Iudæi putarunt Manna, in deserto mortui sunt? Quomodò Synagogæ descendit, cùm omnis Synagoga interierit, & æterno ieiunio fidei defecerit? Denique si accipissent panem ꝟerum, non dixissent: Domine, semper da nobis panem hunc. Quid petis Iudæe ꝟt tribuat tibi? Panem, quem dat quotidie, dat semper, in teipso est ꝟt accipias hunc panem. Accede hunc panem, & accipies eum. De hoc pane dictum est: Omnes qui se elogant à te peribunt. Si elongaris ab eo peribis. Si appropinquaris ꝟiues. Hic est panis ꝟitæ. Qui ꝟitam manducat, mori non potest. Quomodò enim moritur, cui ꝟita cibus est? Quomodò deficiet, qui habet ꝟitalem substantiam? Accedite ad eum, & satiemini, quia panis est. Accedite ad eum & potate, quia fons est. Accedite ad eum & illuminemini, quia Lux est. Accedite ad eum & liberemini, quia ꝟbi Spiritus* F
Domini, ibi libertas. Accedite ad eum & absoluimini, quia est remissio peccatorum. Qui sit iste quæritis? Audite ipsum dicentem: Ego sum panis ꝟitæ, qui ꝟenit ad me non esuriet, & qui credit in me non sitiet ꝟnquam. Audistis eum, & ꝟidistis eum, & non credidistis ei, ideo mortui estis. That bread of God descend vnto me from heauen whiche geueth life to the worlde. He hath not descended to the Iewes, not to the Synagoge: but he hath descended to the Church: he hath descended to the inferiour people. For howe hath that bread descended to the Iewes, seing that all that haue eaten yt, that ys, whome the Iewes thought to be Manna in the wildernesse, are dead? Howe hath he descended to the Synagog, seing that all the Synagog hath perished, and with the hungar or fast of faith hath failed or decaied? Yf they had receaued the trewe bread, they had not saied: *Lorde geue ꝟs allwaie this bread.* What doest thowe aske, O Iewe, that he shoulde geue vnto thee? The bread whiche he geueth to all, whiche C
he geueth dailie, whiche, he geueth alwaies, yt ys in thy self, that thow maist take that bread Come vnto this bread, and thowe shall receaue yt. Of this G
bread yt ys saied: *All that make themselues farre from thee, shal perish.* Yf thow make thy self farre from him, thow shalt perish: yf thow drawe neer to him, thowe shalt liue. This bread ys the the bread of life. He that eateth life, can not die Howe can he die vnto whome life ys meate? Howe shall he faill that hath that liuelie substãce? Come vnto him ãd be filled, for he ys the foode. Come vnto him and drinke, for he ys the well. Come vnto him and be lightned, for he ys the light. Come vnto him and be made free. *For wher the Spirit of God ys, ther ys fredome.* Come vnto him and be absolued, for he ys the remission of sinnes. Who thys ys do ye aske? Heare him saing: *I am the bread of life, he that cometh to me shall not hunger, and he that beleueth in me shall not thirst at anie time.* Ye haue heard him, ye haue seẽ him, ãd haue not beleued him. Therfor ye are dead

Thus moche of S. Ambrose ys alleaged of *Oecolampadius*, whiche for that yt hath none of those expresse woordes, which be in the rest of S. Ambrose, which I haue before alleadged. Therfor he tooke this part of S. Ambrose, that he might the better wrest yt, and left that whiche I haue alleaged, bi- H
cause he could not so well blind the eie of his reader with the wresting of yt.

Nowe what wolde ye thinke of a man that so vseth anie holie authour, as to bring him against a matter, or raither as seming to speake against a

matter

A matter, who in dede speaketh nothing against yt, but in the next line speaketh so manifestlie, and so plainlie with yt, that the wrester, ys ashamed, and dare not bring him furth, and reporte that, that there he saieth, but knowing that he ys for the trueth, will bring him furth as though he were against the trueth? There ys no other thing but that he ys an Angell of Sathan transforming himselfinto the Angell of light, and by swete woordes entrappeth the heartes of the simple, and of soche as be not ware and circumspecte. And therfore yowe must thinke that yt ys necessarie to be vigilant, and by earnest prayer to desire the Lord of all Spirittes to geue yowe grace to discern betwixt spirittes, I meen, betwixt the spirit of trueth, and the spirit of errour, and so to flie the euell and cleaue to the good. And when ye see soche wicked wresters so to abuse the authours, thinke as ye haue iust cause, that their matter ys naught, who seke by soche naughtie meanes to maintein yt.

Nowe I wish that yf the reader be learned he wolde read these two alle-
B gacions in sainct Ambrose: yf he be not learned reade them as they be here alleaged. For so moche as *Oecolampadius* alleadgeth foloweth in sainct Ambrose immediately after that, that I alleadged, euen as yt doth here. Nowe ioin them together as one (as they be in dede) and then iudge yf they teach not the presence of Chryst in the Sacrament, and Manna to be a figure of the same, howe soeuer *Oecolampadius* wolde wrest yt to the contrarie.

This also by the waie ys to be noted, that where this and the rest of the Aduersaries of Gods trueth, teache that ther ys no difference betwxit the Sacramentes of the olde lawe and the newe, as touching anie more excellencie or woorthinesse in the one then in the other, but that the one signified Chryst to come, the other as comed: that sainct Ambrose here noteth a more difference, saing that Manna was not the true bread, but our bread ys the true bread, that was a shadowe, our the very thing: that gaue not life, our geueth life. Be not these differences shewing the one more excellent then the other? Did not *Origen* also in his saing signifie moche difference whē he saied
C that Manna was meate in darke maner, and nowe the flesh of the Sonne of God ys true meat in a plain maner? Yf the balance be in a true mans hand, the one will weigh moch more then the other, euen as moche as the bodie more then the shadowe.

Difference betwene Manna ād the blessed Sacrament

Thus ye haue heard the minde of *Origen* and S. Ambrose in these three pointes, that ys, that Manna ys a figure of the bodie of Chryste: that the bodie of Chryste ys present in the Sacrament: and that the thinges of the new Testament are of more excellencie, then the thinges of the olde Testament. In particular, I meen of that thing that they haue spoken of. A place shall be had that they shall be spoken of vniuersallie. In the mean while as I do passe through the Authours, as they do touche yt, so yt shall be noted, and so likewise of the other two.

THE SIXTH CHAPITER DECLARETH THAT Manna was a figure by the testimouie of saincte Cyprian, and Chrysostom.

THe holy Martyr S. Cyprian, whose faithe ys well to be perceaued in the matter of the Sacrament by hys plain and manifold godlie sainges in the first and second booke alleaged, wil also be a notable wittnesse for the same here. In the first booke he hath most clerely declared vnto vs, the figures that were there spokē of, as of *Melchisedech* and the Paschal lābe: so here also as plainly as breiflie he toucheth this figure saing: *Huius panis figura fuit Manna, quod in deserto pluit. Sic vbi ad verum panem in terra promissionis ventum est, cibus ille defecit.* Of this bread, Mānа was a figure, which rained in the desert. So when we came to the true bread in the land of promesse, that meat ceassed. That the bread which he speaketh of here, of the which he saieth that Manna was the figure, ys the holie bread of the blessed Sacrament, yt ys more manifest, than that yt can be denied. For this his Sermon, wherin these woordes be written, being of the supper of our Lorde, he onely treacteth of yt.

Cyprian. de cena. Do.

Ibid.

This will also be proued not onely by the sentence on the whiche this dependeth and hangeth: but also very manifestlie, where he openeth himself in the ende of the sermon by expresse woordes, saing: *Sed & nos ipsi corpus effecti, Sacramento & re Sacramenti capiti nostro connectimur, & vnimur. Singuli alter alterius membra ministerium dilectionis proinuicē exhibentes, communicamus charitate, participamur solicitudine, eundem cibum manducantes, & eundem potum bibentes, qui de spiritali profluit petra, & emanauit. Qui cibus & potus est Dominus noster Iesus Christus.* But we our selues also (saieth Cyprian) being made his bodie by the Sacrament and the thing of the Sacrament, we are connected and vnited to our head, euery one being membres one of an other, we communicate in charitie, we are partakers of one care, eating of one meate, and drinking of one drinke, whiche did flowe oute of the spirituall stone. *Which meat and drinke ys ower Lord Iesus Chryst.* Thus moche S. Cyprian. In this saing yt ys manifest that he alludeth to the same text of S. Paul, that we haue in hand, for he vseth the very woordes of S. Paule saing: that we eate all of one meat, and drinke all of one drink, whiche drinke did flowe oute of the spirituall stone. I nede not to conferre the one to the other, for he that knoweth the one dothe well perceaue the other. But what this one meat ys that we all eate of, and what this drinke ys that flowed oute of the spirituall stone, of the whiche we all drink, he furth with expowndeth and saieth: *Which meat, and drinke ys our Lord Iesus Chryst.* A more plain speache can not be desired.

The one meate and drinke that we feed on ys our Lord Iesus Chryst.

A plain saing for the Procla.

As the Iewes did eate of one Manna, and dranke of one water flowing out of the stone: so all we Chrystians eate one meate, and drinke one drinke the bodie and blood of Chryst. The bodie of Chryst being the one meat figurated by the one meat of the Iewes, whiche was Manna. The blood of Chryst being the one drinke of the Chrystians, figurated by the one drinke of the Iewes, whiche did flowe oute of the stone, as the bloode flowed oute of the spirituall stone, *the bodie of our Lord and Sauiour Chryst Iesus.* For as the Euangelist saieth, *vnus militum lancea latus eius aperuit, & continuò exiuit sanguis & aqua.* One of the soldiers with a spere thrust him into the side and furthwith there came oute blood and water.

Ioan. 19.

Sacramentaries glose of spiritual lie impugned.

This clere testimonie of S. Cyprian can not be darkned with the comon obscure glose of the Aduersaries, as to saie that our Lorde Iesus Chryst ys our meat spirituallie. We confesse (as before) that Chryst ys our spirituall meat

meat, and that we fede vpon him ſpirituallie, and we wiſh and praie that all chryſtians will ſo frame their liues, and conuerſacions, that they maie dailie fede on him ſpirituallie. But with all we confeſſe and beleue, that we recea him reallie, and ſubſtanciallie in the Sacrament, as S. Cyrill ſaieth, whoſe phraſe ys not vnlike this that we haue nowe ſaied. Thus he writeth: *Non negamus nos recta fide, charitateque ſincera Chriſto ſpiritualiter coniungi: ſed nullam nobis coniunctionis rationem ſecundùm carnem cum illo eſſe, id profectò pernegamus, idque à diuinis ſcripturis omnino alienum dicimus.* We denie not but that we are ioined to Chryſt ſpirituallie by right faith, and ſincere charitie: But that we haue no maner of coniunction with him after the fleſhe, that in verie dede we vtterlie denie, and ſaie yt to be farre wide from the ſcriptures. And a litle after: *An fortaſsis putat ignotam nobis miſticæ benedictionis virtutem eſſe? quæ cùm in nobis fiat nonne corporaliter quoque facit cõmunicatione carnis Chriſti, Chriſtum in nobis habitare?* Dothe he thinke peraduenture that the vertue of the miſticall benediction ys vnknowen to vs? whiche when yt ys doen in vs, dothe yt not make alſo by the cõmunicacion or receauing of Chryſtes fleſh, Chryſt corporallie to dwell in vs?

Cyrill. in 15 Ioan. Chryſtes bodie ys receaued both ſpiritu allie and reallie.

Nowe therfor with S. Cyrill confeſsing both maners of receauing and feading of Chryſt, we do not with the Aduerſaries ſo confeſſe the one, that we denie the other. wherfor not denieng, but affirming with the holy martir Ciprian, we ſaie that we receaue Chryſt verilie, and that our lorde Ieſus Chryſt, as Cyprian ſpeaketh yt, ys our meate, and his bloode our drinke reallie, and ſubſtanciallie.

And that S. Cyprian ſo meneth yt will withoute all ſcruple appeare manifeſtlie to the reader, yf he will conſider, and vnderſtande, where he ſpeaketh theſe woordes. They are ſpoken in a ſermon that he made of the ſupper of our lorde, whiche ſermon being made to ſetfurth that thing that yt was made for, muſt, and doth ſeth yt furthe as yt ys. And ſo by the figure of the Paſchall lambe, and by the figure of Melchiſedech he declareth the veritie of Chryſt in the Sacrament, of the whiche moche ys ſaied before, both in the firſt booke, and in the ſeconde, where inuinciblie by S. Cyprian ys proued the preſence of Chryſte in the Sacrament. In the whiche matter S. Cyprian ys ſo plain in this ſermon that the Aduerſarie hath no better euaſion then of his owne authoritie to ſaie that yt ys not S. Cyprians ſermon, as he doth for the like cauſe make a like ſolucion to the bookes of S. Ambroſe of the ſacramentes, ſaing they be none of his. And therfor weigh well the reſt of the ſermon, and what ys ſaied of him in the other bookes here before and ye ſhall ſee what faith he profeſſeth as concerning the Sacrament, and howe he wolde be vnderſtanded here.

A ſhort ſolucion of the Sacramenturies.

But that the vnlearned reader maie not be referred to a place vnknowen to him, or enforced to ſuſpend his iudgement in this matter, yt ſhall vpon this preſent ſentence of S. Cyprian be manifeſted and declared vnto him. This ys in this ſaing of S. Cyprian to be conſidered, that he teacheth the effecte and comoditie of the Sacrament, and by what mean we atteing to yt. The effecte ys that we be made the bodie miſticall of Chryſte, we be knitte and vnited to him, as to our head, we be made membres one of an other in this miſticall bodie. Theſe effectes whiche happen vnto vs by the receipt of the Sacrament, yf they be well conſidered and weighed, they be verie excellent and great. The mean to atteign to them S. Cyprian alſo here declareth when he ſaieth: by the Sacrament, and the thing of the Sacrament, what the Sacrament ys, and what the thing of the

Effectes of the bleſſed Sacr. and the meanes to atteing them.

Sacrament ys, and what ys the difference betwixt them both, S. Augustin teacheth vs saing: *Hoc est quod dicimus, quod modis omnibus approbare contendimus, sacrificium Ecclesiæ duobus modis confici, duobus constare, visibili elementorum specie, & inuisibili Domini nostri Iesu Christi carne, & sanguine, & sacramẽto, & re sacramẽti, id est, corpore Christi &c.* This ys yt (saieth S. Augustine) that we saie, that by all means we labour to proue, the sacrifice of the Churche to be made two waies, to be of two thinges: of the visible forme of the elementes, and the inuisible flesh and blood of our Lorde Iesus Chryst: both the Sacrament, and the thing of the Sacrament, that ys to saie, the bodie of Chryste. Euen as the person of Chryst ys of God and man, for as moch as he ys very God, ād verie man. For euery thing conteineth the nature and veritie of those thinges, of whiche yt ys made. The sacrifice of the Churche ys made of two thinges, of the Sacrament and the thing of the Sacrament, that ys to saie, of the bodie of Chryst. Yt ys therfor the Sacrament and the thing of the Sacrament, the bodie of Chryst. Thus moche S. Augustin.

Li. senten. Prosper. vide sup. ckp. 79.

A plain plaee for the Proclamer

Of whome ye haue heard (except my iudgement faill me) a verie plain declaracion of the sacrifice of the Churche, and of the Sacrament and of the thinge of the Sacrament. But leauing here to speake of the Sacrifice, and reseruing yt to some other more mete place, we will onelie speake of that that this place requireth, that ys, for so muche as S. Cyprian saieth, that we be connected, knitt, and vnited to Chryste our head by the Sacrament, and the thing of the Sacrament, to marke and learn by S. Augustin, what ys ment therby. The sentence of S. Augustin ys plain therin, that the Sacrament ys the visible forme of the elementes. As for example: Euen as the visible forme of the element of water, when the woorde cometh to yt, ys the sacrament of Baptisme: So be the visible formes of bread and wine, when the woorde ys comed to them, the Sacramentes of the bodie and blood of Chryste. Beside this there ys also the thing of the Sacrament. Whiche S. Augustine saieth, ys the bodie and blood of Chryste. Nowe when S. Cyprian saieth that we be knitte and vnited to Chryst our head by the Sacrament, and the thing of the Sacramẽt: What ys yt ells, but we are vnited (as S. Cyrill saieth) by the Sacrament and the bodie and bloode of Chryste, and that (as ye heard S. Cyrill saie before) not onelie spirituallie, but also corporallie, receauing his very flesh?

Sacrifice of the Church auouched.

Sacrament and thing of the Sacr. what they be.

Yf of S. Cyprian we aske howe we are knitte to Chryst our head by his bodie and bloode, whiche ys the thing of the Sacrament: He also aunswereth like vnto S. Cyrill, sainge: *Edentes, & bibentes, eundem cibum & potum, qui cibus & potus est Dominus noster Iesus Christus.* Eating, and drinking the same meat, and drinke, whiche meat and drinke ys our lorde Iesus Cryste. Nowe then ye perceaue that S. Cyprian taketh the meat and drinke, that S. Paule speaketh of, not for the figures of the bodie and blood of Chryst, of the whiche we haue the very presence in the Sacrament. whiche as yt ys declared by him very plainly: So I doubt not but Chrysostom will as plainlie declare yt, so that there shall be no place for the enemie to lurke in. Chrysostom making a speciall homelie vpon the woordes of S. Paule, whiche be nowe in hande, declareth both the figures and the thinges figured by expresse woordes, saing thus: *Dixi enim quod oportet veritatem habere excellentiam quandā supra figuram. Vidisti de baptismate quæ figura, & quæ veritas. Age, ostendam tibi & mensas, & sacramentorum communionem ibi delineari, si non iterum petis à me totum, sed sic requiris, quæ facta sunt, sicut par est in adumbratione & figuris videre. Igitur quia dixit de mari, & de nube, & de Moyse, adiecit preterea: Et omnes eundem spiritualem cibum come-*

Homil. in dictum. Apost. Nolo vos ignor.

A *comederunt. Sicut tu (inquit) à lauacbro aquarum aſcendens ad menſam curris: ſic & illi à mari aſcendentes ad menſam venere nouam, & admirabilem, de Manna loquor. Et iterum ſicut tu admirabilem habes potum ſalutarem ſanguinem: ſic & illi admirabilem habuerunt poculi naturam.* I haue ſaied (ſaieth Chriſoſtom) that the trueth muſt haue a certain excellencie aboue the figure. Thowe haueſt ſeē of Baptiſme, whiche ys the figure and whiche ys the veritie. Go on I ſhall ſhewe thee the tables and the cōmunion of the ſacramentes there to be in a darke maner ſet furth, yf thowe do not again aske all of me, but ſo requireſt thoſe thinges that be doen, as yt ys mete in the ſhadowing and figures to ſee. Therfor bicauſe he had ſaied of the Sea, and of the clowde and of moyſes, he added far dermore: *And all haue eaten one ſpirituall meate.* as thowe (ſaieth he) aſcending from the bathe or waſhing of waters doeſt runne to the table. So they alſo going vppe from the ſea, came to a newe, and a merueilouſe table, I ſpeake of Māna, and again as thow haueſt a wonderfull drinke, *the wholſome bloode:* ſo they alſo had a wonderfull nature of drinke. Hitherto Chryſoſtome. Who hath declared euery part of theſe matters, that here are to be ſett furth.

The trueth muſt haue an excellencie aboue the figure.

B In the beginning of his ſaing he confowndeth the Aduerſarie in that he ſo plainlie ſaieth, that *the veritie muſt haue a certain excellencie aboue the figure.* Thē foraſmoche as Baptiſme ys the veritie, and the ſea the figure, Baptiſme ys more excellent then the ſea: Likewiſe Manna and the water being the figure of the Sacrament of the dodie of Chryſt, and of his bloode. then the Sacrament of the bodie and blood of Chryſte ys more excellent then Manna, for the veritie ys more excellent then the figure. That Manna and the water be figures of the Sacrament, he dothe moſt manifeſtlie declare when he ſaieth: *I will ſhewe thee the tables, and the cōmunion of the Sacramentes ther to be in figurs ſett furth.* And proceading to ſhewe what Sacramentes be ſettfurth there, he dothe applie the one to the other ſaing: *As thowe coming vppe (ſaieth he) from the fonte of baptiſme, runneſt to the table. So they from the ſea to Manna. As thowe haueſt a wonderfull drinke, whiche ys the wholſom bloode of Chryſt: ſo they the water of the ſtone.*

Oure drinke the wholſome bloode of Chryſte.

In this ys plainly taught, whiche be the figures, whiche be the verities. C The Sea, Manna, and the waters be the figures: Baptiſme, Chryſtes bodie and Chryſtes bloode be the verities. For although Chryſoſtom in the applicacion of Manna doth but put the table as the veritie. what he ment by the table he well declareth in the applicacion of the water to the veritie where he ſaieth: *As thowe drinkeſt wonderfull drinke the wholſome bloode, So they the water.* Wherby as in this by expreſſe woordes he declareth the bloode to be the veritie of the water being the figure: ſo by the table wherin that holie Sacrament ys miniſtred, he ment the bodie of Chryſt, whiche after a fewe lines he opēly ſpeaketh ſaing: *Sicut autem dixit, quòd omnes per mare tranſierunt: Sic nobilitatem Eccleſiæ præfiguravit cùm dixit: Eundem cibum ſpiritualem comederunt. Hoc idem rurſus inſinuavit: Sic enim in Eccleſia, nou aliud corpus diues, aliud verò pauper, neq; alium quidem ſanguinem ille, alium autem iſte. Sic & tunc non aliud quidem accipiebat diues Manna, alium verò pauper, neque alterius fontis iſte particeps erat, alterius verò indigentioris ille.* As he hath ſaied that all haue goen through the ſea: ſo he hath perfigurated the nobilitie of the churche when he ſaied: *They haue eaten all one ſpirituall meat.* he hath inſinuated the ſame again, for ſo yt ys in the Church D For the riche man receaueth not one bodie, and the, poore man an other, neither he one maner of blood and this an other. So alſo then the riche mā did not take of one Manna, and the poore man of an other, neither was this man partaker of one fountain, and he of a woorſe.

Riche and poore eate all one bodie, and drinke all one blood.

In

In this saing Chrysostome making an other comparison betwixt the figure and the veritie, he sheweth what he ment by the table in the place first alleaged. For here he calleth yt the bodie, saing, that the riche man doth not receaue one bodie, and the poore man an other: no more then the riche man did receaue one Manna, and the poore man an other: but as all eate one Manna in the figure: So all indifferentlie eate one bodie in veritie. For the poore lazar receaueth that same bodie of Chryst that the kinge dothe. Whiche by the waie to note, I wish all men of power and honour to remēbre and consider that God contemneth not the miserable and wretched, but receaueth all, and dispiseth none but the wicked. And as he ys no acceptour of persons in the receipt of his Sacramentes, no more ys he in the receauing to his glorie. For poour *Lazarus* was in the bosom of Abraham, when the great riche man was in tormentes.

But to return to our matter. Chrysostome yet in the same homelie declaring why S. Paule maketh mencion of these thinges. saieth: *Chry. ibid.* *Sed cuius gratia horum memoriam adfert beatus Paulus? Ob causam quam principio vobis dixi, vt discas, quòd neque Baptisma, neque peccatorum remissio, neque scientia, neque sacramentorum Communio, neque sacra mensa, neque fruitio corporis, neque participatio sanguinis, neque aliud horum prodesse nobis poterit, nisi vitam rectam, & admirabilem, & omni peccato liberam habeamus.* But wherfor doeth S. Paule make mencion of these thinges? for the cause whiche I tolde yowe in the beginninge, that thowe shouldest learn, that neither Baptisme, neither remission of sinnes, neither knowledge, neither the cōmunion of the sacramentes, neither the holie table, neither the fruicion of the bodie, neither the partaking of the blood, neither anie thing of these can auaill vs, except we haue a life right and comēdable, and free from all sinne. Thus Chrysostom.

Neither the fruitiō of Chrystes bodie nor the partaking of hys blood auaileth without good lif

In whiche his saing ye perceaue how plainlie he teacheth the receipt of the bodie and bloode of Chryst in the Sacrament reallie and in very dede and not figuratiuelie or spirituallie. And this ys the proofe of yt. *For he saieth that the receipt of the bodie and blood of Chryst profiteth nothing, except we haue a godlie life withal.* Nowe the spirituall receauing of Chryst includeth a godlie life with all. For to receaue Chryst spirituallie ys hauing the remembrance of Chrystes pasion and death to receaue him by faith and charitie, whiche can not be withoute a godlie life. For where perfect faith, and perfecte charitie ys, ther ys a man of perfecte and holie life, and he that ys of that sorte receaueth Chryst spirituallie. But here Chrysostom speaketh of the receipt of the bodie of Chryst withoute holie life. whiche must nedes be spoken and ment of the bodie of Chryst in the Sacrament. Whiche as yt was receaued by *Iudas*, he being then a wicked man: so maie yt be receaued of other that be wicked, and not of holie life, but then (as Chrysostome saieth) yt profiteth nothing, but yt raither hurteth moche, as here after shall be saied.

Chrystes bodie maie be receaue reallie, and yet not spirituall.

In 10. 1. Cor. hom. 23. Chrystians eate the bodie of Christ as the Iewes did Manna.

All though ye haue had here clere testimonie of Chrysostome in this matter: yet he ys more plain in an other place, expownding the same scripture and applieng yt to the veritie, thus: *Quæ autem sequuntur sacram mensam significant. Nam quemadmodum tu corpus Dominicum manducas: ita & illi Manna manducauerunt. Et sicut tu sanguinem bibis: ita illi aquam de petra biberunt.* These thinges that do folowe do signifie the holie table. For as thowe doest eate the bodie of our Lorde: so they also haue eaten Manna

and

A and as thowe drinkeſt bloode: ſo they haue dronke the water of the ſtone. And again in the ſame homelie, ſpeaking of the benefittes, whiche God gaue to the Iewes, as Manna, and the water in figures of the benefittes of his bodie and bloode, whiche he geueth vnto vs, and ſhewing him to be the geuer of them bothe, ſaieth in the perſon of S. Paule. *Qui enim illa illis prebuit (inquit) hic & hanc præparauit menſam. Et ipſe idem, & illos per mare, & te per baptiſma adduxit. Et illis Manna, & aquam: & tibi corpus & ſanguinem dedit.* He that prepared (*ſaieth he*) thoſe thinges to thē, to theſe hath he alſo prepared this table. And euen the very ſame hath brought them through the Sea: and the through Baptiſme. And vnto them he gaue Manna and the water: *and vnto thee, the bodie and bloode.*

What can the Aduerſarie once ſaie againſt theſe ſo clere and manifeſt teſtimonies for the trueth? What blinde gloſe or maliciouſe interpretacion can he bring to make theſe ſainges anie thing looke towarde him? Yf the Iewes receaued the figure, and we the veritie: what baſer or lower thing ys yt thē
B the bodie of Chryſt? Yf the Aduerſarie ſaie, that we receaue Chryſt ſpirituallie, ſo did they in the receipt of Manna alſo: I meen all they that receaued well. What then receaue we more nowe in, or with the veritie vnder Chryſt in the Goſpell, then they did with their figures vnder Moyſes in the lawe? Yf they proceade and ſaie that we receaue the Sacramentall bread as a figure of Chryſt: ſo receaued the Iewes Manna as a figure of Chryſt. Yf in euery place the figure, wher ys the veritie? Yf ther a figure and here a figure, yf ther Chryſt ſpiritually, and here ſpirituallie, and no more in the one, then in the other, what then ſignifieth the veritie? and wher ys the veritie?

Yf the chriſtiā receaue Chryſte but in figure ſpirituallie, as the Iewe did wher ys thē the veritie.

Farder (as ye hearde Chryſoſtome before ſaie) the veritie muſt haue excellencie aboue the figure, yf then we haue the veritie (as Chryſoſtom alſo ſaieth) then of neceſſitie yt muſt folowe, that yf the Iewes had the figure of Chryſt in Manna, and yf the goode receauers with the figure Manna, receaued alſo Chryſt ſpirituallie, that we muſt haue a certen excellencie with
C our veritie, whiche be none other, but the preſence of him that ys the veritie in dede, whiche ys Chryſt. For we haue a figure with the Iewes, and a ſpirituall receauing, with the Iewes, and in theſe we be equall, and on our parte ther ys no excellencie. This therfore ys the excellencie, that where they had the figure: we haue both figure and the thing figurated, *whiche ys the bodie and bloode of Chryſte.*

Of theſe two authours then, as of the other, ye perceaue theſe three thinges auouched, whiche were before mencioned, that ys Manna, and the water, to be figures of Chryſtes bodie and blood, and that ſame bodie and bloode be in the Sacrament, and that ther ys an excellencie in the thinges prefigured aboue the figures, as to the veritie yt appertaineth aboue the figure.

THE

THE SEVENTH CHAP. PROCEADETH TO DE-
clareth the same by saincte Hierom and saincte Cyrill.

HEn I consider with my self, howe long the veritie of the presence of Chrystes bodie in the Sacrament hath ben receaued and beleued: howe not in one corner of the chrystian orbe (as nowe the Aduersaries of this trueth do occupie) but throughoute in all places, where Chryste was professed, as well in the east Chruch, as the west churche, in the greke churche, as in the latin Churche, this trueth was embraced, the Sacrament moch reuerenced, Chryst God and man there truly and highlie honoured: the same also by the greateste, graueste, and holieste learned men taught and preached, and in their bookes by the testimonie of their handes testified, and to all the worlde comended: I can not ceasse to mercill howe men of this our time be bewitched and infatuated to leaue so sure an anker, while they be in the troobleſom sea of this worlde, and take holde of a feather, in the whiche there ys no suertie nor staie, but raither great occasion of present perill and destruction. They be not alltogether vn like the dogge in the fable, who swimming through the water, and hauing a good bone in his mouthe sawe the shadowe of the same in the water, and soddenlie withoute consideracion leauing his good bone, snatched at the shadowe to haue caught yt, and so lost for the shadowe, the substancial thing: So these men swimming through the troobleſome water of his worlde, and hauing in their mouthes the substanciall woorde of trueth that was able to feed them, seing the shadowe of this vain doctrine, whiche like a shadowe appeareth to be somwhat, but ys nothing in dede, they let the catholique and substanciall doctrine fall from their mouthes and catche the shadowe. But as long as they haue but the shadowe their feeding will be so bare, or raither nothing, that their soules which shoulde be fedde withe the true woorde of God, shall perish with famine, yt encreaseth my mercilling and woondering, that they seing these graue fathers, and learned writers so manifestlie teaching the trueth, yet as men addicted to swear to the woordes of their wicked masters, they moue not from their phantasies. What then? Shall we ceasse to call vpon them? Naie, God forbidde. S. Paule although he well sawe the stif neckes of the Iewes, that they wolde not bowe to the faith, yet he saied: *Quamdiu sum gentium Apostolus, ministerium meum honorificabo, si quomodò ad æmulandum prouocem carnem meam, & saluos faciam aliquos exillis.* As long as I am the Apostle of the gentiles I will magnifie mine office yf by anie mean I maie prouoke them whiche are my flesh, and might saue some of them. God graunte the charitie of S. Paule to all, whom God hath called to the office of teachers, that they maie magnifie their office, and call vpon the people continuallie, that some maie be saued, though damnacion to them that be called, and will not heare be the more greuouse. Wherfor although these two coople in the chapiters before alleaged, might suffice to certifie vs of the true vnderstanding of this scripture of S. Paule, and of the matters depending vpon the same: yet to the entent I maie by a nombre of woorthie wittnesses, all with one consent, and as yt were with one mowthe testifieng the auncient receaued treuthe, prouoke some to folowe: I will by gods helpe produce three or foure cooples mo that shall teache al one trueth though they were not all in one time, but some fiue hundreth yeares after the other, and some more and some lesse.

Protestantes compared to the dogge in the fable.

Rom. 11.

The

The firſt coople of theſe ſhall be S. Hierom and S. Cyrill, whoſe fame and auncientie, I nede not nowe to ſett furth. For I haue of yt allready ſaied and they are alſo well knowen. But for that Sainct Hierom ys the elder, his ſentence ſhall be firſt hearde. Expownding this ſcripture he ſaieth thus: *Et omnes eandem ſpiritualem eſcam manducauerunt &c. Manna figura corporis Chriſti fuit.* And all did eate of one ſpirituall meate. Manna was a figure of the bodie of Chryſte. Although theſe woordes be full enough and teache that that ys here ſought, for ſaing that Manna was a figure of the bodie of Chryſt they teache, that as the Iewes did eate Manna as the figure: So nowe the figure being gon we eate the bodie of Chryſt as the veritie of that figure, yet more at large he openeth the wholl matter ſomwhat after ſaing: *Omnia enim quæ in populo Iſraël illo tempore facta ſunt in figura, nunc in nobis in veritate celebrantur. Sicut enim illi per Moyſen ex Ægipto liberati ſunt: Sic nos per quemlibet ſacerdotem vel doctorem de ſeculo liberamur. Deinde chriſtiani facti, ducimur per deſerta, vt per exercitium contemptus mundi & abſtinentiæ in obliuionem nobis eant Ægypti voluptates, ita vt neſciamus ad ſeculum repedare. Cùm verò Baptiſmi mare tranſimus, tunc nobis Diabolus cum ſuo exercitu tanquam Pharao demergitur. Deinde Manna cibamur, & potum accipimus de Chriſti latere emanantem. Claritas quoque ſcientiæ tanquam columna ignis in nocte ſeculi demonſtratur, & in tribulationis æſtu, diuinæ conſolationis nube protegimur.* All thinges (ſaieth S. Hierom) whiche in that time were doen in the people of Iſraell in figure, nowe they are celebrated in vs in veritie. As they by Moyſes were deliuered oute of Egypte: So we by euery preiſt and doctour are deliuered from the worlde. Then being made Chryſtians we are ledde through the deſertes, that by the exerciſe of the contempt of the worlde, and of abſtenence, the fleſhlie pleaſures of Egypt maie be of vs forgotten ſo that we ſhall not knowe to go backe again into the worlde. When we paſſe through the ſea of Baptiſme then the Deuell with all his armie, euen like as Pharao was, ys drowned. Thē we are fedde with Manna, *and take drinke flowing oute of the ſide of Chryſte.* The brightneſſe alſo of knowledge ys ſhewed in the night of the worlde, as the piller of fire, and in the heat of tribulaciō, we are defended with the clowde of diuine conſolaciō, Thus moche S. Hierom.

Hieron. in 10. 1. Cor.

We drinke drinke flowing oute of the ſide of Chryſt.

In whom we ſee the wholl applicacion of the figurs mencioned in Sainct Paule to the thinges figured, whiche thinges as by other before, ſo by him they are called, *veritates*, the verities. And therfore he ſaieth in the beginning of his ſentence thal all thinges doen in the Iewes in figures, are fulfilled in vs in veritie. So that ſoche thinges as we haue, whiche were prefigured in the Iewes, they be not with vs bare ſignes or figures as they were with them. But although they be figures in ſome reſpecte: yet they are alſo verities, and the very thinges in dede. Wherfor as Moyſes was a figure of Chryſt, and nowe again we haue not a figure of Chryſt, but Chryſt himſelf as the veritie, or verie thing of the figure: and as the ſea was the figure of Baptiſme, and nowe we haue not an other figure of Baptiſme, but Baptiſme yt ſelf in very dede: And as the clowde was a figure of the holie Goſt, and nowe we haue not an other figure of the holie Goſt, but the holie Goſt in very dede: ſo *Mānā*, as S. Hierō ſaieth here, being the figure of the bodie of Chryſt, of like conſequēce yt muſt folowe, that nowe we hauing the veritie of the figure, haue not an other figure of the bodie of Chryſte, but the very bodie of Chryſte in dede, that as the Iewes did verilie eate *Mānā*, and drinke verilie the water as the figures of the bodie and bloode of Chryſt. *So as Chryſoſt. ſaied in the laſt chap. thowe doeſt verilie eate his bodie and drinke his bloode.* Wherfore alſo S. Hierom, in this applicacion of the figures to the verities, coming to Manna, ſaieth: *Cibamur Manna, et potum accipimus de latere Chriſti emanantem.*

As we haue not nowe Moyſes but Chryſte in dede, not a figure of Baptiſme, but Baptiſme in dede, not the holie Goſte in figure but in dede. So not the figure of Chryſtes bodie, but his bodie in dede. Hierō. ibi.

We are fedde (saieth he) with Manna, but that ye shoulde vnderstand him of E
the true Manna the bodie of Chryste, he addeth: *And we take drinke flowing oute of the side of Chryst.*

What drinke flowed oute of that blessed side? yt ys well knowen to be the preciouse bloode of our Sauiour Chryst. So that ye see that Sainct Hierom, as he dothe yt godlie, and learnedlie: So also simplie and plainlie, and faithfullie confesseth and teacheth, that as the Iewes did eate Manna, and dranke the water of the stone: So we eate the veritie of that figure, and drinke the veritie of that figuratiue water, whiche be the verie bodie and bloode of the spirituall stone Iesus Chryst. And note that the masters of figures can not place their figure in Sainct Hieroms woordes. For he contented not himself to saie onelie the bloode, but to declare the realitie and substance in dede, he saied: the bloode that flowed oute of Chrystes side, not a figure, but that bloode in dede.

But peraduenture the Aduersarie will reiecte this authoritie, bicause yt ys doubted of some, whether yt be Sainct Hieroms worke or no, that this F
authoritie ys taken oute of. Whether yt be or no, two thinges moue me to regarde and esteem the authoritie. The first and the cheifest, bicause yt ys a catholique saing, not disagreing from the like sainges of the good catholique and auncient Fathers. The second, bicause yt ys no newe worke, but of soche auncientie, that yt might, as yt appeareth, be ascribed to Sainct Hierom, yf yt be not his in dede.

But that the Aduersarie shall not cauill that we alleadge Sainct Hierom, where in dede yt ys not Sainct Hierom: we will alleadge Sainct Hierom, that he shall not refuse to be Sainct Hierom. And this ys his saing: *Si panis, qui de cælo descendit, corpus est Domini, & vinum, quod Discipulis dedit, sanguis illius est noui Testamenti, qui pro multis effusus est in remissionem peccatorum, Iudaicas fabulas repellamus.* Yf the bread that descended from heauen be the bodie of our Lorde, and the wine, that he gaue to his disciples, be his bloode of the newe Testament, whiche was shedde for manie in remission of sinnes: let vs cast awaie Iewishe fables. And again a litle after: *Nec Moyses dedit nobis panem verum, sed Dominus Iesus, ipse conuiua, & conuiuium, ipse comedens &, qui comeditur. Illius bibimus sanguinem, & sine ipso potare non possumus.* Neither hath Moyses geuen vs the treu bread, but our Lorde Iesus. He ys bothe the feaster and the feast: He ys bothe the eater, and he that ys eaten. We drinke his bloode, and withoute him we can not drinke. Thus S. Hierome.

Hieron. ad Hedibiam. quæst. 2.

For that both these places do applie the figure to the thing figured, that ys, Manna to the bodie of Chryst the true bread, whiche Manna in the sixth of Sainct Iohn ys called the bread from heauen, and likewise in diuerse places, therfor I thought them meet for this place. In the first vnder a condicionall tearme, he teacheth a plain assercion, that the bread that descended from heauen ys the bodie of our Lorde, and the wine that he gaue to his Disciples ys his bloode, whiche ys a plain maner of speache affirming the presence of Chryst, and not a figuratiue speache signifieng his absence. In that he saieth that our Lorde Iesus bodie ys the bread that descended H
from heauen, he declareth the veritie of Manna the figure to be the bodie of Chryst. For when the Iewes had saied to Chryst: Owre Fathers did eate Manna in the desert, in whiche woordes they spake of the figure: Chryst answering, ioined them both togeither and saied: *Non Moyses dedit vobis panem de cælo, sed pater meus dat vobis panem de cælo verũ.* Moyses hath not geuẽ you bread frõ heauẽ. But my Father geueth you the true bread frõ heauẽ.

Ioan. 6.

And

A And after ſpeaking of the bread whiche ys his bodie, and applieng yt to the figure he ſaieth: *Hic eſt panis qui de cælo deſcendit. Non ſicut manducauerunt patres veſtri Manna, & mortui ſunt. Qui manducat hunc panem viuet in æternum.* This ys the bread that deſcended from heauen, Not as your Fathers haue eaten Manna in the deſert and be dead. He that eateth this bread ſhall liue for euer.

Nowe then Sainct Hierom ſaing that the bread that deſcended from heauen, ys the bodie of owre Lorde Ieſus: He teacheth againſt the Aduerſarie, that the ſixt of Sainct Iohn ſpeaketh of the Sacrament, and alſo auoucheth that the veritie of the figure Manna, ys the bodie of Chryſt.

The like alſo he doth in the next ſentence, ſaing, *That not Moyſes, but our Lorde Ieſus gaue vs the true bread.* And that by this true bread, whiche Chryſt gaue vs, he meneth his bodie in the bleſſed Sacrament, yt ys inuinciblie proued by that that he adioined: He ys the feaſter and the feaſt, yt ys he that eateth and ys eaten. As Chryſt in his laſt ſupper was bothe he that prepared the feaſt (as Cyprian ſaied) *Et conſumpto agno quem antiqua traditio proponebat, in-* *De cana Domini.*
B *conſumptibilem cibum magiſter apponit Diſcipulis.* And when the lambe was conſumed whiche the olde tradicion did ſet furth, the maſter ſet before his diſciples inconſumptible meate: and one that did partake of the feaſt, as among diuerſe other Chryſoſtome ſaieth ſpeaking of the cuppe of his bloode, *Ipſe quoque bibit ex eo, ne auditis verbis illis, dicerent: Quid igitur ſanguinem bibimus, & carnem comedimus? ac ideo perturbarentur.* He alſo dranke of yt himſelf, leſte when they had heard thoſe woordes, they ſhoulde ſaie: What then do we drinke bloode and eate fleſh? and therfor ſhoulde be troubled. So was he the feaſt himſelf, I meen the meat of the feaſt, whiche as he then gaue yt ſitting at his laſt ſupper with his Apoſtles: So geueth he yt nowe. For, as Chryſtome ſaieth, he ys nowe preſent, and ſanctifieth. So that this table that ys dailie miniſtred ys in nothing inferiour to that table of his laſt ſupper: *Hæc enim illa, non alia menſa eſt: hæc nulla re minor quam illa eſt.* This ys euen the ſame table and not an other: this ys in nothing leſſe then that. *In 26. Ma. Hom. 83.* *Hom. 30. de prodit.* *Hom. 83 in Matty.*

C And as Sainct Auguſtin ſaieth, that he ys the preiſt that doth offre, and the offring, or oblacion that ys offred: So ys he, he that eateth, as Sainct Hierom ſaieth, and he that ys eaten. *De ciu. Dei li. 10. ca. 20*

Thus Reader, thowe doeſt not onelie perceaue the euident and ſtrong teſtimonie of Sainct Hierom againſt the Aduerſarie: But alſo thowe perceaueſt the goodlie concorde and agreement of the Fathers together, ſo mightilie knit together in the plain confeſsion of Gods trueth, that yf a legion of enemies were conſpired together they coulde not by all their pulling and wreſting drawe them into their parte.

And yet to fortifie this trueth, not for yt ſelf, but for the Reader, we will nowe heare Sainct Cyrill, whome we promiſſed to ioin with S. Hierom. Thus he ſaieth: *Non enim prudenter quæ ad breue tempus ſufficiunt hoc nomine appellabuntur, nec panis erat ex Deo, quem maiores Iudæorum comederunt, & mortui ſunt. Nam ſi de cælo, & ex Deo fuiſſet, liberaſſet à morte participantes.* *Cyr. ca. 17, in 6. Ioan.*
H *Contrà verò corpus Chriſti panis de cælo eſt, quia æternam comedentibus vitam*
D *largitur.* Thoſe thinges whiche ſuffice but for a ſhort time, ſhall not well be called by this name. Neither was yt bread from God, whiche the elders of the Iewes haue eaten and be dead. For yf yt had ben from heauen and of God, yt had deliuered the partakers of yt from deathe. *But contrary wiſe the bodie of Chryſte ys the bread from heauen, for yt graunteth euerlaſting life to the eaters.* Thus he.

Thisys a breif and a plain testimonie, in the whiche mencion ys made of the figure, that ys, of the bread whiche the elders of the Iewes did eate, whiche bread was Manna: and of the thing figured, whiche ys the veritie, whiche by expresse woordes he calleth the bodie of Chryst. So that agreablie to all that before hath be spokē, he teacheth, that the thing figured by Mana was not a figure or a signe of the bodie of Chryste, but the verie bodie of Chryst in dede. For as in diuerse places before alleadged oute of the same Cyrill, yt dothe well appeare that he ys no figurer, but a plain auoucher of the presence of Chrystes bodie in the blessed Sacrament, and that we receaue the same bodie reallie and substanciallie, as amonge a great nombre this maie be one: *Quoniam saluatoris caro Verbo Dei, quod naturaliter vita est coniuncta, vinifica effecta est, quando eam comedimus, tunc vitam habemus in nobis, illi coniuncti, quæ vitā efficta est.* Forasmoche as the flesh of our Sauiour being ioined to the Sonne of God, who naturally ys life, ys made hable to geue life. *When we eate the same flesh*, then we haue life in vs being ioined to yt that ys made able to geue life. Thus S. Cyrill.

Cyr. ca. 14 in 6. Ioan. *When we eate the flesh of Chryste we haue life in vs.*

In this saing ye perceaue that the flesh of Chryst ys hable to geue life, bycause yt ys ioined to the Sonne of God in vnitie of person, whiche ys naturally of yt self very life, he him self testifieng: *Ego sum via, veritas, & vita.* I am the waie, the trueth and the life. Therfor we eating the same flesh that hath life, we also haue life.

Ioan. 14.

In this here ys no voide woorde of figure, he saieth not that we shall haue life, yf we eate the figure of his flesh, for the figure hath no life in yt, *but yf we eate the flesh.* And yf ye will weigh yt, ye shall perceaue no consecucion nor dependence to be in the saing of S. Cyrill, yf prouing the flesh of Chryst to geue life, he shoulde will vs to eate the figure of his flesh, and so by yt to haue life, for that ys not proued. For what consequence ys this, the flesh of Chryst geueth life, ergo we eating the figure of yt haue life? Naie, the consequence of Cyrill, as he speaketh and meneth yt, hath a good consecucion after this sorte. The flesh of Chryste ys quickninge, or making to liue, therfore he that eateth yt shall be made to liue: So that yt can not be denied, but he speaketh of the verie reall flesh of Chryst to be eaten, and not of the figure of yt. And thus Cyrill speaking of the bread whiche was the figure addeth thervnto the veritie of the figure, whiche ys the verie bodie of Chryste, and not an onely figure of the bodie. And nowe this coople thus being hearde to agree with the rest before them, we shall make like triall of an other coople.

The flesh not the figure geueth life, wherfor we eate the verie flesh to haue life

THE EIGTH CHAP. PROCEADETH IN DECLARACION OF THE SAME BY SAINCTE AUGUSTIN & OECUMENIUS.

SAincte Augustin whom all good chrystians haue in great reuerence for his singular gifte of knowledge, whiche God by his holie spiritte had exceadinglie powred into him, as by the same gifte of knowledge he ys in all matters of the chrystian faith copiouse and plentiful: so ys he in this matter, nowe in hand. But of manie places to bring some let vs first see howe he speaking of the younglinges or nouices in the faith, doth compare Manna the figure to the bodie of Chryste the thing figured. Thus he saieth: *Cathecumeni iam credunt in nomine Christi, sed Iesus non se credit eis, id est, non eis impertit corpus & sanguinem suum*

A *ſuum. Erubeſcant ergo quia neſciunt. Tranſeant per mare rubrum. Manducent Manna vt quomodò crediderunt in nomine Ieſu, ſic ſe ipſis credat Ieſus.* The learners of Chryſtes faith nowe beleue in the name of Chryſte, but Ieſus committeth not himſelf to them, *he doth not impart or geue to them his bodie and blood.* Let them be aſhamed therfore bicauſe they knowe not. Let them go through the read ſea. Let them eate Manna, that as they haue beleued in the name of Ieſus, ſo Ieſus maie committe him ſelf to them. Thus moche Sainct Auguſtine.

For the better vnderſtanding of whoſe ſaing, yt ys to be knowen, that in the primitiue Churche, ſoche, whoſe heartes god had touched to receaue the holie faith of Chryſt, were for a time vnder the handes of teachers to be inſtructed in the principles of faith. During whiche time, as they were not baptiſed vntill they had ſufficient knowlege of faith, and beleued according to their knowledge: no more did they receaue the bleſſed bodie and blood of Chryſte. Nowe (as yt maie appeare) ſome of theſe learners, that beleued in Chryſte, did not encreace and profitte ſo well in faith that they might be
B admitted to be baptiſed, and to receaue the bodie of Chryſte. Of the which S. Auguſtin therfor to quicken them, ſaied that they beleued in Ieſus Chryſte, but Ieſus did not yet committe him ſelf to them. What he ment by that he ſaied, *that Ieſus did not committe him ſelf to them*, he immediatelie openeth when he ſaieth: *That ys* (ſaieth he) *he giueth not them his bodie and bloode*. Wherfor rebuking them he ſaieth: Let them be aſhamed that as yet they be no better learned in Chryſte. Let them ſo beleue that they maie paſſe through the read ſea, and maie eate Manna.

Nowe to applie this ſaing directlie to our pourpoſe, this ys without al doubt that S. Auguſtine in the ende willing the Cathecumeni to paſſe through the read ſea, and to eate Manna, moued them to be baptiſed, and to receaue the holie Sacrament. Wherbie yt ys euident that he by Manna vnderſtanding the bleſſed Sacrament accompteth Manna the figure of yt. For yt ys common by the name of the figure to vnderſtand the thing figured. As
C Chryſte ys called the lambe that ys ſlain from the beginning of the worlde and ſo yt ys in other figures. But yf yowe will knowe what oure Manna ys in verie dede, S. Auguſtine opened yt in expreſſe woordes, when he ſaied, that Ieſus gaue them not his bodie and blood. See then the comparaiſon of the figure to the thing figured, ſee the thing figured to be the bodie of Chryſte. But of this place of S. Paule S. Auguſtine more at large treacteth in an other place.

When he had ſhewed howe Sainct Paule, expownded the ſtone to be Chryſt, he proceadeth to enquire what the other thinges did ſignifie. *Iam ergo lumine illato, quæramus quid cætera ſignificent. Quid ſibi voluit mare, nubes Manna, bat enim non expoſuit. Sed Petra quid oſtendit. Per mare tranſitus, Baptiſmus eſt. Sed quia Baptiſmus, id eſt ſalutis aqua, non eſt ſalutis, niſi Chriſti nomine conſecrata, qui pro nobis ſanguinem fudit, cruce ipſius aqua ſignatur, & vt hoc ſignificaret, ille Baptiſmus mare rubrum fuit. Manna de cœlo aperte ab ipſo Domino exponitur. Patres veſtri (inquit) manducauerunt Manna in Eremo, & mortui ſunt. Quando enim viuerent? Figura enim pronuntiare vitam poſſet, vita eſſe non poſſet. Manducauerunt (inquit) Manna & mortui ſunt, id eſt, Manna, quod manducauerunt, non illos potuit de morte liberare, non quia Manna mors eis fuit, ſed quia à morte non liberauit. Ille enim à morte liberaturus erat, qui per Manna figurabatur, de cœlo certè Manna veniebat. Attende quem figurabat. Ego ſum (inquit) panis viuus qui de cœlo deſcẽdi.* Nowe, ſaieth S. Auguſt. the light being brought in, let vs ſeke what the other thinges do ſignifie. What the clowde the ſea, and *Manna* do meen.

Auguſt. de vtilit. pan.

For theſe thinges he hath not expownded. But what the ſtone was he hath E
ſhewed. The paſsing through the ſea ys Baptiſme. But bicauſe Baptiſme,
that ys to ſaie, the water of health ys not of healthe excepte yt be conſecra-
ted in Chryſtes name, who ſhed his blood for vs, the water ys bleſſed
A ſignre geueth not life, but the bleſſed Sac. geueth life. ergo, yt ys more then a figure. with his croſſe, and that *Manna* from heauen ys plainlie expownded of our
Lorde himſelf: *Your Fatheris* (ſaieth he) *haue eaten Manna in the Wilderneſſe*, and
they be dead. When ſhoulde they liue? A figure maie prenunciate life, but
yt can not be life. *They haue eaten* (ſaieth he) *Manna and be dead*, that ys to ſaie,
Manna, that they did eate, couldc not deliuer them from death, not that
Manna was death vnto them, but bicauſe yt deliuered not from death. He
ſhoulde deliuer from death, who was figurated by *Manna*. The *Manna* trulie
came from heauen. Marke whom yt figured: *I am* (ſaieth he) *the liuing bread
whiche came downe from heauen.* Thus farre S. Auguſtine.

In whoſe woordes ye ſee a goodlie applicacion of the figures to the thin-
ges figured. Howe well and aptelie the redde ſea figured Baptiſme, whiche
ys made redde in vertue by the bloode of Chryſt, Sainct Auguſtine moſt F
godlie hathe declared. And he hath doen no leſſe in the applicacion of *Man-*
na to Chryſte in the Sacrament. Marke (ſaieth he) whom *Manna* did figure. Yt
figured him, who ſaied: *I am the bread of life, whiche came downe from heaueh.*

That Chryſt ſpake theſe woordes ther ys no doubte. But whether he ſpa-
ke them of his bodie in the Sacrament the Sacramentarie will make a doub-
te. But that S. Auguſtine meent that the bodie of Chryſt in the Sacrament
ys the thing figured by *Manna*, he himſelf doth ſo plainlie open in an other
place, that we are deliuered from doubte therof. Thus he ſaieth.

Lib. queſt. No. et vet. teſt. queſt. 65. *Manna typus eſt eſcæ ſpiritualis, quæ reſurrectione Domini veritas facta eſt in Euchariſtiæ myſterio.* *Manna* ys a figure of that ſpirituall meat, whiche in the reſur-
rection of our Lorde, was made the veritie in the Sacrament. In whiche
woordes ye ſee the iuſt applicacion of the figure to the thinge figured. *Man-*
na ys the figure: the bodie of Chryſt in the Sacrament ys the thing figured
and the veritie.

Mana howe yt was called a ſpiritual meat and the water of the rock a ſpiri-tual drinke Let yt not trooble the Reader, that he calleth yt the ſpirituall meat, as G
though therby were not affirmed the verie reall preſence. But remembre that
S. Paule calleth *Manna* a ſpirituall meat, although yt were corporall, and the
water alſo he calleth ſpirituall, although yt were likewiſe corporall, not that
he wolde ſo teache them to be ſpirituall, that they were not in very dede
corporall, but bicauſe they were miraculouſlie and wonderfullie, not by the
ordinarie power and worke of God, whiche he dailie worketh in the pro-
ducing and conſeruing of his creatures, but by a ſpeciall, and vnwonted ma-
ner, geuen to the people of Iſraell. Wherfore yt liked S. Auguſtin, as he
might very well, to call yt, beinge the veritie, a ſpirituall meate, as Manna
the figure was called ſpirituall meat. Wherby the one better anſwereth the
other. And in dede as Manna was ſent to the Iewes beſide the courſe of
nature: So was Chryſt ſent to vs beſide the courſe of nature. And as yt was
made meat to them merueillouſlie: So ys the bodie of Chryſt in the Sacra-
The bodie of Chryſt in the Sacr. howe yt ys called a ſpiri-tuall meat. ment made meat for vs merueillouſly. And thus both theſe be ſpirituall H
meates, although the bodie of Chryſt more ſpirituall, both for that after
his reſurrection his bodie was glorified and indewed with the giftes of
immortalitie, agilitie, impaſsibilitie, ſubtilitie, and claritie: and alſo for
that in the Sacrament yt ys beholden by faith, and not by ſenſes whiche
ys a ſpirituall maner. Thus then yt appeareth very manifeſtly, that the
bodie of Chryſt ys and maie be called for diuerſe conſideracions a ſpi-

rituall

A rituall meat, and yet be neuer the lesse a corporall substance.

That thus in this place, yt ys to be vnderstanded to be a spirituall meate and not after the maner that the Aduersarie wolde haue yt wrested, the very woordes of Sainct Augustin enforce: For he saied that this spirituall meat ys in the mystery or Sacrament. The spirituall maner that the Aduersarie wolde here violentlie intrude and thrust in, ys not, nor can not be in the Sacrament, but in the receauer, who by faithe and charitie receaueth after that spirituall maner, whiche faith and charitie be not in the Sacramentall bread (as they tearme yt) but in the man the receauer of yt. Of the whiche spirituall meat the bread ys a signe or a figure as they teache, saing, that as they receaue that bread to nourish the bodie: So they spiritually receaue Chryst to nourish the soule: So that that spirituall meat of the whiche they speake, ys not in the Sacrament. Therfor yt ys to be concluded, that he speaketh of the naturall meat of Chrystes bodie, whiche ys, according to the minde of this holy Father, and the doctrine of the catholique Churche verilie, really, substanciallie in the Sacrament and yet neuer
B the lesse spirituallie, in maner aboue declared.

In this matter diuerse other places might be brought in, but for that I wolde not wearie the Reader, but raither delight him with the hearing of some other, and that conuenient place might be had for *Oecumnnius*, we shall ceasse with thus moche of Sainct Augustine, and heare the said *Oecumenius* vpon the same text of Sainct Paule. Thus he writeth. *Comederunt nempe Manna, sicut nos corpus Christi. Potum spiritualem, hoc est, aquam è rupe siue petra scaturientem biberunt, quemadmodum nos sanguinem Christi.* They haue (saieth *Oecumenius*) eaten Manna, as we the bodie of Chryst: They heaue dronke a spirituall drinke, that ys, water running oute of a rocke or a stone, as we the bloode of Chryste. Thus he.

Oecumen. 1. Cor. 10.

A plain saing for the Procla.

This ys but a breif exposition, but yet wonderfull weightie, and mightie to ouerthrowe the enemie. Methinke I shoulde nothing saie here to opē the matter, wher all ys so plain, but to declare that I wonder that men will or can
C be so deluded in a matter so clerely taught, as yt ys here. I merueill also howe malice can preuaill, or howe yt can shewe yt self against so manie fest a trueth by soche expresse woords vttered, that no mistes or clowdes of wicked glose can wrest, but in soche wise as yt maie very well be perceaued.

But to come to the pourpose, this ys first to be noted in this Authour, that he applieth the figure to the veritie in both partes, that ys Manna to the bodie of Chryst, and the water to the bloode of Chryst. In the whiche ye maie perceaue howe well he agreeth with Sainct Augustin, with whom he ys here ioined, and howe both they agree with them, that be before alleadged, whiche all haue taught that Manna and the water be figures of the bodie and bloode of Chryste, and that not of the bodie and bloode of Chryst absolutelie withoute respecte, but of the bodie and bloode of Chryste as eaten and dronken, whiche ys onely in the Sacrament, as touching the corporall eating of his bodie. Obserue also for the presence of
D Chrystes bodie in the Sacrament, howe this Authour speaketh withoute tropes, withoute figures, or anie soche like speach, and in most plain maner saieth. *That they did eate Manna, as we the bodie of Chryste: they dranke of the water of the rocke, as we the bloode of Chryst.*

Reall presence and corporall receipt of Chrystes bodie auouched.

In the whiche comparaison I wolde learn of the Aduersarie howe this aduerbe of similitude shoulde agree with his spirituall maner, as concerning the eatinge of yt, as this Authour speaketh yt, taking as they be in dede

Manna for the figure, and the bodie of Chryſt for the veritie. Yf the bodie E
of Chryſte the veritie be eaten but ſpiritually, then Manna was not eaten
corporallie but ſpirituallie, whiche ys to wide from the trueth. For they did
eate Manna, as we the bodie of Chryſt, then yt foloweth that we eate the
bodie of Chryſt corporallie. For they did eate Manna corporallie. What
folie wolde theſe maſters of moſt folie, laie in theſe holie Fathers, that wher
(yf the hereticall aſſertion be true) we receaue not Chryſtes very bodie,
but the figure of yt or ſigne, they as Chryſoſtom, Sainct Hierom and this
Authour expownding, and by their expoſitions taking vpon them to ſett
furth to vs the true mening, and right vnderſtanding of this ſcripture of
Sainct Paule geue vs no light of vnderſtanding, but raither darkeneſſe, no
true mening but a wrong mening, no right vnderſtandinge, but a miſvn-
derſtanding, and that ſo perilouſe, as therbie they bring vs into the daunger
of Idolatrie? For they ſhoulde teache vs (as the heretikes wolde haue yt)
and ſaie, that as the children of Iſraell did eate Manna a figure of Chryſt:
So we eate the Sacramentall bread as a figure of Chryſt. As they the good F
Iewes receauing the figure, receaued Chryſt by faith ſpiritually: So we re-
ceauing the Sacramentall bread as a figure, receaue likewiſe by faith Chryſt
ſpirituallie. As they receaued Manna corporally, but not Chryſt corporal-
lie, but onely ſpirituallie: So we receaue the bread corporallie, but Chryſt
not corporallie, but onely ſpirituallie,

Nota catholique doctour teacheth the Sacr. to be onelie a figure.

This ys the hereticall pure, and ſyncere doctrine, and yet this maner and
forme of doctrine, yf yt be fownde in anie one of all the holie Fathers,
that haue taught ſynce Chryſt in anie time or age, I will leſe my credite
and geue the victorie. So pure ys ther doctrine and ſpirituall that yt co
meth not vnder our ſenſeis, either to be ſeen, or hearde, as the doctrine of the
Fathers. But the Fathers teache that we receaue the very bodie of Chryſt,
and they putte no trope nor figure to yt, Wherfore they expownding the
Scriptures are to be vnderſtanded as they ſpeake.

When Chryſoſtome expowndeth this text of Sainct Paule, he vſeth
no other maner or phraſe of woordes in his expoſition, but this: *Ille illis* G
Manna & aquam, & tibi corpus & ſanguinem dedit. He (mening God) gaue vnto
them Manna and water, and vnto thee his bodie and bloode.

Yf God geueth not vnto vs the bodie and bloode of Chryſt verilie, as
the woordes in their true ſignificacion do purporte, why dothe he not by
plain woordes ſo ſaie vnto vs, in an expoſition, whiche ſhoulde be all clea-
re and plain?

Note well theſe plain ſentẽces, reader for thy ſtaie.

Sainct Hierom alſo ſaied not, we are fedde with the figure of Chryſtes
bloode, whiche yf yt had ben none other, ther ys no doubte but in his
expoſition of the ſcripture he wolde ſo haue ſpoken yt. But he ſaied: *Et po-*
tum accipimus de latere Chriſti manantem. And we receaue drinke flowing oute
of the ſide of Chryſt. Wherby what ells can be ment, but that we receaue
the very bloode of Chryſt that flowed oute of his ſide, and not the bare
figure? Whiche might moche better haue ben expreſſed by other woor-
des, then by ſo plain liuelie woordes as theſe be, whiche vttereth the very H
thing mightilie, and not the figure.

So alſo this Authour expownding the ſcripture therby to geue vs the
true vnderſtanding, doth not teache that we take but a figure. Whiche he
ſhoulde haue doen yf the trueth were ſo. But by plain woordes ſignifieng
the verie thing he ſaieth, that *the Iewes did eate Mãna, as we the bodie of Chryſt. And*
they dranke water of the ſtone as we the bloode of Chryſt. What ſhall we nowe

then

A then doubte of the matter? Coulde not these holie men and learned Fathers as well knowe to speake as *Oecolampadius, Zwinglius, Bullinger, Bucer, Peter Martyr, Cranmer or Iuell?* Were yt not to straunge that yf yt were but a figure, that none emong so manie shoulde so expownde yt, and declare yt? Yf ther were no more but this yt might sufficientlie staie anie man not destitute of grace to beleue that the Sacrament ys not onely a figure, but yt conteineth also the very bodie and bloode of Chryst, as the woordes of these Authours be, whiche bodie and bloode be the verities of ther figures Manna, and the water of the rocke.

THE NINTH CHAP. PROCEADETH IN *the declaracion of the same by Haimo, and Theophilact.*

B HItherto we haue ben busied in the testimonies of soche as be of the most auncient. Nowe we will descend to some of later time: and yet not yester daie born, but soche as were well towarde a thousand yeares agon, and therfore before *Berengarius* time, before the time of controuersie in the Sacrament. Whom as their time doth nothing discommend: So their learning ioined with holie life hath gotten them moche estimacion. The coople we meen here to produce be *Haimo*, and *Theophilact.* whiche both haue trauailed to expownde the epistles of Sainct Paule. Wherfore we can not mistrust, but that they will geue vs that exposition, and vnderstanding of them, that the holie Churche had in their times, as the other auncient Fathers before alleadged haue doen. For howe soeuer yt be in this our time, yt was reputed and accompted with the holie men, a great and an horrible offence to dissent or depart from anie thing, that the Churche had receaued, accepted, approued or allowed. And therfor they wolde not by anie meanes, admitte that, wherby they shoulde be fownde to varie from the faithe of the Churche.

C Nowe then being sure that they report to vs the faith of the Churche, as yt was receaued then, and comparing it to the auncient Church, the faith of whiche we haue hearde by soche as hetherto haue ben alleaged, ye shall be sure that ye shall not be deceaued of the very true auncient faith. Nowe therfore let vs heare these two, and first Haimo.

Haimo 1. Cor. 10.

He expowndeth the text of Sainct Paule nowe in hande, on this wise: *Et omnes eandem spiritualem escam manducauerunt. Et omne eundem potum &c. Manna, quod de cælo, id est, de isto aere eis datum est: Et aquam, quæ de Petra fluxit, dicit spiritualia esse, vel quia spiritualiter intelligenda sunt, significabant enim corpus & sanguinem Domini, quod modo consecratur, & percipitur in Ecclesia, vel quia non mundana lege, & consuetudine parata sunt.* Manna whiche was geuen them from heauen, that ys from this aier, and the water whiche flowed from the stone he saieth to be spirituall, either bicause they are spirituallie to be vnderstanded. *For they signifie the bodie and bloode of our Lorde, whiche ys nowe consecrated, and receaued in the Churche:* Or ells bicause they were prepared not after the lawe and custome of worldlie thinges. Hitherto Haimo.

The bodie and bloode of our Lorde are cõsecrated in the church

D In whose exposition ye haue to perceaue two causes whiche he assigneth wherfor the Apostles called Manna and the water spirituall meat, and spirituall drinke. The one was, that they be spiritually to be vnderstanded. What the spirituall vnderstanding of them ys he declareth. They did signifie

gnifie(saieth he)the bodie and blood of Chryst. In the whiche he agreeth with the rest before alleaged, that Manna and the water were figures of the bodie and blooode of Chryst.

But nowe to come to the poinct of the controuersie, of what bodie of Chryst were they figures, of his bodie corporall, or spirituall? Attend, and marke well what he saieth. *They signified* (saieth he) *the bodie and bloode of our Lorde, whiche ys nowe consecrated, and receaued in the churche.* In this saing the doubte ys dissolued, and the matter ys opened. For yt ys the very bodie of of Chryst reallie and substanciallie in the Sacrament, that was figured by Manna. And this ys proued by the woorde *Consecrated*, whiche he vseth saing the bodie and blood of Chryste, be consecrated in the blessed Sacrament.

Although this woorde (*Consecracion*) be a woorde that the Aduersaries can not abide: yet yt ys more manifest then that they can denie, that yt ys a woorde from whose vse the graue and auncient Authours did not alhorre, but did vse yt, as yt ys beforesaied, and declared oute of Chrysostome, Sainct Ambrose and other, wher also yt ys taught by Chrysostome, what consecracion ys, whiche (*to vse his tearmes*) ys to make the bodie and blood of Chryst of the thinges sett furth vpon the table. Wherby he meneth the bread and wine, where also he declareth, who doth consecrate, and by what woordes the consecracion ys doen.

Consecracio what yt ys.

As touching him that doth consecrate, he saieth yt ys not man, but Chryste himself, who was crucified for vs. By what woordes consecracion ys doen he sheweth thus. *Hoc est, ait, corpus meum. Hoc verbo proposita consecrantur.* This ys(saieth he, mening Chryst) my bodie. With this woorde (*saieth Chrysostom*) the thinges settfurth, that ys the bread and wine are consecrated. But where vnto are they consecrated? into the bodie and bloode of Chryst, as Chrysostom hath saied.

De pro. In. Hom. 30.

And herevnto also Sainct Ambrose ys a witnesse who saieth. *Non erat corpus Christi ante consecrationem, sed post consecrationem, dico tibi, quod iam corpus est Christi. Ipse dixit, & factum est, ipse mandauit & creatum est* Yt was not the bodie of Chryst before the consecracion. But after the consecracion, I saie to thee, that nowe yt ys the bodie of Chryste: He hath saied, and yt was made, he hath commaunded and yt was created.

Lib. 4. de Sac. cap. 4.

The cauill of sacramẽtall bread impugned.

And leest the Aduersarie shoulde cauille, and saie, that the bread after the woordes come to yt, ys Sacramentall bread, and therfore yt maie take vpon yt the name of the thing, of whiche yt ys a Sacrament, and so meneth Sainct Ambrose. To this maie be saied, that that glose ys to violent for so plain woordes. For yt ys to be thought that Sainct Ambrose wolde not haue saied with soche a vehement maner of speache, that yt ys the bodie, yf yt shoulde be but called the bodie, and not be the bodie in dede. For this maner of speache (I saie vnto thee, that nowe yt ys the bodie of Chryst) importeth an other maner of force of the thing that ys spoken of to be so in dede, then to be so called.

And that he ment no lesse then he saied, his owne woordes in the same chapiter proue, where obiecting against him self in the person of a weake man, at the seight of the Sacrament he saieth thus. *Tu fortè dicis, meus panis est vsitatus: Sed panis iste, panis est ante verba Sacramentorum, vbi accesserit consecratio, de pane fit caro Christi.* Thowe perchaunce saiest: Yt ys my vsuall bread, But this bread before the woordes of the Sacramentes ys bread, but when the consecracion cometh to yt, of the breade ys made the flesh of Chryst.

Amb. ibid.

In these

A In theſe woordes of Sainct Ambroſe, yt maie well be perceaued, that he meneth that the bodie of Chryſt ys in the Sacrament ſubſtanciallie, and not that the Sacramentall bread (as they tearme yt) ys onely ſo called. For the fleſh of Chryſt ys made of the bread, the ſubſtance of the bread being turned into the ſubſtance of the fleſh of Chryſt by the Almightie power of God thorough the worke of the holie Goſt, as Sainct Cyprian teſtifieth. *Panis quem Dominus Diſcipulis edendum porrigebat, non effigie ſed natura mutatus, omnipotentia Verbi factus eſt caro.* The bread whiche our Lorde gaue to his diſciples to eate being chaunged not in outwarde forme, but in nature, by almightineſſe of the woorde ys made fleſh. Sainct Ambroſe ſaieth the fleſh of Chryſte ys made of the bread: Sainct Cyprian ſaieth, that the bread by the allmightineſſe of the woorde ys made fleſh.

De cœna Domini. The bread chaunged in nature ys made fleſh.

And that this ſhoulde not ſeme vnpoſsible, though yt be wonderfull. Theophilacte maketh a very apte ſimilitude: ſainge: *Et ne quem conturbet quod credendus ſit panis caro. Etenim & in carne ambulante Domino, & ex pane alimoniam admittente, panis ille qui manducabatur, in corpus eius mutabatur, &c.*

B And let yt not trooble anie man, that the bread ys to be beleued fleſh. For when our Lorde walked in the fleſh, and receaued the foode of bread, the ſame bread whiche was eaten, was chaunged into his bodie, and was made like vnto his holie fleſh, and yt auailed to his augmentacion, and ſuſtentacion, after the maner of man. Therfor nowe alſo the bread ys chaunged into the fleſh of our Lorde. And howe, ſaieth he, dothe yt not appeare fleſh, but bread? That we ſhoulde not abhorre from the eating of yt.

Whie ther appeareth not fleſh in the Sacr.

What can be ſaied againſt theſe ſo manifeſt and ſo plain teſtimonies? Maie we not, or raither aught we not to ſaie as theſe holie famouſe, and learned men do, raither then to ſaie as a fewe phantaſticall heretiques, and Apoſtaties do? Let vs beleue theſe pillers of Chryſtes Churche, and beleuing them, ſeke to be ſaued as they be.

Thus haue ye hearde enough, I ſuppoſe, to declare vnto yowe, that by conſecracion, whiche Haimo ſpake of, the bodie of Chryſt ys in the Sacra-

C ment. And therfor Manna, as he ſaied, ſignifieng the bodie of Chryſt conſecrated, ſignifieth the very reall and ſubſtanciall bodie of Chryſt. And thus hauing opened the minde of this authour, who as he ys agreable to the holie auncient Fathers before alleadged: So ys he plain and pithie to the readers and ſtrong, and mightie to debell the Aduerſaries, I will come to heare Theophilacte expownde the ſame place of Sainct Paule. Thus he writeth, *Vt enim nos aqua Baptiſmi perfuſi corpus dominicum manducamus: Sic & Manna illi mari traiecto, in eſum ſunt vſi: Et quemadmodum ipſi Domini ſanguinem bibimus; Sic illi erumpentem è percuſſo lapide aquam biberunt.* As we waſhed with the water of Baptiſme, do eate our Lordes bodie: So they hauing paſſed through the ſea, vſed Manna for their foode. And as we drinke the bloode of our Lorde: So they dranke the water that guſhed out of the ſmitten Rocke. Thus Theophilacte.

A plain ſaing for M. Inell.

Theſe two teſtimonies be ſo like in ſenſe and phraſe, that they might raither be iudged to come oute of one minde, and oute of one mouthe

D them from two men, different in time, diſtant in place, and contrie. But God, who ys not, as Sainct Paule ſaieth: *Diſſentionis Deus, ſed pacis, & vnitatis.* The God of diſſention: but of peace and vnitie: who by his holie ſpirit wrought that *Multitudinis credentium erat cor vnum, & anima vna.* The multitude that beleued were of one heart, and of one ſoule, made them being of one faith to ſpeake one thing, as he did his foure holy Euangeliſtes

1. Cor. 14. *The ſpirit of vnitie among catholiques.*

who

Who although they did write in diuerſe times and places: yet they agreed in vnitie of one trueth.

The ſpirit of diuiſion among Proteſtantes.

But they that can not content them ſelues with that ordre and condicion that God hath placed them in, but being puffed vppe with the ſpirit of pride, go aboute to buyll the tower of Babell to get them a name, God by his ſpirit of humilitie and vnitie not working withe them, their tounges are diuided, and diſſention ys among them, they agree not, they ſpeake not of one thing: as yt ys eaſie to ſee in the ſchoole of confuſion, euen an other Babell the Tower of the wicked name of Luther. Among whoſe diſciples was nor ys the ſpirit of vnitie, neither were nor be yet that multitude of one heart, nor of one ſoule, but of diuerſe. Luther he ſpake with one toung, and ſaied, the verie bodie of Chryſt was in the Sacrament reallie and ſubſtanciallie: *Oecolampadius* he ſpake in an other toung contrarie to his Maſter, and ſaied that Chryſtes bodie was not ther, but as in a ſign. Some other of Luthers diſciples ſaied that Magiſtrates and rulers muſt be obeied: Some of them had other tounges and ſaied that we are F called to libertie, and therfor we be all equall, and owe no obedience to Man. Some tounges ſaied that children muſt be chryſtned again. Some other tounges ſaied naie. Some tounges ſaied that ther were but two Sacramentes: Some ſaied their were three: Some otherwiſe with a nombre of diuiſions not onely among the multitude: but among them ſelues. I meen that one of them in all places, and at all times did not agree with him ſelf, but here ſaied this, in an other place clean contrarie, as hereafter by the helpe of Gods grace, more at large ſhall be ſhewed.

Pſal. 67. But God (*qui facit habitare vnius moris in domo.* Who maketh men to be of one minde in the houſe) maketh men that dwell in his houſe of his holie Churche to be of one toung, of one minde, to beleue one thing, and to ſaie one thing. Therfor let theſe men of Babell go, theſe men of confuſed tounges, and let vs heare the people of agreement.

Ye ſee I ſaie, howe Theophilacte agreeth with Haimo, and yf ye aſcende to Oecumenius, to Chryſoſtome and other, ye ſhall ſee ſoche agrement G in ſenſe, ſoche likneſſe in woordes that a man might ſaie, that they were all ſpoken, not of diuerſe men, but of one man. Conferre them together, Reader and trie my trueth:

The Iewes eate Mãna we our Lordes bodie. They dranke water: we the blood of Chriſt

I ſhall not nede to trooble thee with many woordes to open the ſaing of Theophilacte, for yt ys ſo euident and plain that yt nede no expoſitour. Onelie I wiſh, that for the pourpoſe that he ys alleadged, that ye note firſt, that he compareth Manna, and the water to the bodie and bloode of Chryſt as the figures to the verities, in that he ſaieth: *As we eate our Lordes bodie. So they Manna. As we drinke the blood of our Lorde. So they drinke the water of the Rocke.*

That by the bodie and blood of Chryſt, he meneth the bodie and bloode in the Sacrament, whiche he moſt manifeſtlie affirmeth, and by expreſſe woordes denieth the onelie figure of the Aduerſarie ſo wickedlie auouched, yt appeareth in his expoſition of this ſaing of Chryſt, *This ys my bodie*, in the ſix and twenteth of Sainct Matthew, and in the fourtenth of Sainct Marke, whiche bothe be alleageth in the ſeconde booke in the expoſition of the ſame ſaing of Chryſt.

Cap. lx.

Theoph. in 6. Ioan.

Likewiſe alſo dothe he vpon the vj. of Sainct Iohn wher he ſaieth thus. Marke that the bread, which ys eaten of vs in the myſteries ys not onelie a figure of the bodie of our Lorde but the fleſh yt ſelf of our Lorde. For he

did

A did not saie the bread, whiche I will geue, ys a figure of my flesh. But yt ys my flesh.

In this sentence yt perceaue Theophilacte not onelie auouching the verie substanciall presence of Chrystes flesh in the Sacrament, whiche ys the catholique doctrine: but also denieng the figure whiche ys the hereticall doctrine. What wicked obstinacie ys this, that wher this Authour denieth yt to be a figure, they affirme the contrarie: and wher he affirmeth the substanciall presence of Chrystes flesh, they denie yt? Yf the Aduersaries had, but one soche place to denie the presence (as certen I am they haue none) they wolde triumphe moche against the trueth. But hauing none to denie that, that they denie, but manie to denie that they do affime, yt ys most deuelliish arrogancie to stand in yt.

Reall presence auouched, and the hereticall figure denied.

But let vs heare Theophilact in an other place, treacting of Manna, and the Sacrament. *Patres vestri comederunt Manna in solitudine. Hoc sæpe & multum versat in ore, vt persuadeat hominibus. Nam si posibile fuit quadraginta annis sine messe & semente pasci homines, & conseruari illorum vitam, multo magis nunc* B *nostram spiritualem meliori pane Dominus carne sua, quæ absque semine viri, ex virgine constituta est.* Your Fathers haue eaten Manna in the Wilderneſſe. This (saieth Theophilact speaking of Chryst) he hath moche and often in his mouthe, that he might persuade men. For yf yt were posible men to be fedde fortie yeares without harueſt and sowing, and their life to be conserued: moche more nowe he shall conserue our spirituall life with that better bread his flesh, which withoute seed of man was born of the virgen.

In 6. Ioan.

In this ye perceaue the comparaison of the figure to the thing figured, which thing figured ys not a peice of bread, of no better sorte, condicion or dignitie then Manna. But yt ys a better bread saieth Theophilacte, that ys the thing figured, which ys not an onelie figure of the flesh, as the Aduersary wolde glose yt, but yt ys the flesh of Chryst in very dede. For yt ys the same flesh that was born of the virgen withoute seed of man. Albeit more might be saied oute of Theophilacte, who ys both plain and plentifull in C in this matter: yet trusting that this maie suffice a Chrysten reader, I will ceasse, and come to the last coople vpon this texte.

THE TENTH CHAP. PROCEADETH

vpon the same text by Rupertus, and Rich. Holkot, and endeth with Gagneius.

PErceauing that in these former allegacions, I haue ben somwhat long, being desierouse that the Reader shoulde well perceaue the faith of these auncientes, and learn the trueth of them to the condemnacion and vanquishing of the falshead of heresie, in the opening of these three, for that they be not of great auncientie, but yet of most substan-D ciall trueth, I shall to ende this text make with them a short conclusion.

Rupertus, who ys a learned writer, and so reputed and accepted of learned men, writing vpon Exodus, and treacting of Manna saieth thus vpon this text. *Nec qui plus collegerat habuit amplius, nec qui minus parauerat reperit minus. Hoc pro virtute cibi & spiritualis potus, id est, corporis & sanguinis Christi sciendum & firmiter tenendum est, quia non pro quantitate portionis, quam ore percipit*

Rupert. in Exod.

ſecundùm viſibilem ſpeciem panis & vini, alius plus, alius minus conſequitur de gratia ſpiritus viuificantis: ſed ſinguli iuxta id quod poſſunt edere congregant, id eſt, quod poſſunt credere, remiſsionem peccatorum percipiunt, & vitam æternàm. Sicut enim pater qui primus peccauit, cuius nos iniquitatem portauimus, non pro quantitate morſus ſui, ſiue pomi quod momordit, ſententiam, vel damnationem iuſtam accepit, tantumque illi valuit pomum vnum momordiſſe, quantum quicquid pomorum in arbore illa fuit deuoraſſe, ad condemnationem infidelitatis, & inobedientiæ: Sic è contrario quiſque noſtrum, non pro quantitate portiunculæ viuifici panis quæ frangitur illi, quam ore ſumit, aut dentibus terit, gratiam vel vitam accipit, ſed tantùm illi valet ad conſequutionem Iuſtitiæ exiguum quid percipiſſe, quàm valeret, ſi totum quod oblatum eſt, proprio ſolus ore perciperet. Rectè ergo ſancta Chriſti Eccleſia panes non valdè grandes, ſed exiguas ad conficiendum corpus Chriſti componit ſimilas & valdè tenues. Neque vini multum ſed exiguum quid infundit, quia ſicut iam dictum eſt, nec qui plus collegit habuit amplius, nec qui minus parauerat repperit minus. Vnto him that had gathered moche ther remained nothing ouer: and to him that had gathered litle, ther was no lacke. This ys to be knowen and firmely to be holden for the vertue of the ſpirituall meate, and drinke, that ys to ſaie, *of the bodie and bloode of Chryſt*, that not for the quantitie of the porcion which anie man taketh with his mouthe according to the viſible forme of bread and wine one getteth more, an other leſſe of the grace of the quickning ſpirit: but euery one acording to that, that they can eate, do gather, that ys, according as they can beleue, they receaue remiſsion of their ſinnes, and life euerlaſting. As our Father which firſt offended, whoſe iniquitie we haue borne, not for the quantitie of his bitte or morſell, or ells of the apple whiche he bitte, hathe he receaued ſentence, or iuſt damnacion. For yt had ben as moche for him to haue bitten one apple to the condemnacion of his infidelitie and diſobedience, as to haue deuoured all the apples on that tree: So contrary wiſe euerie one of vs receaueth grace or life, not for the quantitie of the litle porcion of the quickninge bread whiche ys broken vnto him whiche he receaueth with his mouthe, or bruſeth with his teeth. But aſmoche yt ſhall auaill him to the obteining of righteouſnes to haue receaued a litle porcion, as yt ſhoulde auaill him yf he alone ſhoulde receaue with his owne mouthe, all that ys offred. Therfore the holie Churche of Chryſt doth well, whiche maketh not great loaues to conſecrate the bodie of Chryſt, But ſmall cakes, and thinne. Neither dothe ſhe occupie moche wine but a litle. For as yt ys ſaied, vnto him that had gathered moche, remained nothing ouer, and to him that had gathered litle, ther was no lacke. Thus farre *Rupertus.*

Who expownding the ſixtenth Chapiter of Exodus, in the whiche ys declared the feding of the children of Iſraell with Manna, expowndeth in the ſame the miraculouſe worke of God, which Moyſes declareth to be doen in the gathering of the ſame Manna, whiche was that where they were commaunded, that they ſhoulde euery Man gather a certain meaſure called a Gomer, whiche ſhoulde ſuffice a man, yf anie gathered for gredineſſe or otherwiſe, anie more then his meaſure, whiche God appointed him, yet he had no more, yf he gathered leſſe then the meaſure yet he had ynough.

This Authour applieng this worke and miracle of God in Manna to the Sacrament, as to the thing figured, he declareth howe anſwerablie, God woorketh nowe in the thing figured, to the figure, teaching as great a miracle in

racle in the one, as in the other in that reſpect of hauing more or leſſe. Although as touching the ſubſtance of them, the one ſo farre exceadeth the other, that ther ys no comparaiſon. By whiche yt ys moſt manifeſt, that he taketh Manna to be a figure of Chryſt in the Sacrament.

That he beleued Chryſt to be in the Sacrament he doth well open in this his applicacion where he ſaieth, that the receipt of the vertue of the ſpirituall meat, and drinke, whiche ys the bodie and bloode of Chryſt, ys not to be proporcioned, according to the quantitie of the viſible formes of bread and wine. In the whiche woordes, he plainlie declareth, that the meate of the Sacrament figured by Manna, ys the bodie and bloode of Chryſt.

Obiection of ſpirituall meat and drinke anſwered.

But here the Aduerſaries will ſaie that this Authour ys on ther parte. For he calleth yt ſpirituall meate and drinke, wherby he meeneth the ſpirituall receipt of Chryſtes bodie ſpirituallie, and not corporallie. Call to remembrance, what ys ſaied of this in the eighte chapiter of this booke wher ther be cauſes aſsigned vpon the ſaing of S. Auguſtin, why the bodie of Chryſte ys called ſpirituall meat, and yt ſhall anſwer the Aduerſarie fullie.

And yet I ſhall adde the ſaing of Sainct Ambroſe to the vtter diſcomfiting of the Aduerſarie, whiche teacheth the bodie of Chryſt to be in the Sacrament. For he declaring Manna to be the figure of yt, proueth by that, and by an other excellent reaſon, that the bodie of Chryſt in the Sacrament ys a ſpirituall bodie: *In Sacramento Chriſtus eſt, quia corpus eſt Chriſti: Non ergo corporalis eſca, ſed ſpiritualis eſt. Vnde Apoſtolus de typo eius ait: quia patres noſtri eſcam ſpiritualem manducauerunt, & potum ſpiritualem biberunt. Corpus enim Dei, corpus eſt ſpirituale. Corpus Chriſti, corpus eſt diuini ſpiritus.* In the Sacrament ys Chryſt, for yt ys the bodie of Chryſt, yt ys not therfor corporall meat. Wherfor the Apoſtle alſo ſaieth of the figure of yt, that our Fathers haue eaten ſpirituall meat, and dronken ſpirituall drinke? The bodie of God ys a ſpirituall bodie. The bodie of Chryſte, ys the bodie of the diuine ſpirit. Thus moche Sainct Ambroſe. *Ambr. de myſt. ca. 9.*

Chryſte ys the ſubſtance of the bleſſed Sac.

Firſt teaching the preſence of Chryſt in the Sacrament, he contenteth not himſelf ſo to ſaie, but to preuent the obiection of the Aduerſarie, who will elude this, and ſaie that Chryſt ys in the Sacrament as in a ſign, he ſaieth not onely that Chryſt ys in the Sacrament, but he ſaieth alſo that the bodie of Chryſt ys the Sacrament, the ſubſtance of bread and wine being chaunged into the ſubſtance of the bodie and bloode of Chryſte, the onely formes of bread and wine remaining. And after he hath thus taught, he inferreth, that therfor yt ys no corporall meat, but ſpirituall meate. And to proue this, he maketh as yt were two argumentes: The firſt ys that forasmoche as the figures of yt were by Sainct Paule called ſpirituall meate, and ſpirituall drinke, moche more maie yt be called ſpirituall meat, and ſpirituall drinke. The ſeconde argument ys that the bodie of God ys ſpirituall, and the bodie of Chryſt ys the bodie of God, wherfor the bodie of Chryſt ys ſpirituall.

Thus ye ſee that as Sainct Auguſtin (as yt ys before in the eight Chapiter alleadged) calleth the very reall and ſubſtanciall bodie of Chryſt in the Sacrament ſpirituall: So alſo doth Sainct Ambroſe, not that yt ys not a very bodie, but bicauſe in diuerſe reſpectes yt ys ſpirituall, as Sainct Cyrill alſo ſaieth: *Totum corpus viuifica ſpiritus virtute, plenum eſſe oſtendit. Spiritum enim ipſam carnem nuncupauit, non quia naturam carnis amiſerit, & in ſpiritum* *In 6. Ioan.*

ritum mutata sit: sed quia summè cum eo coniuncta, totam vivificandi vim hausit. E
Nec turbari propter hoc decet. Nam qui Domino conglutinatur, unus cum eo spiritus est, quomodò igitur caro sua una cum eo non appellabitur? He sheweth that all his bodie ys full of the quickning power. For he calleth his flesh the spirit, not that yt had lost the nature of flesh, and ys chaunged into the spirit, but bicause yt ys so nerelie ioined with him, yt hath taken into yt all power to make to liue. Neither ys yt decent any man to be troubled for this. For he that ys fast ioined with God, ys one spirit whithe him. Howe then shall not his flesh be called one with him? Thus moche Sainct Cyrill.

The flesh of Chryste called a spirit, and so a spirituall flesh.

Of whome we maie learn that Chryst him self called his flesh a spirit, and therfore yt maie well be called spirituall, and yet saieth Sainct Cyrill, though yt be so called, yt hath not lost the nature of flesh, but ys both flesh and spirit. And therfor well called of these Authours a spirituall flesh, a spirituall bodie, a spirituall meate, and yet allwaies being a very substanciall bodie, and a naturall flesh.

By these Authours yt ys made manifest to you, that when they or other F
do call the bodie of Chryst in the Sacrament, a spirituall bodie, or a spirituall flesh, or as *Rupertus* doth, a spiritual meate: yt ys not furthwith after the Aduersaries minde, to be made so spirituall, that ther shall remain neither bodie, nor meat, but that by a spirituall vnderstanding by faith we must vnderstand yt a verie bodie, verie flesh, and yet spirituall for manie causes here and before declared. And that this Authour ment euen so yt appeareth well. For when he had called yt spirituall meat, he furthwith expownded yt and saied, *that ys to saie, the bodie and bloode of Chryst.* whiche bodie and bloode he wolde so to be spirituall, not that yt shoulde be absent from the Sacrament, but raither to be the substance of the Sacrament, whiche he doth well insinuate, when he saieth, that we receaue not the spirituall meat of the bodie and bloode of Chryst according to the quantitie of the visible forme of bread and wine. He saieth not according to the quantitie of bread and wine, whiche woordes might include their substances, but saieth after the maner of the speache of the catholique faith, according to G
the quantitie of the visible formes of bread and wine signifieng the substāces of thē to be absent bicause they be chaunged and maketh mencion onely of the formes. And that this was his faith, he by most plain woordes declareth, in his exposition vpon the same booke of Exodus, saing thus: *Quomodò verbum à summo demissum caro factum est, non mutatum in carnem, sed assumendo carnem. Sic panis & vinum, utrumque ab imo sublenatum fit corpus Christi & sanguis non mutatum in carnis saporem, sed assumendo inuisibiliter utriusque diuinæ scilicet & humanæ, quæ in Christo est immortalis substantiæ, veritatem. Proinde sicut hominem qui de virgine sumptus in cruce pependit, recte & catholicè Deum confitemur: Sic vere citer hoc quod sumimus de sancto altari Christum dicimus, agnum Dei prædicamus.* As the Sonne of God coming down from the high was made flesh, not being chaunged into flesh, but by taking flesh vpon him, So bread and wine both lifte vppe from the lowest ys made the bodie and bloode of Chryste not chaunged into the taste of flesh, or into the horribleneſse of H
bloode, but inuisiblie taking the veritie of bothe the immortall substances, whiche be in Chryst, that ys to saie both of God and man. Therfor as we rightly and catholikely confesse the man whiche being born of the Virgen hanged on the crosse to be God: So this that we receaue at the holie aultar, we trulie saie to be Chryst, we openly confesse yt to be the lambe of God. Thus Rupertus.

Rupert. in Exo. ca. 10

As rightlie as we cōfesse Chryste to haue ben crucified, so rightlie we cōfesse him to be in the Sacr.

This

This saing nedeth no commentarie. Wherfor breifly note, gentle Reader, that he saieth, that the bread and wine be made the bodie and bloode of Chryst. Note that the bread and wine haue the veritie of the substances of both natures of Chryst. Note that as catholikely as we confesse Chryst, to be God: So catholikely do we confesse yt that we receaue at the holy aultar to be Chryst, and the lambe of God. Also yf the aultars be holie, as this Authour saieth they be. Yt can be no holie dede to pull them down with despite as Germanie and Englond haue doen.

Aultars ho lie.

This I trust, sufficeth to open this Authours faith as concerning the presence of Chryst in the holie Sacrament. Wherfor nowe leauing him, his folowe shall be hearde, who ys Holkot an english man, who writing vpon the booke of wisdom saieth thus. *Per Manna in sacra scriptura figuratur signanter Eucharistiæ Sacramentum. Sicut enim filij Israël transeuntes per desertum versus terram à Domino promissam cibi refocillabantur alimento, ita nos per mundum ad cœlum pergentes corporis & sanguinis Christi quotidiano viatico recreamur.* By Manna in the holie scripture, the Sacrament ys notablie figured. For as the children of Israell going through the desert towarde the land promised vnto them of God they were recreated with the foode of that meat: Euen so we going through the worlde to heauen, are recreated with the dailie iourneing meat of the bodie and bloode of Chryst.

Holkot in li sap. cap. 16

Manna a notable figure of the Sacrament

Of this Authour though he be of the later daies, we learn no other thing in this matter, but euen the verie same that the great auncientes haue before taught and auouched. So that I can not perceaue why the masters of wickednesse, shoulde reiect him and soche other, but onely of malice for there plain testimonie. As all that before be alleaged haue taught Manna to be a figure of the Sacrament: So doth this Authour likewise. As they haue auouched the presence of Chrystes bodie in the Sacrament. So doth this Authour also. For he saieth that we are fedde in this worlde in our iourneie to heauen warde with *the bodie and bloode of Chryst.*

Nowe ye haue hadde these matters reported and testified to yowe by twelue witnesses, whiche be sufficient by the lawes yf yt were in matter of life and death, as in dede this ys, for they that beleue this, as they haue testified, maie haue life: but they whiche do not shall die the death. They haue testified that Manna ys a figure of the Sacrament, they haue testified that in the same Sacrament ys Chryst verilie, and therwithall some of them by expresse woordes haue testified the excellencie of this Sacrament, aboue the Sacramentes of the olde lawe, and in effecte so haue they euery one. For sainge that we haue the veritie, wher they hadde but the figure, yt declareth as moch excellencie in owres aboue theirs, as ys of the bodie aboue the shadowe. These be not twelue bare witnesses, but they are substanciall witnesses, all being of Chrystes Parliament house, and most of them of the higher house, I meen of them that were aboue nine hundreth yeares agon, who testifie vnto vs no other, but that trueth and faithe, whiche then was receaued as an enacted trueth. Wherfor Reader, contemne not their testimonie, contemne not their aunciencie, and with all neclect not thy saluacion, but yf thowe will yt obtein, heare these witnesses reuerently, beleue them faithfullie, abide in that beleif constantly, and yf all other poinctes of life and faith be in thee agreablie, thowe shalt, no doubte, liue perpetually.

Nowe finallie to conclude and shet vppe the exposition of this text: I haue thought good to adde the thirtenth witnesse, who shall be *Gagneius*

a mãn of the later daies, but not to be contemned but woorthilie for his learning to be receaued. Whom for that he breiflie expowndeth the wholl text of Sainct Paule here treacted of, I haue placed him in the laſt place, for the Readers better remembrance. Thus he writeth. *Admonet hoc capite Paulus Corinthios, ne de donis à Deo perceptis efferantur. Futurum enim vt per elationem hanc atque alia peccata, ijs donis excidant, & à Chriſto eijciantur idque exemplo Iudæorum docet. Quos, licet in figura, ſimilibus tamen donis ab eo affectos probat, ſed hinc tamen ob ſua delicta excidiſſe. Sicut enim Corinthij in ſpiritu ſancto & aqua baptiſati, veri Pharaonis ſeruitutem excuſſerunt, Chriſti carne paſti, & eius ſanguine potati ſunt: Ita patres Iudæi excuſſa Pharaonis ſeruitute, & tranſgreſſo mari rubro, quodam modo in mari & nube baptiſati ſunt, ſimilitudinariè ſcilicet: Quod enim illis nubes protegens, conducens, ac refrigerans, id nobis ſpiritus ſanctus actionum noſtrarum dux & protector, libidinumque moderator & extinctor. Quod illis mare, hoc Corinthijs aqua Baptiſmatis. Corinthij Chriſti carnem manducabant: illi figuram eius Manna, quam ſpiritualem vocat eſcam, quod miraculosè cœlitus deſcenderit. Corinthij Chriſti ſanguinem bibebant. Iudæi ſpiritualem potum, quem miraculosè petra fudit, biberunt, neque tamen tot affecti beneficijs præter duos tantùm, in terram promiſſionis peruenerunt, ſed in deſerto proſtrati ſunt ac mortui. Qua in re figura noſtri fuere, vt ſcilicet à vitijs illorum abſtineamus, alioquin in deſerto perpetuæ vaſtitudinis perituri, neque veram promiſſionis terram ingreſſuri.* Paule doth admoniſh the Corynthians in this chapiter that they be not prowde of the giftes whiche they haue receaued of God. For yt maie come, that by this pride and other ſinnes, they maie fall from theſe giftes, and be caſt oute from Chryſt. And that he teacheth by the example of the Iewes, whom he proueth to haue had the like benefittes although in figure: and yet by their ſinnes to haue fallen from them. For as the Corynthians baptiſed in the holie Goſt and water brake of the ſeruitude of the verie Pharao after they were fedde with the fleſh of Chryſt, and had dronken this bloode: Euen ſo the Fathers the Iewes, hauing broken the ſeruitude of Pharao, and paſſed through the read ſea, after a certain maner they were baptiſed in the ſea and the cloud, that ys to ſaie, ſimilitudinarelie. For what the clowde was vnto them, defending, conducting, and refreſhing them: that vnto vs ys the holy Coſt, the guide of our doinges and protectour, and of our euell luſtes the moderatour and deſtroyer. What the ſea was vnto them: that vnto the Corynthians was the water of Baptiſme. The Corynthians did eate the fleſh of Chryſte: they did eate Manna the figure of yt which he calleth ſpirituall meat, bicauſe yt miraculouſly deſcended from heauen. The Corynthians dranke the bloode of Chryſt: the Iewes dranke the ſpirituall drinke, whiche the Rocke miraculouſlie powred owte. And yet for all that being indued with ſo manie benefittes, they came not into the lande of promeſſe, two onely excepted, but they were ouerthrowen in the deſert, and dead. In the whiche they were a figure of vs that we ſhoulde abſtein from their vices, or ells we ſhall periſh in the Wilderneſſe of euerlaſting vaſtitie, and not entre the true land of promiſſe. Thus moche Gagneius.

Gagneius in Paulum 1. Cor. 10.

A notable conference of the figures and the thinges figured, and of the benefittes of bothe

Whom ye ſee not onely applieng Manna and the water of the Rocke as figures of Chryſtes bodie and bloode, and affirming the verie preſence of the bothe, but alſo fullie and throughly expownding the text to the perfect vnderſtanding of S. Paule, and in nothing diſſenting, but conſenting to the enacted trueth of Chryſtes Parliament houſe, with the other before alleaged. And nowe thus moche of the figure Manna, and of the expoſition of the text of S. Paule conteining the ſame.

THE

THE ELEVENTH CHAPITER, DECLAreth the prophecies of the Sacrament vnder the names of Manna and the water of the Rocke.

ALthough of this bleſſed Sacrament ther be manie prophecies, as in the firſt booke yt ys declared yet of yt, as aunſwerable vnto this figure there be not manie. The prophet Dauid in the pſalme maketh mencion of yt ſaing: *Et mandauit nubibus deſuper, & ianuas cæli aperuit. Et pluit illis Manna ad manducandum, & panem cæli dedit eis. Panem Angelorum manducauit homo.* He commaunded the clowdes aboue, and opened the doores of heauen. He rained down Manna alſo vpon them for to eate, and gaue them foode from heauen. So man did eate Angels foode. Of this alſo he ſpeaketh again: *Et pane celi ſaturauit eos. Dirupit petram, et fluxerunt aquæ, abierunt in ſicco flumina.* And he filled thē with the bread of heauen. He opened the Rocke of ſtone, and the waters flowed oute, ſo that riuers ran oute of drie places. Theſe wonderfull factes doen by the hand of God for his people the children of Iſraell, the Prophet Dauid reherſeth not as an hiſtoriographer vpon onely reſpect that they were doen, as they be reported, but that they ſhall be doen ſpirituallie vpon his people the faithfull Chryſtians, whiche be his verie children of Iſraell, as Sainct Paule ſaieth to the Romains. And for this cauſe ys he called a prophet, For he wrote all his Pſalmes and Prophecies of Chryſt, and his Churche, as Sainct Auguſtin ſaieth, So that by this he prophecieth, that as the children of Iſraell were fedde in the deſert with Manna a foode from heauen: So the children of Iſraell the Chriſtians ſhall be fedde with the verie Manna from heauen, euen the bodie of Chryſt. And as vnto them water flowed oute of the Rocke: So vnto the Chryſtians oute of that ſtone, vpon whome the Churche ys buylded, whiche ſtone God did ſtrike for our ſinnes, as Sainct Paule ſaieth, flowed water and blood, of the whicch ther ys ſoche plentie, that yt ſufficeth for all the worlde to drinke of yt, yf they will.

Pſalm. 77.

Applicaciō of Manna and the water to the bleſſed Sac.

Rom. 4.

Vpon this text S. Hierom ſaieth: *Sed & fontem Baptiſmi, atque martyrij eadem petra oſtendit. De latere enim eius cùm percuſſus eſt, ſanguis & aqua proceſſit. Quod Baptiſmum & martyrium, figurauit*, But the ſame ſtone alſo ſheweth oute the fountain of Baptiſme, and of martyrdome. For oute of his ſide, when he was ſtriken, came furth bloode and water, whiche did figure Baptiſme and martyrdome. And vpon the other text of Dauid, applieng that as a prophecie, he ſaieth *Panem cæli dedit eis, panem Angelorum manducauit homo. Ipſe homini cibum præbuit, qui dixit: Ego ſum panis vitæ, qui de cælo deſcendi, qui manducauerit ex hoc viuet in æternum.* He gaue them foode from heauen, ſo hath man eaten the foode of Angells. He himſelf hath geuen meat to man who ſaied: *I am the bread of life, whiche came down from heauen. He that ſhall eate of that breade ſhall liue for euer.*

In pſai. 77.

Pſal. 77. Hier. ibid.

In the whiche woordes S. Hierō expownding the Prophet declareth to what ende the woordes of the Prophet did tende, namely that ther ſhoulde be an heauenly Manna geuen to the ſpirituall children of Iſraell, whiche Manna was Chryſt the bread of life, whiche thing S. Hierom vpon the Prophet in an other place, more plainlie doth opē. The Prophet ſaieth: *Pane cæli ſaturauit eos.* With the bread of heauē he filled thē: And S. Hierom ſaieth. *Sicut enim illi de cœlis fluēte Māna refecti ſunt: Ita nos hodie in eccleſia corpore agni accepto reficimur. Diſrupit Petram & fluxerunt aquæ, etc. Percuſſus eſt enim lapis ille pretioſus angu-*

Pſal. 104.

laris, & immenſos nobis protulit fontes, qui noſtros errores abluunt, & ariditates irrigant, As they were fedde with Manna flowing from heauen: So we nowe in the Churche, are fedde with the bodie of the lambe being receaued. He brake the ſtone, and the waters flowed oute. For that precioufe corner ſtone was ſmitten, and he brought furth to vs vnmeaſurable fowntaines, which waſh awaie our errours, and water our drineſſe.

We be fed with the bodie of the lambe.

Auguſt. in pſal. 77.

Sainct Auguſtin alſo vpon the ſame pſalme geueth a moch like expoſicion. *Qui enim mandauit nubibus deſuper, & ianuas cœli aperuit, & pluit illis Manna ad manducandum, & panem cœli dedit eis, vt panem Angelorum manducaret homo. Qui cibaria miſit eis in abundantia, vt ſatiaret incredulos, non eſt ineffícax dare credentibus verum ipſum de cœlo panem, quem Manna ſignificabat, qui verè cibus eſt Angelorum, quod Dei Verbum corruptibiles, incorruptibiliter paſcit, quòd vt manducaret homo, caro factum eſt, & habitauit in nobis.* He that commaunded the clowdes aboue and opened the doores of heauen, and rained down Manna to them to eate and gaue them bread from heauen, that man might eate the bread of Angells, who ſent to them meat in abundance, to fill the vnbeleuers, he ys not vnable to geue vnto the beleuers the true bread from heauen, whiche Manna did ſignifie, which ys the meat of Angells in dede, whiche Sonne of God feedeth the corruptible incorruptiblie, who, that man might eate, was made fleſh, and dwelled among vs.

As Sainct Hierom and Sainct Auguſtin be well agreing in the expoſition of the ſainges of the Prophet Dauid: So alſo Caſſiodorus, a man well towarde their time, in nothing diſſenteth from them, expownding the ſame pſalme of Dauid. *Et pluit illis Manna ad manducandum. Pluit dixit, vt oſtenderet eſcæ nimiam largitatem, quæ tanquam pluuia de cælo deſcendit. Et ne dubitares, qnæ fuerit illa pluuia, ſequitur. Manna manducare. Manna interpretatur, quid eſt hoc? quod ſanctæ communioni decenter aptamus quia dum admirando cibus iſte perquiritur, corporis dominici munera declarantur. Addidit: Panem cœli dedit eis. Quis eſt alter panis cœli, niſi Chriſtus Dominus, vnde cœleſtia ſpiritualem eſcam capiunt, & delectatione ineſtimabili perfruuntur? Denique ſic ſequitur: Panem Angelorum manducauit homo. Panis ergo Angelorum bene dicitur Chriſtus, quia æterna ipſius laude paſcuntur. Neque enim corporalem panem Angeli manducare credendi ſunt, Sed illa contemplatione Domini, quia ſublimis creatura reficitur, verùm hic panis in cœlo replet Angelos, nos paſcit in terris.* And he rained down Manna vnto them to eate. He ſaied (rained) that he might ſhewe the great plentie of the meat which like vnto rain came down from heauen. And that thowe ſhouldeſt not doubte, what that rain was, yt foloweth. To eate Manna. Manna ys interpreted, what ys this? Whiche we verie well applie to the holie communion. For while this meat ys gotten with woondering, the giftes of our Lordes bodie be declared. He added: *He gaue them bread from heauen.* Who ys the other bread from heauen, but Chryſt our Lorde, of whome heauenly thinges do receaue ſpirituall meat, and ioifullie vſe ineſtimable delectacion. Then yt foloweth thus: *Man hath eaten the bread of Angells:* Chryſt than ys well called the bread of Angells, bycauſe they are fedde with his euerlaſting lawde and praiſe. Neither are Angells to be thought to eate corporall meat, but with that contemplacion of our Lorde, with the whiche the high creature ys fedde they are fedde. *But this bread filleth Angells in heauen, yt feadeth vs in the earth. Thus farre Caſiod.*

Caſiod. in Pſal. 77.

Manna what yt ys by interpretacion.

The teſtimonies of theſe Authours, whiche here be produced vpon the Prophet Dauid, are ſo conſonant and agreable that I differe to make anie note of them vntill we heare one mo, who ſhall be Titelman, a writer vpon the

the Pſalmes not to be contemned, though he be of the later daies. Whom I ioin with the better will to theſe auncientes, that yt maie well appeare to the Reader, that theſe later writers, being agreable and nothing diſſenting from them, the falſe ſlaunders of the Aduerſaries be but vain, and without cauſe moued. This Authour in his annotacions for the Hebrue and Caldeie toung ſaieth that the bread, whiche in our communion text ys called *Panis Angelorum*, the bread of Angells, in the Hebrue, as Sainct Hierom, and other do tranſlate yt, ys called *Panis fortium & robuſtorum.* the bread of ſtrong and mightie men. And giuing two cauſes why yt ys ſo called, he putteth this for one: *Aut fortè propter ſignificationem panis viui illius tempore gratiæ mundo deſcenſuri deſuper, cuius non dubium eſt, Manna corporeum fuiſſe figuram, panis fortium aut robuſtorum dictus intelligatur, quia is, cuius typum gerebat, panis viuus de cœlo mittendus, confortaturus erat corda ſumentium in vitam æternam, iuxta quod apud Ioannem Saluator teſtatur, dicens: Qui manducat hunc panem viuet in æternum, & qui manducat me, & ipſe viuet propter me.* Titell. in annot ſuper Pſal. 77.

Or ells this bread maie be vnderſtanded to be called the bread of the ſtrong and mightie, for the ſignificacion of that liuely bread that ſhoulde deſcend from aboue to the worlde, of the whiche bread without doubte that corporall Manna was a figure, for that liuing bread to be ſent from heauen, of the whiche the other was the figure, ſhoulde make ſtrong the heartes of the receauers to euerlaſting life, according to that our Sauiour teſtifieth in Sainct Iohn, ſaing: *He that eateth this bread ſhall liue for euer. And he that eateth me, ſhall liue through me.* Thus moche this Authour.

Nowe ye haue hearde theſe Authours with great concorde expownding the Prophet Dauid. And forſomoche as their ſainges, here, be euen like to them that before are ſaied vpon Sainct Auguſtine, to auoide prolixitie, I ſhall raither geue a breif note vpon their ſainges then long to ſtand vpon them This ys to be obſerued in them all, that they applie this Prophecie to Chryſt, as the foode of heauen, the very liuing bread, that geueth ſoche ſtrengh to them, that duely eate therof, that they liue for euer, which foode ys receaued in the Sacrament of his bodie and bloode. For Sainct Hierom applieng yt to Chryſt, as the foode of mans ſoule, alleageth the ſixt Chapiter of Sainct Iohn, which Chapiter, as yt ys inuinciblie proued in the ſecond booke, treacteth of the Sacrament. Wherof alſo Sainct Hierom ys ther a witneſſe, as a great nombre mo be. And for the more plain proofe of this in the expoſition of the hundreth and fourth Pſalme he ſaieth by expreſſe woordes, that we be fedd with the bodie of the lambe, as they were with Manna, whiche plain maner of ſpeache leaueth vs in no doubte what faith Sainct Hierom was of, and howe he vnderſtandeth the Prophet Dauid.

And thus conſidering howe long, I haue ben vpon this one text of Sainct Paule, and remembring howe manie mo ther remain likwiſe to be expownded, I ſhall leaue the reſt of the Authours here alleaged, to be weighed by the Reader and in the next chapiter make an ende of that vpon this ſcripture ys to be ſaied.

THE

THE TWELTH CHAPITER, PROVETH BY occasion of that that ys saied, with farder Authoritie that the Sacramentes of the newe lawe are more excellent, then the Sacraments of the olde lawe.

FOrasmoche as all the Anthours alleaged for the expositiō of the text of Sainct Pāule nowe last handled and treacted of, doo all together conspire and agree in this trueth, that Manna was the figure, and the bodie of Chryst, whiche we receaue in the Sacramēt, the veritie: and the veritie allwais ys more excellent in good thinges then ys the figure, euē as moche more excellent, as the bodie of a man ys aboue the shadowe: Yt must nedes then of necessitie folowe, that the Sacraments of the newe lawe, whiche be the thinges figured by the figures of the olde lawe, must as farre excel them, as the veritie doth the figure, and as the bodie doth the shadowe. For further proof of this consider, as yt ys declared at large in the first booke and yt ys S. Augustins rule also, that all euell thinges figured by figures of the olde lawe, are moche woorse, then the figures by the whiche they are figured, Soo all good thinges figured, are moche better, and more excellent then the figures. Yf then the Sacramentes and sacrifices of the olde lawe be figures of the Sacramentes and sacrifices of the newe, as in dede they be, then must the Sacramentes, and sacrifices of the newe lawe be moch better then the Sacramentes or sacrifices of the olde lawe. Yf moche better, then more excellent. And nowe note that yf yt were so (as the Aduersaries falslie doe teache) that the bodie of Chryst were not present verilie in the Sacramēt and that the other Sacramentes of Chrystes Churche (as the constant and true doctrine of the same Churche ys to the contrary) did not geue grace, then were the Sacramentes of the olde lawe not onely as excellent as the Sacramentes of the newe lawe, but by all means passing and excelling them.

Good thinges figured better then the figures.

And bicause this shall not be declared, and proued by examples, that be straunge to our matter, we will bring furth an example with in the limites of our matter, euen of Manna yt self, the figure of our Sacrament. What great miracles and wonders were in that Māna, the booke of Exodus doth declare, whiche for the better vnderstāding of thē, that are not exercised in the scriptures, are collected and setfurth by Roffensis, and they be in nombre twelue.

Twelue wōders in Māna declared Roff. lib. 1. cap. 12.

1. The first ys, that howe moche soeuer anie hadde gathered, yet he had no whit more then the measure, that God had appoincted them to gather.

2. The secōd, that he that gathered lesse thē the measure appoincted, he had asmoche when he caried yt home, as he that had gathered the iust measure.

3. The thirde, yf they had kept any porcion vntill the next daie, yf yt were not the Sabboth daie, yt wolde haue putrified.

4. The fourth, although yt might so quickly and shortly putrifie: yet yt was kept in the Arcke a great nombre of yeares, and putrified not.

5. The fift, yf yt were laied in the Sunne, yt wolde melt, yf before the fire, yt wolde be very harde.

6. The sixte, although yt did euerie other daie orderly fall from heauen, yet vpon the Sabboth daie ther fell none.

7. The seuenth, although other daies in the weke, whether they gathered more or lesse, yet they had but one measure full called Gomer: vpon the daie next before the Sabboth to serue them two daies, bicause they were forbidden to gather vpon the Sabboth daie, they had home with them two measures full.

The

A The eight, he that that daie gathered more or lesse, had no more nor lesse then his two measures, when he came home. 8.

The ninthe, although in so great a multitude, ther were of diuerse stomackes, diuerse appetites, some eating more, some lesse: yet that measure sufficed the strong stomaked, and was not to moche for the weake stomacke. 9.

The tenth, vnto them that were good yt tasted to euery one according to his desire. 10.

The cleuenth, although to the godly yt was a most pleasaunt taste: yet to the vngodly yt was lothsom. 11.

The twelth, the children of Israell were fedde fourtie yeares with this Manna in the Wilderneſſe. 12.

As these miracles be conteined in the scriptures, as in *Exodus, Numeri,* and in the booke of wisdom: So they are also setfurth by holy writers, to the settingfurth of Gods glorie in his wonderfull workes. Of diuerse of these Chrysostome maketh mencion saing: *Et hoc vtique mirabile: Tentauerunt tunc aliqui per tempus illud, plus quàm opus fuerat, colligere, & nullum auaritiæ* B *suæ fructum accipiebant. Et quamdiu æqualitatem colebant manſit Manna, quod Manna erat. Poſtquam autem auari plus habere deſiderauerunt, auaritia mutauit Manna in vermem. Quamuis hoc non cum detrimento aliorum faciebant. Non enim rapiebant ex alimento proximi, cùm plus colligerent, attamen cùm plus deſiderarent condemnati ſunt. Nam tametſi neminem alium iniuria affecerunt, tamen ſibi ipſis maximè nocuerunt, hoc colligendi modo auaritiæ ſtudentes, atque ſic ſimul erat cibus, & diuinæ agnitionis inſtructio, ſimul & paſcebat corpora & erudiebat animam. Neque paſcebat ſolùm, ſed à laboribus liberabat, non enim opus erat iungere boues, neque trahere aratrum, neque ſulcos ſecare, neque ad annum expectare: ſed menſam habebant ſubitò appoſitam, ſemper recentem, & quotidie nouam, rebuſque ipſis diſcebant Euangelicum illud præceptum, non debere ſolicitum eſſe in craſtinum. Nulla enim vtilitas ipſis ab hac ſolicitudine proueniebat. Nam qui plus colligerat corrumpebatur & peribat, & auaritiæ argumentum ſolùm dabat. Inſuper ne putarent illum imbrem iuxta naturæ conſuetudinem eſſe, nihil talium in die Sabbati fiebat, Deo duo illa ipſos docente, quòd* C *prioribus diebus ipſe mirabilem, & priorem pluuiam operabatur, & per diem illum abſtinebat, vt inuiti etiam diſcerent illo die feriari.* And this also was merueilouse. Some proued in that time to gather more then was nede, and of their couetousnesse they tooke no profit. And as long as they tooke their equall proporcion, that that was Manna did abide Manna. But after the couetouse desiered to haue more, auarice turned Manna into a woorme, although they did this withoute hurte of other, when they wolde gather more they did not violentlie take awaie any parte of their neighbours foode, and yet for all that whē they desiered more they were condemned, For although they did not wrong an other man: yet after this maner of gathering geuing their mindes to auarice, they did moche hurte them selues. And so yt was both meat, and also an instruction of the knowlege of God. Yt did bothe feed the, bodie and teache the soule. Neither did yt onely feede, but yt also deliuered them from labours. For they had no nede to yocke their oxen, to drawe their plough, nor to cutte oute furrowes, neither D to tarie a yeare, for the croppe, But they had a table quicklie sett furth and made readie, fresh and dailie newe. And by the same thinges they did learn the Euangelicall commaundement, that they shoulde not be carefull for to morowe. For of this carefullnesse ther came no profet to them. For he that gathered more, yt was corrupted, and perished, and gaue onely a rebuke of their greadinesse or couetousnesse. Moreouer

Exod.16. Num.11. Sap.16. Chryſoſt.in dictum Apoſt. Nolo vos ignor.

Manna gathered, more then was neede corrupted.

ouer, that they ſhoulde not thinke that ſhower or rain to be according to the cuſtome of nature, vpon the Sabboth daie ther was none ſoche. God teaching them theſe two thinges, who was the worker of that merueilouſe rain in the other daies, and that he vpon that daie abſteined, that they ſhoulde learn whether they wolde or no to kepe holy daie. Thus farre Chryſoſtome.

In this he hath declared that Manna was no naturall effect of naturall cuſtome and ordre, but by the ſpeciall worke of God, who cauſed yt, as yt pleaſed him to rain down from the clowdes to them. He ſaieth alſo that vpō the Sabboth daie, God rained not Manna to the people, ſignifieng that euery other daie he did. For the maner of the gathering of yt he teacheth that they that gathered more then was nede, they had no profitte af their couetouſneſſe, whiche ys, as the text of Exodus ſaieth, that he that gathered moch to him their remained nothing, howe moche ſo euer through gredie deſire he gathered, he had no more but his meaſure: As touching the ordre of the keping of yt, yf they kept yt as yt ſhoulde be kept, as vpon the Sabboth daie they might kepe yt, then as Chryſoſtome ſaieth, Manna did abide Manna. But yf anie other daie of couetouſneſſe they wolde kepe of yt vntill the next daie, then Manna wolde not abide Manna, but Manna was turned into woormes,

Mānakept vpon the Sabboth daie remained good, vpon other daies not.

S. Auguſtin alſo, to omitte the reſt, ſpeaketh in one place, of one miracle of yt mencioned aboue, that ys, that yt taſted to them according to their deſire: *In primo populo vnicuique Manna ſecundum propriam voluntatem in ore ſapiebat.* In the firſt people Manna taſted in euery mans mouth according to his owne will.

Auguſt. ad Ianuar.

By this yc perceiue howe manie miracles God wrought in Manna, ſo that yt might verie well be called a merueilouſe thing. And truly for the great workes that God wrought in yt, and for the nombre, whiche alſo ys great, as being doen in one thing, yt maie well be reputed and eſteemed an excellent thing.

Manna farre excelleth the Sacramentaries ſacramētalbread

Cōpare nowe our Sacrament with this figure, as the Aduerſarie doth cal yt a Sacrament, whiche then ys but bread taken to ſignifie or to be a token or figure of Chryſtes bodie, and thē what ys yt? ys yt anie more then a plain peice of artificall bread made by mans hande? ys yt in any reſpecte wonderfull? ys ther anie one miraculouſe worke of God in yt like as in Māna? ys not Manna by all means more excellent, and farre exceadinge this Sacrament? Certenly yt farre excelleth, and exceadeth yt, wher the catholique faith teacheth that the lawe had but ſhadowes, and the Goſpell the verie thinges. Yf the higheſt, the cheifeſt, the excellenteſt Sacrament that ys in the Goſpell whiche as Sainct Dionyſe Areopagita ſaith, ys the Sacrament of the bodie and bloode of Chryſt, be ſo baſe and bare and maie no better compare with his figure, than that yt ys a ſigne or token of Chryſtes bodie: then muſt Sainct Paule his doctrine to the Hebrues, and the doctrine of the catholique Churche be turned into the contrarie ſaing, that ys, that the Goſpell hath the ſhadowes, and the lawe the very thinges. For as our Sacramēt ys a figure of Chryſtes bodie, ſo was Māna. As we receauing that peice of bread maie receaue Chryſt ſpirituallie: So did the Iewes receauing Manna, receaue Chryſt alſo ſpirituallie. And aboue this, Manna hath a nōbre of excellences, and our bread hath none. So that yf we receaue this doctrine of the Aduerſarie that our Sacramētes be of no more excellēcie thā the Sacramētes of the olde lawe: we alſo admitte this that the Sacramēts and figures of the olde lawe farre

A farre excell owers. For the excellencie of a ſacrament or a figure ſtãdeth ſpeciallie in three poinctes, in the excellencie of the thing that yt ſignifieth or figureth: In the fulneſſe and liuelineſſe of the ſignificacion: And in the work of God aboute the ſame figure. *The excellẽcie of Sacr. ſtandeth in three poinctes.*

As touching the firſt, yt ys very plain that king Pharao was a figure of the Deuel: the Egyptians his people were figures of ſinnes: the ſeruitude that the children of Iſraell were in vnder this king and his people, was a figure of the ſeruitude of man vnder the Deuell and ſinne. Theſe three, although they be figures, and iuſtlie do figure the thinges by them figured: yet they be not accompted excellent figures, bicauſe the thinges by them figured be not excellent. Contrariwiſe *Melchiſedech* for that he ys a figure of Chryſt, as S. Paule declareth to the Hebrues, ys accompted and reputed an excellent figure, bycauſe the thing figured ys excellent. A figure ys as the image of a thing. An image (as comon experience teacheth) ys regarded and eſtemed according as the thing ys, whoſe image yt ys. As the image of a king, of the ſubiectes
B of the ſame King ys moche regarded, for that yt ys the image of their King. And as they honour and loue their Kinge: So will they vſe his image. So like wiſe *Melchiſedech* being the figure and image of Chryſt, ys an excellent figure bicauſe Chryſt ys excellent.

The ſecond poinct moche commendeth the excellencie of the figure alſo. For although *Iſaac* were a goodlie figure of the paſsion of Chryſt: yet the Paſchall lambe ys reputed the more excellent figure, for that yt more liuelie dothe declare the thing therbie ſignified, then thother did. For altho *Iſaac* was the onely Sonne of his Father, as Chryſt of his Father, and bare the wodde to the place of ſacrifice, as Chryſt his croſſe to the place of hys death: yet the lambe bicauſe yt was ſlain in dede, and the bloode of yt caſt vpon the poſtes of the doores defended the inhabitantes from the hand of the Angell that ſtrooke the Egyptians, and for that, vpon the death of the lambe the people departed oute of Egypte, and were deliuered from the ſeruitude of King Pharao, and his people, which figured the death of Chryſt in
C dede, and the effectes of the ſame. For as the innocent lambe died and ſhedde his blood without gilt or offence: ſo the innocent lambe Chryſt died and ſhedde his bloode without gilt or offence. As the blood defended the Iſraelites from the ſtriker: ſo the blood of Chryſt being caſt vpon vs, defendeth vs from the wrathe of God, vnder the whiche we were born, ād apeaceth the ſame, that yt ſtriketh vs not to death, as the Egyptians were of the Angell. As the Iſraelites vpon the death of the lambe were deliuered from the ſeruitude of Pharao, and his Egyptians: ſo we Chryſtians vpon the death of our lambe Chryſt were furthwith deliuered from the ſeruitude of the Deuell and ſinne. Therfore, I ſaie, the lambe ſo liuely and ſo fullie ſignifieng Chryſt, who ſuffred for vs and pourchaſed owre redemption, ys more excellent figure than *Iſaac*.

The thirde poinct alſo muſt of neceſsitie be admitted. For where the workes of God be and ſpecially miraculouſe workes, the mo they be, and the more miraculouſe, the more excellent the thing ys about the which ſoche workes be doen. Yt was a miraculouſe worke that *Eliſabeth* being an olde woman, and paſt childe birth, in her age ſhoulde
D conceaue and bring furth Iohn the *Baptiſt*: but yt was more miraculouſe, that a maide withoute man ſhoulde conceaue and bring furth a childe. And therfore this conception ys more excellent than the other, but thys increaſeth the excellẽcie, that here be mo miracles thãin the other. For in this

cõceptiõ was cõceaued God ád mã: in the other mã onelie. But that this excellẽcie maie appeare betwixt two figures, I ſhall bring exãple of two figures of the Sacramẽt. As yt ys ſufficiẽtly proued in the firſt book, the Shew bread was a figure of the Sacramẽt. And as yt ys here proued, Manna ys a figure of the ſame. The Shew bread was but plain artificiall bread, about the whiche was no ſpeciall work of God, but ſoch as ys aboute all other thinges, formed and made to the conſeruacion of man: Aboute Manna ther was no artificial worke, but a ſpeciall worke of God, and that beſide the naturall cuſtome and ordre. Wherfore Manna ys the more excellent figure in that reſpect. For the one was made by man, the other was wrought by God. Aboute the one alſo was no miracle, aboute the other were manie miracles, and therfor in that reſpect yet more excellent.

Cõpariſon of the B. Sacr. to the figure Manna.

In theſe three poincts yf cõpariſon be made betwixt our Sacramẽt and Mãna, yf our Sacramẽt haue not the preſence of Chryſtes bodie, then Manna farre excelleth. For firſt our Sacrament being a figure of Chryſt, and not conteining Chryſt, as the Aduerſarie ſaieth, nothing exceadeth Manna: For Manna was a figure of Chryſt alſo. So that as touching the thing figured ther ys no excellencie. For they be figures of one thing.

In the ſecond poinct, which ys the liuely ſignificacion and ful figuracion of the thing ſignified, and figured, Manna moche excelleth the Sacrament. For as Chryſt was a bread frõ heauen: ſo was Manna a bread from heauen. As Chryſt deſcended frõ heauen that his people might feed vpon him to euerlaſting life: ſo Manna deſcended frõ heauen, that the people might feed vpon yt, to the mainteinance of their life. As Chryſt ys aboue naturall ordre ſent vnto vs by God the Father: ſo was Manna aboue naturall ordre ſent to the Iſraelites from God, as by Chryſoſtome yt ys before teſtified.

Now yf cõpariſon be made betwixt the Sacrament and Chryſt, the Sacrament ys nothing ſo liuely a figure ſo fullie figuring Chryſt, as Manna hath doen. For Chryſt ys a bread frõ heauen: the Sacrament a bread frõ the earth as *Irenæus* ſaieth, and as oure cõmon knowledge teſtifieth. Chryſt ys our food to euerlaſting life: the Sacrament (in reſpect that yt ys a Sacrament) feedeth vs not to the ſufficiẽt mainteinaunce of this life, as Manna did the Iſraelites. Chryſt was ſent to vs aboue naturall ordre, as alſo Manna was: the Sacramẽt by natural and artificiall ordre. Who then ſeith not that Mãna in all reſpects more liuely and more fullie ſignifieth and figureth Chryſt, then our Sacrament doth. Wherfor yt maie then well be ſaied, that Manna ys the more excellent figure.

As touching the third poinct, ther can be no controuerſie, but that Mãna was altogether miraculouſe our Sacrament in no poincte miraculouſe, yfyt contein not the preſence of Chryſtes bodie and blood. About Manna were manie miraculous woorkes of God, aboute our Sacrament not one. Manna was frõ heauen: our Sacramẽt frõ the earth. Manna wrought by the eſpecial worke of God: our Sacrament by the cõmon work of man. Manna beſides naturall order: our Sacrament, by naturall and artificiall ordre. Manna taſted in euery mans mouth as he liſted: our Sacrament but as bread and wine. Mãna although yt putrified being kept more then one daie in the weke daies: yet yt remained vnputrified vpõ the Sabboth daie. And although being reſerued after the Sabboth daie yt wolde putrifie: yet of the ſame reſerued in the goldẽ pott in the Arke, ther remained manie years vnputrified, ſwete ád good. Owre bread and wine neither putrifieth ſooner, neither remaineth lõger thẽ other bread, and wine after the comon ordre doth.

Yt

A Yt ys then a moſt plain matter, that yf our Sacramēt be robbed of the real preſence of Chryſtes bodie and blood that yt ys in nothing more excellent thē the figure of yt. But contrariwiſe the figure in all reſpects ys moch more excellent then yt, as by that that ys ſaied, yt doth manifeſtly appeare. Wherfore the Aduerſarie muſt of neceſsitie graunt one of theſe two: that either in the Sacrament ys the preſence of Chryſtes bodie, and ſo ys yt more excellēt then the figure Manna: or ells denieng the preſence, graunt that our Sacrament ys not equall but a baſer and inferiour Sacrament, to Manna. But to graunt that a Sacrament of the newe lawe ys inferiour or baſer, then a Sacrament of the olde lawe, ys a plain abſurditie: wherfore ſo ys that likewiſe, that yt floweth oute of: that ys, that ther ys no preſence of Chryſt in the Sacrament. Yt muſt then of very neceſsitie be concluded, that Chryſtes bodie ys verilie in the Sacrament.

Yf our Sa. haue not the reall preſence of Chryſtes bodie and blood, yt ys moche baſer figure then Mãna

THE THIRTENTH CHAP. PROVETH THE *the ſame by ſcriptures and doctours.*

B SOche hath ben the malice of Sathan againſt God and hys Chryſt, and againſt his beloued church, that to hinder the honoure of God, to ſhadowe or abaſe the woorthineſſe of the mediacion of Chryſt, and to drawe men from ſaluacion he ceaſſeth not hys laboure and induſtrie, he ſleapeth not frō his inuencions and deuiſes, he ſpareth not hys engines and waies: but buſsier ys he to impair and deſtroie, then we be to repair and ſaue. Wherfore as before the coming of Chryſt, he drewe mē from the true honour of God to Idolatrie, and therin deceaued the very Iewes, whiche were ſpeciallie called to the true knowledge of God. So to abaſe the woorthineſſe of his annointed after his coming, he ſtirred vppe diuerſe wicked membres, as *Cerinthus, Ebion, Sabellius, Paulus Samoſatenus. Marcion, Arrius, Neſtorius, Eutiches*, and a great nombre mo of like rable. By ſome of the which he impugned his Godhead, and by other ſome he impugned his manhead, and withall miſerablie tormented and diuided hys church, to the loſſe of many a ſoule: So nowe in theſe daies he hath inuented ſome other engins: as wher C Chryſt had inſtituted ſacramentes by the which as by certain inſtrumētes or conductes the merit of his paſsion in ſondrie ſortes ſhoulde come and be applied vnto his people, and by the whiche the people ſhould haue moch comforte: he hath to ſett furth his engins ſtirred vppe other diſciples and wicked mēbres, as *Luther, Oecolampadius, Caluine. Zuinglius, Bucer, Brentius Cranmer, Radley, Iuel*, and a filthy nōbre of ſoch like, by the which he hath not onelie by ſome of thē laboured to take awaie three of thē, by other ſome foure of them, by other ſome fiue of thē, by other ſome all of thē: but alſo ſoch, ſinall nombre as ſome of thē do ſuffer to remain, they be by thē ſo robbed, and ſo ſpoiled, that neither are they greatlie to the honour of God and Chryſt, neither to the profect or comfort of his people. For when generallie they teach that the ſacramentes geue no grace to the receauers of thē, litle ys God honoured in his ſacramentes, litle ys his people holpen by receapt of thē. As when ſpeciallie they ſaie, Baptiſme waſheth not or taketh not awaie originall ſinne, and that the Sacrament conteineth not the verie ſubſtanciall bodie of Chryſt, but onely a bare ſign or token of yt, what commoditie, or aduantage can D come to vs oute of ſoch ſpoiled ſacramentes left ſo bare and ſo poore that they can geue a man nothing. But yet though theſe ſacramentes be ſo ſpoiled, they are not in very dede ſpoiled to the faithfull catholique, but vnto him they are riche, and plentifull geuing that meaſure of grace, that God

Luther allowed two ſacramētes Melāthō three The Saxons foure. Poſtellus ſix Sueneckfeldius neuer one.

Luther. in aſſert. art. 2.

through the merite of Chryſtes death, hath appointed to be geuen to them that faithfullie, and woorthilie receaue them. For as Manna taſted in euery mans mouth according to his deſire: ſo the Sacramẽt ſauoureth to life according to the faith of the receauer. But vnto theſe wicked robbers and ſpoilers of ſacramentes, which through vnbelief eſteme them no better then S. Paul did the ſacramentes and Ceremonies of the olde lawe, which he called weak and vnprofitable ordinaunces, to them they are as though they were poore, for that they lacking faith robbe and ſpoile thẽſelues of ſoch benefit ãd grace as might come vnto them by the ſacramentes, which now through their vnbeleif ys not geuen vnto them.

Of the high and moſt noble Sacrament of Chryſtes bodie and bloode, I merueill that the Aduerſaries feared not ſo blaſphemouſly to abaſe yt, as to ſaie that yt ys a Sacrament no more excellent thẽ the Sacramentes of the old lawe. In ſo ſaing note with me I praie thee, gãtle reader, what opiniõ or eſtimaciõ he hath of Chryſtiã religion. As before ys ſaied, S. Paule calleth the ceremonies of the olde lawe, weake ãd vnprofitable ordinaũces. Yf then the ordinances of the Chryſtian religiõ be of no more excellencie, then the ordinances of the Moſaycall religion, then wher no difference of excellencie ys, the things maie equallie be eſtemed. And ſo by this eſtimaciõ and iudgemẽt all the ſacramẽtes and ordeinances of the new lawe, for that they are no better, then the ordeinances of the olde lawe, are weake, ãd vnprofitable ordeinances. For wher equalitie of condicion and ſtate ys, ther maie well be equalitie in denominacion. What then ys our Chryſtian religion, yf yt be no better adorned and magnified, then with weak and vnprofitable ordeinances?

Oiection. Yf they will ſaie that as long as the thinges were not cõmed which they figured, ſo lõg they were not vnprofitable: but whẽ Chryſt was once cõmed and they ceaſſed any longer to figure or ſignifie, thẽ their office being doen and expired, they were vain and vnprofitable, and ſo S. Paule ment of them: But as for our ſacramentes they do their office ſtill, for they figure and ſignifie thinges doen by Chryſt that ys comed, as the other did of Chryſt to come. And therfore they be not vnprofitable ordeinances.

Although this ſolucion hath ſome coloure, yet yf the Aduerſarie will look in S. Paule to the Hebrues he ſhall finde him calling the lawe, and the ordeinances of the ſame weake and vnprofitable euen when they did their office, *Hebre. 7.* ãd figured Chryſt to come, bicauſe they brought not the obſeruers of the ſame to perfection. The commaundement that went before (ſaieth S. Paule) ys diſalowed, bicauſe of weakneſſe, ãd vnprofitableneſſe, for the law brought *Ibid. 10.* nothing to perfectiõ. To the which pourpoſe he ſaieth again. The lawe hauing the ſhadowe of good thinges to come, and not the very facion of the thinges thẽſelues, can neuer with theſe ſacrifices which they offre, make the cõmers therunto perfect. So then the cauſe why S. Paule calleth the ordeinances of the lawe weak and vnprofitable was bicauſe they brought not the obſeruers of thẽ to perfectiõ and not bicauſe they ceaſſed to ſignifie and to figure. And what difference betwixt weake and vnprofitable, as here S. Paule calleth thẽ: and weake and beggarly as he termeth thẽ to the *Galathians*? Thẽ yf theſe ordeinances in the time of their vſe, before the coming of Chryſt were weake and vnprofitable, or weake and beggarlie, and our ſacramentes be no better then they, then our ſacramentes be as they be weake and vnprofitable or weake and beggarly.

That our Sacrament of Chryſtes bodie and blood ys no better then the Paſchall lãbe *Oecolamp.* by expreſſe woords doth cõfeſſe, ſaing: *Panis autẽ noſter*

agno

A *illorum ſpiritualium eſt præcioſior. Propterea non magis prædicandus.* Owre bread ys not more precioufe then the lambe of thoſe ſpirituall, therfor no more to be prai ſed. This then being the wicked doctrine of the Aduerſarie, this wicked concluſion ys deduced out of the ſame that our Sacramentes of the new lawe, be but weake and vnprofitable, as the Sacramentes and ordeinances of the olde lawe were. O wicked blaſphemie, o deteſtable ſaing, geuing occaſion of contempt of the wholl religion of Chryſt. A ſaing more like to ouerthrowe the honour of God, the deuociõ of mã, the cõforte and hope of all Chryſtiãs and ſo conſequently all the whol religion, then to edifie anie one of theſe.

Oecolamp. in Expoſi verbor. Cæna Dom.

Yf the Aduerſaries had not minded the plain ſubuerſion and deſtruction of the Chryſtian religion, though they had robbed the holie ſacramentes of their efficacie, ãd made thẽ (as they do) as bare as the ordinances of the lawe: yet they might haue cõmended thẽ iuſtly and truly aboue the other, bicauſe theſe did ſignifie Chryſt preſent, and were inſtituted by Chryſt himſelf.

Eſaie was an holie Prophet, and an holie martyr, who ſo liuely, ſo plainlie
B and clerely preacheth of Chryſtes natiuitie, and paſſion that of ſome he ys thought more mete to be called an Euangeliſt, then a prophet. Hierimie alſo was an holie prophet, ſo holy that he was ſanctified in his mothers wombe, who alſo excellently prophicied of Chryſt. Daniel ys knowen of all men to be an notable holy prophet, who as certenly appointed the time of Chryſt as a man wold haue appoincted to a thing with his fingar: And yet Iohn the Baptiſed ys called of Chryſt not onelie a Prophet, but more then a Prophet, and why? bicauſe the other did prophecie certenly of Chryſt, but this man did pointe to him with his fingar ſaing: *Ecce agnus Dei, ecce qui tollit, &c.* Behold the lambe of God, behold him, which taketh awaie the ſinnes of the world.

Ioan. 1.

Chryſoſtome alſo aſſigneth an other cauſe, why Chryſt called S. Iohn mo re then a Prophet: *Quum dixiſſet Prophetis illum eſſe maiorem, quare maior ſit oſtẽdit. Cur igitur maior Prophetis Ioannes? quoniam propinquior erat Chriſto venturo. Mittã enim (inquit) Angelũ meũ ante faciẽ tuã. Qui autem ante faciem eſt, is proximus eſt. Nam quemadmodum maiori dignitate hi ſunt, qui proximè Regibus deambulantibus ordinantur: ſic & Ioãnes in ipſo aduentu conſtitutus, maiore gratia fulſit.* When he had ſaied that he was
C more then a Prophet, he ſheweth why he ys more. Therfor then ys Iohn mo re then a prophet? Bicauſe he was nearer to Chryſt to come. *For I ſhall ſend* (ſai eth he) *my Angell before thy face.* He that ys before the face, ys neareſt. For as theſe are in greater dignitie, which are neareſt placed to kinges when they walke: ſo alſo Iohn appoincted in the coming of Chryſt, ys more honorable.

In Matth. homil. 38.

Oecumenius treating the ſame text ſaieth moch like, adding alſo an other cau ſe: *Sed quid exiſtis videre? Prophetam? vtique dico vobis, & excellentiorem propheta: excellentiorem, hoc eſt, maiorem. Deinde dicit in quo maiorem, videlicet in eo quòd venerit circa Chriſti aduentum. Nam maiores aliis inter præcones ſunt hi, qui prope Regem præcedunt. Poteſt etiam dici excellentior propheta, quia eum quem vidit prophetabat, quod nulli contigit prophetarum. Nec vidit tantùm verùm etiam baptiſabat.* But what went ye furth to ſee? a Prophet? yea I ſaie vnto yowe, and one more excellẽt thẽ a Prophet, more excellẽt, that ys greater. Then he ſaieth in what he ys greater, that ys, in that, that he came aboute the coming of Chryſt. For among the foregoers theſe be the greater, which go next before the King. He maie alſo be called the more excellent Prophet, bicauſe he prophecied him, whome he ſawe.
D Whiche happened to none other of the Prophetes. Neither did he onely ſee him, but he alſo baptiſed him. Thus he. So the Sacramentes and figures of the lawe, for that they figured Chryſt to come, they are woorthie of the name of figures of Chryſt, but the Sacramentes of the newe

lawe, forsomoche as some of them, were figures of Chryst present, and other of them figures of his benefites wrought by his passion and blood shedding nowe allreadie purchased and doen, and were also all by him instituted and ordeined, as the Councell of Trydent, and other haue before that defined, they must nedes for these respectes, and consideracions be more excellent then the Sacramentes of the olde lawe. The Sacrament of Chrystes bodie and blood, as no Chrystiã dowbteth but that yt was immediately instituted of Chryst himself: and figured and signified him in substance their present, though yt had a farder respect, and significacion to the maner, as to be a figure of Chryst crucified: so yt can not be denied but yt must be more excellent Sacrament then the Paschall lambe, wherunto *Oecolampadius* compareth yt, and saieth that yt ys no more precious, neither more to be praised then yt, whiche figure was immediately instituted by Moyses, allthough mediately by God, and figured Chryst to come, wheras this Sacrament figured, Chryst present, and was immediately of him instituted.

Nowe yf Iohn the Baptist was counted more then a prophet, bicause (*as Chrysostome saieth*) he was nearer to Chryst then other prophetes, then by that respect, this Sacrament must be more excellent then the Sacramentes of the olde lawe, bicause yt ys nearer to Chryst, then other of the olde lawe. And if Iohn were the more excellent prophet (*as Oecumenius* saieth) bicause he sawe Chryst present whom he prophecied. then likewise this Sacrament must be a more excellent sacrament, bicause he was present whom yt figured.

Chryst saieth to the Iewes: Abraham *pater vester exultauit vt videret diem meum, vidit, & gauisus est.* Abrahã yowr father reioiced that he might see my daie he sawe yt and was gladde. *Exultauit* (*saieth Oecumenius*) *sine concupuit*, he reioiced or desiered to see the daie of Chryst. The daie of Chryst that Abraham desired to see, was the daie of his passion (as Chrysostome saieth) in the which he reioiced to see the redemption of mankind. He sawe yt in the oblacion of the ramme that supplied the place of his onelie Sonne Isaac, and he was gladde. For (as *Oecumenius* saieth) *Didicit quod sicut ipse non pepercit filio suo dilecto propter Deum: ita neque Deus parciturus esset filio suo dilecto propter hominem. Et quemadmodum ille portauit ligna holocausti sui: ita & ipse portaturus esset lignum mortis suæ. Verumtamen sicut illo non passo suppositus est aries: ita & hoc manente impassibili, humanitas eius occisa est.* He learned, that as he did not spare his beloued Sõne for god sake: euẽ so neither wolde God spare his sonne for mãs sake. And as he bare the woodde of his sacrifice: so also he shoulde beare the woodde of his passion. But as he not suffring a ramme was put in his stead: so this (*mening his Godhead*) abiding impassible his manhead was slain.

Ioan. 8.

In Ioan ca. 8.

In Ioñ ca 8.

Math. 13.

As *Abraham* did see Chryst: so no doubte manie other holy fathers and prophetes did see him, and yet thinking themselues more happie and blessed yf they might haue seen Chryst in the flesh, did earnestly desire the same, as Chryst saieth: *Multi prophetæ & iusti cupierunt videre, quæ videtis, & non viderunt, & audire quæ auditis, & non audierunt.* Manie prophetes and righteouse men haue desiered to see those thinges which ye see, and haue not seen them, and to heare those thinges which ye heare, and haue not hearde them. But aboue them all. *Vestri beati oculi, quia vident, & aures vestri, quia audiunt.* Blessed are yowr eies, for they see, and yowr eares, for they heare.

In 13. Math. homil. 46.

In these woordes Chryst declareth the beleuers in him, and the seers of him, to be more happie, then they that onely beleued, and sawe him not, with the bodilie eie, as Chrysostome saieth, expownding these woordes of Chryst. *Multi prophetæ & iusti cup. &c. Aduentũ scilicet meũ, præsentiã, miracula, vocẽ.*

Hic

A *Hic enim non ſolùm perditis illis eos anteponit, verùm etiam prophetis ac iuſtis præſtantiores eos aſſerit, atque beatiores. Quare ita? Quoniam non ſolùm iſta aſpiciunt, quæ illi non viderunt, verùm etiam quæ illi videre cupierunt iſti oculis cernunt. Nam fide illi etiam intuiti hæc fuerunt, ſed iſti multo clarius omnia perſpexerunt.* Manie prophetes and righteouſe men haue deſiered to ſee thoſe thinges whiche ye ſee, and haue not ſeen them, and to heare thoſe thinges whiche ye heare, and haue not hearde them, that ys to ſaie (*ſaieth he in the perſon of Chryſt*) my coming, my preſence, my miracles, my preaching Here he doth not onely preferre them before thoſe loſt or damned men, but alſo he affirmeth them to be more excellent and bleſſed then the prophetes, and the righteouſe men. And why ſo? for that they do not onely ſee thoſe thinges whiche thother ſawe not, but alſo thoſe thinges which they deſiered to ſee, theſe men ſawe with their eies. For they alſo by faith did beholde theſe thinges, but theſe moche more clerely did ſee all thinges. Thus Chryſoſt.

Yf then they that ſawe Chryſt in the fleſh, were moch more bleſſed, and excellent, then the prophetes which ſawe him onely by faith: howe then
B ſhoulde not the Sacramentes inſtituted by Chryſt in the fleſh, and vſed of him in the fleſh, and ſignifieng him, and his merites being preſēt in the fleſh, be more excellent then the ſacramentes of the olde lawe, which in a darke maner and a farre of ſignified him onely to come. And again, if they that ſawe Chryſt in the fleſh were more bleſſed by the ſentence of Chryſt, then the prophetes, and righteouſe men, whiche deſiering to ſee him, did not ſee him: howe than ſtandeth the ſaing of *Oecalampadius*, who wickedly trauailed almoſt in all pointes to make the olde lawe and the Sacramentes therof, nothing inferiour to the newe lawe, and the ſacramentes therof, ſaing: *Abſit vt ſpirituales, qui ſub lege erāt Meſſiamque expectabant, fide pauperiores nobis fuerint, quibus manifeſtatus eſt.* God for bidde, that they which were ſpirituall vnder the lawe, and did looke for Meſſias in faith, ſhoulde be poorer then we, vnto whom he ys manifeſted? And howe again ſtandeth this ſaieng of *Oecolampadius*, whiche within a fewe lines foloweth, with the ſaing of Chryſt before mencioned? *Neque Patriarchis fideles noſtri beatiores ſunt, quos æquauit fides, non reddunt inferiores ſacramenta.* Neither be our faithfull more bleſſed then
C the Patriarches, for thoſe whom faith maketh equall, ſacramentes can not make inferiour.

In expaſ. verborum Cœna.

Chryſte ſaieth they are more bleſſed: *Oecolampadius* by expreſſe contrarie woordes ſaieth naie. What hereticall impudencie ys this, to denie that that Chryſt affirmeth? That the holie Patriarches were excellent in faith, and as conſtantly beleued that Meſſias ſhoulde come, as they that ſawe him in the fleſh beleued that he was comed, no man of ſownd minde will denie And yet although in that part they might be equall: yet yt ys no good argument, that in other thinges and reſpectes the faithfull Chryſtian ſhoulde not excell. For as Chryſt hath taught, that they that beleued in him, and bodilie ſawe him, were more bleſſed, then they that onely beleued him to come: ſo they that receaue the ſacramētes in faith preſentlie, which Chryſt hath inſtituted, are in that reſpect more bleſſed then they, which in faith onelie beleued that ſoche ſhoulde be inſtituted and neuer ſawe them, nor receaued.

Oecolāp. denieth that Chryſt affirmeth.

But ſee howe this matter carieth me awaie? by this yet yt maie be perceaued, that though the ſacramentes of the newe lawe did not conferre grace
D (as the Aduerſaries wolde haue yt) but were bare ſignes, and that the fathers of the olde lawe were equall in faith with the Chryſtians in the newe lawe: yet if Sathan the maſter of vntrueth and hereſie had not with malice

blinded the ſight of this his ſcholer, and other his likes, he and they might well haue ſeen, that both the ſacramentes of the newe lawe excell the ſacramentes of the olde lawe: and that the faithfull of the newe lawe excell the faithfull of the olde lawe, though not in all, yet in diuerſe reſpectes, as yt ys ſaied.

THE FOVRTENTH CHAP. PROCEADETH IN *the proof of the ſame by the ſcriptures and doctours.*

AND nowe that the ſacramentes of the newe lawe do excell the ſacramentes of the olde lawe, yt ſhall by moſt manifeſt teſtimonie be proued. And firſt for that our ſpeciall diſputacion ys of the bleſſed ſacrament of Chryſtes bodie and bloode we ſhall firſt deliuer that from the maliciouſe blaſphemie of the Aduerſaries, and proue the excellencie of yt aboue other of the olde lawe. And ſo generalie proue the excellencie of all our ſacramentes. For the fundacion of the proof of the excellencie of the ſacrament of Chriſtes bodie and blood, I will take the woord of him, who ys the fundaciō of all Chryſtians, vpō whō they muſt all builde, which ys Chryſt. who moſt plainly declareth the excellencie of this Sacrament in the ſixt of S. Iohn. And to the fortifieng of this matter, for that the Aduerſarie moſt arrogantly ſaieth (*but he proueth yt not*) that the ſixt chap. of S. Iohn ys not to be vnderſtanded of the Sacrament, before I produce the authoritie of Chryſt in that place, vnderſtand (gentle Reader) that I do not onely ſaie yt, but in the ſeconde booke, yt ys auouched, and inuinciblie proued by the teſtimonie of a nombre, namely by *Origen, Cyprian. Euſebius Emiſs. Hierom, Chryſoſtom, Hilarie, Ambroſe, Damaſcen, Auguſtin, Cyrille, Euthimius, Gregory, Theophilact, Petrus Cluniacen. Guitmundus, Dionyſius Carthuſian. Lira*, and in fewe woordes to comprehende a greater nombre then all theſe, by the *Epheſine Councell*, in the whiche were two hondreth learned Fathers. By the teſtimonie of theſe yt ys ther proued that in the ſixt of S. Iohn Chryſt ſpeaketh of the Sacrament of his bodie and bloode.

To this alſo maie be added the cōmon and vniforme conſent of the chryſtian Church, before this ſciſſure was made in the time of *Luther*, and Oecolampadius, and the other like Angells of Sathan, whiche with one mouthe as yt were, taught that chapiter to be vnderſtanded of the Sacrament. This alſo maketh good proof of the ſame, that when the hereſie of the Comunion vnder both kindes was firſt raiſed in *Bohemia*, they grownded the neceſſitie of that matter vpon this text of that chapiter: *Except ye eate the flesh of the ſonne of man, and drinke his bloode, ye ſhall haue no life in yowe*. For the repreſſion of whiche hereſie, as the heritiques vnderſtoode that chap. of the Sacrament: ſo did no Catholique impugn the ſame, but graunted and accepted yt as a true vnderſtanding. Whiche then they wolde not haue doen if yt had ben otherwiſe to be taken: yf yt had, as that hereſie was condemped by a generall Councell: ſo ſhoulde that vnderſtanding haue ben condemned likewiſe.

Ioan. 6.

De conſenſu Euangeliſt. li. 3. c. 1

To ende this proof, that the reader maie ſee ſome authoritie, in this place preſentlie, and not to ſeke farre for yt, we ſhall heare S. Auguſtin, who ſpeaking of the maundie of Chryſt, ſaieth: *Ioannes de corpore & ſanguine Domini hoc loco nihil dixit. Sed planè alibi multo vberius de iis Dominū locutum fuiſſe teſtatur*. Iohn ſaied nothing in this place of the bodie and blood of our lorde. But plainly

The vi. of S. Iohn ſpeaketh of the bodie and blood of Chryſte.

in

A in an other place, he teſtifieth that our lorde hath ſpoken of yt very plentifullie. Ye heare S. Auguſtin plainlie ſaing, that though S. Iohn ſpeaketh nothing in that place of the Sacrament, yet in an other place (*ſaieth he*) he ſpeaketh plentifullie of yt, We read in no place of S. Iohns Goſpell that he ſpeaketh plentifullie of Chryſtes bodie and blood in the Sacrament but in the ſixt chapiter, Wherfor S. Auguſtine vnderſtandeth the ſixt chapter of S. Iohn to ſpeake of the bodie and bloode of Chryſt.

In theſe woordes alſo of S. Auguſtin yt ys not to be ouerpaſſed, but by the waie to be noted, that he ſaieth not that S. Iohn ſpeaketh of the Sacrament, figure or ſign of the bodie of Chryſt, but plainlie he calleth yt the bodie and bloode of Chryſt, and ſaieth that S. Iohn ſpeaketh of them in the ſixt chap. This then being certen, and euident, that the woordes of Chryſt in the ſixt of S. Iohn, as by Chryſoſtom and *Euthymius*, by S. Auguſtin and *Teophilact* they are diſtincted, be ſpoken, and vnderſtanded of his bodie and blood, according to the diſtinction: we ſhall bring in the woordes of Chryſt, for the proof of this that ys here to be prooued.

B Thus Chryſt ſaieth: *Non ſicut manducauerunt patres veſtri Manna, & mortui ſunt, Qui manducat hunc panem, viuet in æternum.* Not as yowr Fathers did eat Manna, and be dead, he that eateth this bread ſhall liue for euer. In the whiche ſaing of Chryſt we are taught two thinges. The firſt that Manna ys a figure of our heauenly Manna (I meen of Chryſt in the Sacrament our moſt pleaſant foode) as the compariſon of the one to the other made by Chryſt him ſelf doth well proue, and as at large yt ys teſtified by the teſtimonie of manie Fathers in the .4.5.6.7.8.9. and tenth chapiters of this booke. The ſecond thing ys the excellencie of our Manna the bodie of Chryſt in the Sacrament, the thing figured by the other Manna. Whiche excellencie Chryſt very manifeſtlie declareth when he ſaieth that the eaters of Manna are dead: but the eaters of this Manna in the Sacrament, ſhall not onely liue, but they ſhall liue for euer.

Ioan. 6.

The excellẽcie of the B Sacr. aboue Manna.

As life in naturall thinges ys moch more excellent then death: ſo that which geueth naturall life ys moche more excellent, then that whiche geueth yt not life. As betwixt life and death ther ys no iuſt cõpariſon, both for C that *inter ens, & non ens nulla eſt comparatio*, betwixt ſome thing and nothing ys no compariſon, and alſo for that no compariſon can be grownded wher ys no poſitiue: ſo betwixt temporall life and eternall life ys no compariſion, for that, as S. Gregory ſaieth, *Temporalis vita æternæ vitæ comparata mors eſt potius dicenda, quàm vita.* The temporall life compared to the eternall life ys raither to be called death them life. Then the eternall life ſo farre paſſing the temporall life, as life doth death: how moch then ſurmounteth the Manna of the chryſtians the Manna of the Iewes, wher as this geueth but temporall life, the other eternall, as ſaieth S. Auguſtin: *Manna de cœlo apertè ab ipſo Domino exponitur. Patres veſtri (inquit) manducauerunt Manna in deſerto & mortui ſunt. Quãdo enim viuerent? Figura vitam prænunciare poſſet, vita eſſe non poſſet. Manducauerunt (inquit) Manna & mortui ſunt, id eſt, Manna quod manducauerunt, non illos potuit de morte liberare, non quia ipſum Manna mors eis fuit, ſed quia à morte non liberauit. Ille enim liberaturus erat á morte, qui per Manna figurabatur. De cœlo certè Manna veniebat. Attende quem figurabat: Ego ſum (inquit) panis vinus, qui de cœlo deſcendi.* Manna from D heauen ys plainly expownded of our lorde himſelf. Yowr fathers (ſaieh he) haue eaten Manna in the wilderneſſe and are dead. for when ſhoulde they liue? A figure maie foreſhewe life: but yt can not be life. *They haue (ſaieth he) eaten Manna and are dead*, that ys to ſaie, Manna which they haue eaten could not

Gregorius.

Mãna the figure gaue but tẽporal life: Mãna the thing eternall life

A figure maie fore shewe life but yt can not be life.

not deliuer them from death not that, that Manna was death vnto them, but bycause yt deliuered them not from death. He shoulde deliuer them from death, who was figured by Manna. Certenlie that Manna came frō heauen: Take hede whom yt did figure. *I am* (saiethe he) *the liuing bread, whiche descended from heauen,* Thus farre S. Augustin.

Our Sacr. geuing life farre excel desh Mãna that gaue not life.

Seing then that Manna the figure, whiche rained to the Iewes coulde not deliuer from death, as here yowe haue heard S. Augustin testifie: and Manna the bodie of Chryst, the thing figured, and conteined in our Sacramẽt doth deliuer from death, and therfor of consequent geueth eternall life, as Chryst him self also auoucheth in the text alleaged: yt can not otherwise be concluded, but that our Sacrament of Chrystes bodie and bloode ys incomparablie excelling Manna and anie other sacrament that in the olde lawe did figure Chryst. As here by the comparison which Chryst hath made betwixt Manna and his bodie, the excellencie of the one aboue the other ys easie to be discerned: so nowe shall we see the like handling of the figure, and the veritie by the holy fathers.

Cyprian de cena Do.

Holy Cyprian shewcing the meting and applicacion of the olde Paschall lãbe. which was a figure of our new Paschall lãbe declareth most plainlie the excellencie of the one aboue the other. *Cena disposita inter sacramentales epulas obuiarunt sibi instituta noua, & antiqua. Et consumpto agno, quem antiqua traditio proponebat, inconsumptibilem cibum magister apponit Discipulis. Nec iam ad elaborata impensis & arte conuiuia populi inuitantur, sed immortalitatis alimonia datur, à communibus cibis differens, corporalis substantiæ retinens speciem, sed virtutis diuinæ in visibili efficientia probans adesse præsentiam.* The supper being ordined, emong the Sacramentall meates, ther mett together the newe and the olde ordinances, and the lambe which the olde tradiciō did sett furth being consumed, the master sett before his disciples inconsumptible meate. Neither are the people bidden to feastes prepared with charges and conning: *but the foode of imortalitie ys genen, differing from comon meates, reteining the forme of corporall substance but prouing by inuisible woorking, the presence of the diuine power to be present.* Thus S. Cyprian.

The inconsumptible meat genē to the Apostles both conteined the presēce of diuine power, and also reteined the forme of corporall substance.

As in this sentēce ye see the applicaciō of the ordinaūces of the old law to the newe: so maie ye easilie perceaue that the one farre excelleth the other. The meat whiche was geuen according to the olde ordeinaunce was consumed: but the meat whiche was geuen according to the new ordeinance, was inconsumptible. That, that ys of a limited power, and finite, yt maie haue a certain degree of excellencie, cōpared to thinges of like condiciō but whē yt ys cōpared to a thing that ys infinite, yt maie not stād in comparison, for *Finiti ad infinitum nulla est comparatio*, of a thing finite to a thing infinite ther ys no comparison. Wherfore the inconsumptible meat of our lambe in our Sacrament so farre excelleth (being infinite) that the consumptible meat of the olde lawe (being finite) maie not stande with yt in comparison.

Cyprian ibidē vide sup. li. 1. cap. 39.

Again S. Cyprian calleth our Sacramēt the foode of immortalitie, the Paschall lambe of the Iewes was none soche. Wherfore our Sacrament by all meanes excelleth that sacramēt of the Iewes. S. Cyprian also applieng our Sacrament to the figure of the same vsed by Melchisedech, doth most plain lie declare the excellencie of yt: *Significata olim à tempore Melchisedec prodeunt sacramenta, & filiis Abrahæ facientibus opera eius summus sacerdos panē profert, & vinum: Hoc est (inquit) corpus meum. Manducauerant, & biberant de eodem pane secundùm formam visibilem, &c.* The sacramentes signified in the olde time, from the

A the time of Melchiſedech come nowe furth, and the high preiſt to the children of Abraham doing his woorkes, bringeth furth breade and wine. *This ys* (ſaieth he) *my bodie*. They had eaten, and dronken after the viſible forme of the ſame bread. But before thoſe woordes that cõmon meat was profitable onely to nouriſh the bodie, and did miniſtre helpe to the corporall life. But after yt was ſaied of our lorde. *This doye in the in the remembrance of me. This ys my flesh, and this ys my bloode*, as often as yt ys don with theſe woordes, and this faith, this ſubſtanciall bread and cuppe conſecrated with the ſolemne benediction, yt doth auail to the health and life of the wholl man, *and ys both a medicin and ſacrifice, to heale infirmities and to pourge iniquities*. Thus moche S. Cyprian.

Satrifice propitiatorie.

But foraſmoch as theſe two ſainges are handled in the firſt booke, wher the figure and the thing figured be at large opened: I thinke yt not meete anie more of them here to ſaie, then toucheth this preſent matter, whiche they do wonderfullie ſet furth. Yt ys more then manifeſt that the ſacrifices B of the olde lawe were not of that force, power, and vertue to pourge or take awaie ſinnes, S. Paule ſaing: *Impoßibile eſt ſanguine taurorum, aut hircorum auferri peccata*. Yt ys vnpoſſible ſinnes to be taken awaie with the bloode of bulls and goates But this owre ſacrifice of the newe lawe, whiche ys the fleſh and blood of Chryſte, ys auailable to the wholl mã, that ys to the health both of the bodie and ſoule of man. *For yt ys a medicin to heale infirmities and a ſacriſice to pourge iniquities*. Yf this then be not a notable excellencie, whiche the holie martir Cyprian geueth vnto this gloriouſe and bleſſed Sacrament aboue the excellencie of theſe figures, I knowe not what excellencie ys. But the matter requireth to haue other holy Fathers to ſpeake what they thinke in this matter.

Hebr.10. The blood of bulls and goates in the olde lawe did not take awaie ſinnes: but the ſacrifice of the newe lawe pourgeth iniquities.

S. Ambroſe, for that he ſpeaking of this matter, affirmeth the like operacion and effect of this Sacrament, as S. Cyprian did, he ſhall be ioined vnto him. Thus he ſaieth: *Ipſe Dominus Ieſus teſtificatur nobis, quod corpus ſuum accipiamus & ſanguinem. Nunquid debemus de eius fide & teſtificatione dubitare? Iam redi me cum ad propoſitionem meam. Magnum quidem & venerabile quod Manna Iudæis pluit* C *è cœlo. Sed intellige quid eſt amplius, Manna de cœlo, an corpus, Chriſti? Corpus Chriſti vtique, qui author eſt cœli. Deinde Manna qui manducauerit, mortuus eſt, qui manducauerit hoc corpus fiet ei remiſßio peccatorum, & non morietur in æternum*. The Lorde Ieſus him ſelf (*ſaieth S. Ambroſe*) teſtifieth vnto vs that we receaue his bodie and bloode, awght we of his teſtificacion and trueth to doubte? Nowe come again with me to my propoſition. Yt ys a great thing trulie, and venerable that he rained Manna to the Iewes from heauen. But vnderſtand, whiche ys the greater, Manna from heauen, or the bodie of Chryſt. The bodie of Chryſt trulie, who ys the authour of heauẽ. Farder he that hath eatẽ Manna hath died: he that eateth this bodie, he ſhall haue remiſsion of ſinnes, and ſhall not die for euer. Thus farre S. Ambroſe.

Li.4. de ſacram cap.5

Manna a creature frõ heauen moche inferiour to Chryſte the authour of heauen.

Doeſt thowe not, Reader, in this goodly ſaing ſee the great excellencie of the Sacrament aboue Manna, as thow dideſt in S. Cyprian aboue the Paſchall lambe, and the ſacrifice of Melchiſedec? Doeſt thowe not alſo note the goodly argrement, of theſe two, in cõmending vnto vs the great and woor- *Effectes of the S. Sacr. prouing the excellencie of yt.*
thie effectes of this Sacrament? by the whiche yt doth withoute all contro- D nerſie, woonderfully excell all the ſacramãtes and ſacrifices of the olde lawe. As S. Cyprian applieng the bodie of Chryſt to the Paſchall lambe, called yt the inconſumptible meat, wherby yt excelleth the figure whiche was conſumed: So S. Ambroſe, applieng the bodie of Chryſt to Manna as to his figure,

gure, saieh, that though Manna came from heauen, Yet Chryst who ys the authour of heauen ys more excellent. As S. Cyprian called the bodie the foode of imortalitie: So S. Ambrose saieth that he that eateth this bodie, he shall newer die As S. Cyprian saieth that yt ys a sacrifice to pourge iniquites: So S. Ambrose saieth, that he that eateth this bodie, his sinnes shall be remitted. These goodly effectes were not in the sacramentes and sacrifices of the olde lawe. Wherfore they being in this Sacrament, yt excelleth them all.

Yf thowe aske why, or howe these effectes be in this Sacrament: I answere, bicause he ys ther verily substancially, and reallie *in quo mhabitat omnis plenitudo diuinitatis corporaliter*, in whom dwelleth all the fullnesse of the deitie corporally: and vnto whom *Non ad mensuram dat Deus Spiritum*. God geueth not his Spirit by measure: *Et cui data est omnis potestas in cœlo, & in terra*. And to whō ys geuen all power in heauen, and in earth, whose flesh *coniuncta ei, quæ naturaliter vita est, viuifica effecta est*, being ioined vnto that, whiche naturally ys life, ys made also able to giue life, as S. Cyrill saieth.

Colloss.2.
Ioan.3.
Math. 28.
Cyrillus.

Of this his presence in the Sacrament, for that that Chryst him self saieth, and testifieth vnto vs that we do receaue his bodie, we sholde not, neither we aught (as S. Ambrose saieth) to doubt of his wittnesse and trueth. Of the whiche, as also of farder testimonie to the proof of the excellencie of the Sacrament, he saieth in an other place: *Considera nunc, vtrum prestantior sit panis Angelorum, an caro Christi, quæ vtique est corpus vitæ. Manna illud è cœlo: hoc supra cœlum. Illud cœli: hoc Domini cœlorum. Illud corruptioni obnoxium, si in diem alterum seruaretur: hoc alienum ab omni corruptione, Quod quicunque religiosè gustauerit, corruptionem sentire non poterit. Illos ad horam satiauit aqua: te sanguis diluit in æternum. Iudæus bibit, & sitit: tu cùm biberis, sitire non poteris. Et illud in vmbra: hoc in veritate. Et post pauca. Cognouisti præstātiora: potior enim lux, quàm vmbra, veritas, quàm figura, corpus authoris, quàm Manna de cœlo*. Consider nowe whether the bread of Angells ys more excellent or the flesh of Chryst, whiche ys also the bodie of life. That Manna was from heauen: this aboue heauen. That of heauen: this of the lorde of heauens. That subiect to corruptiō, yf yt were kept till the next daie: this free from all corruption, whiche whosoeuer shall tast deuoutely shall not be able to feele corruption. Vnto them water did flowe oute of the rock vnto thee bloode oute of Chryst. Them did water satisfie for a litle time: thee doth blood wash for euer. The Iewe dranke, and thirsteth: thowe, when thowe haueste dronke, canst not thirst. And that was in shadowe: this in treuth. And after a fewe wordes he saieth: Haueste thowe knowen the more excellent? The light ys more excellent thē the shadow. The veritie, then the figure. The bodie of the authour, then Manna from heauen. Thus S. Ambrose. Nede we anie plainer testimonie, for the proof of this our matter in hande? I thinke the holy Gost directed the penne of S. Ambrose, to answere and confute the wicked assertion of Oecolampadius. for this so ouerthroweth his heresie, as though yt had ben nowe written in these daies to confute him.

Ambrosius De initiand myst ca.9.

Manna proued moche inferiour to the B. Sacr. by S. Amb. his cōparison.

But perchaunce the Aduersarie will saie, that this maketh nothing against him, for here S. Ambrose speaketh not of the Sacrament, but of the bodie of Chryst, as suffring for vs, to woorke our redemption. To this ther maie be manifolde answers made. First that Manna ys not proprely a figure of Chryst as suffring, but of Chryst as feeding vs. For Manna descended from heauen to feed the Israelites, and not to suffer for them. so Manna being the foode from heauen of the people of God, ys a figure of owre heauenly foode Chryst in the Sacrament. Farder also yt ys well knowen that S. Ambrose in

Obiection.

Thanswer

that

A that booke treacteth of myſteries and ſacramentes, wherfore in this place yt ys moſt like, that he treacteth of the Sacrament. Finallie the plain woordes of S. Ambroſe inuincible proue the ſame. For immediatelie, and iointlie to this ſentence laſt alleadged he obiecteth to himſelf as nowe the Aduerſarie doth in theſe daies vnto vs, and ſaieth. *Fortè dicas: aliud video; quomodò tu mihi aſſeris, quòd Chriſti corpus accipiam? Et hoc nobis ſuperest adhuc vt probemus, quantis igitur vtimur exemplis, &c.* Perchaunce thowe maiſt ſaie: I ſee an other thing, howe doeſt thowe ſaie vnto me, that I receaue the bodie of Chryſt? And this remaineth yet vnto vs to proue. Howe manie examples maie we therfore vſe? Let vs prooue this not to be that thing, whiche nature hath formed: but that the bleſsing hath conſecrated, and the power of the bleſsing, to be greater then of nature. For by the bleſsing nature yt ſelf ys chaunged. Moyſes did holde a rodde, he caſt yt down, and yt was made a ſerpent. Again, he tooke the taill of the ſerpent, and yt returned into the nature of the rodde. Thowe ſeeſt therfore euen by the prophetical grace, nature to be twice chaunged, both of the ſerpent, and of the rodde. The riuers of Egypt did runne with a pure courſe, and ſodenly oute of the veines of the fountaines ther began blood to breake oute, ſo that ther was no drinke in the riuers. Again, at the praiers of the Prophet the bloode of the floodes ceaſſed, and the nature of the water returned. The people of Iſraell were compaſed aboute on euerie ſide, on this ſide with the Egyptians, on the other ſide with the ſea. Moyſes lift vppe the rodde, the water deuided yt ſelf, and congealed in maner of walls, and ſo betwen the waters ther appeared a foote path. Iordan turned backward againſt hys nature, he returned into his well ſpring. Ys yt not clere then that the nature either of the waueis of the ſea or of the courſe of the riuer hath ben chaunged? The people of the fathers did thirſt. Moyſes touched the ſtone, and water flowed oute of yt. Did not grace woorke beſides nature, that a ſtone ſhoulde powre oute water, whiche nature had not? and after other mo examples he concludeth thus: we perceaue therfore grace to be of greater power then nature. And yf mans bleſsing was of ſoche force that yt might turne nature, what ſhall we ſaie of the diuine conſecracion, wher the verie woordes of our Lord and ſauiour do woorke? For this Sacrament whiche thowe receaueſt ys made by the woorde of Chryſt. Yf then the woorde of Helias was of ſo great power, that yt might putt down fire from heauen: ſhall not the woorde of Chryſt be able to chaunge the natures of the elementes? Thowe haueſt readde of the workes of all the worlde, that he hath ſaied, and they were made: he hath commaunded, and they were created. The woorde of Chryſt then, which coulde of nothing make that that was not, can yt not chaunge thoſe thinges that be into that they were not? Yt ys noleſſe matter to geue vnto thinges newe natures, then to chaunge natures. Thus moch S. Ambroſe.

Ambr. ibid. vide ſup. li. 2. ca 11.

The B. Sa. ys not that, that nature hath formed, but that the bleſſing hath conſecrated.

Conſecracion of the B. Sacr. of what force yt ys.

In this anſwer as pithie and plain, as yt ys long, the Aduerſary ys not onelyfullie aunſwered, but we are alſo inſtructed in three thinges: The firſt that concerneth this matter ys, that in the applicacion of the veritie to the figure, he vnderſtandeth the veritie of the figure Manna to be the bodie of Chryſt in the Sacrament, by the which he taketh the Sacrament to be moche more excellent then the figure, which although in euery parte of his ſentẽce he toucheth, yet in this he moſt plainly declareth yt, whẽ he ſaith *The light ys more excellent then the ſhadowe: the veritie, then the figure.* And expown-

Three notes out of S. Ambr.

ding which ys the light and veritie, which ys the ſhadowe and figure, he addeth: *The bodie of the authour, than Manna from heauen.*

The ſeconde thing that he teacheth, ys howe, and by what meanes the bodie of Chryſt ys in the Sacrament, which he declareth to be in two poinctes: The one ys that yt ys doen by conſecracion, which ys doen by the woord of Chryſt. Wherfor he ſaieth: *We perceaue grace to be of greater power then nature.* For yf the benediction of a man was of ſo great power, that yt might turne nature: what ſhall we ſaie of the diuine conſecracion yt ſelf, wher the verie woordes of our Lord and Sauiour do woorke? As who might ſaie. Yf Moyſes did caſt downe the rodde, and yt was turned into a ſerpent, and tooke yt vppe again and yt was turned into a rodde: and ſoch like. Yf *Helyſeus* did make the axe againſt his nature to ſwimme aboue the water: Yf *Helyas* by his woorde cauſed fire to deſcend from heauen. Yf the woorde of theſe men but ſeruantes did woork ſoch wonders: how moch more maie the woorde of the Lord and maſter of theſe men woorke? The ſecond poinct ys, that he ſheweth by what means the woord of Chryſt woorketh the preſence of his bodie in the Sacrament, that ys (*ſaieth he*) by the chaunging of the natures of the creatures, into the nature of his bodie ād blood, which he ſignifieth when he ſaieth Yf the woorde of *Helyas* was of ſoch power, that yt might bring down fire frō heauen, ſhall not the woorde of Chryſt be of ſoch power, that yt maie chaunge the natures of the elementes? And again: the woorde of Chryſt that coulde of nothing make that that was not: can yt not chaunge thoſe thinges that be, in to that thing that they were not? The meā then by the which the woorde of Chryſt maketh the bodie of Chryſt preſent in the Sacrament ys by chaunging the natures of bread and wine into the nature of his bodie ād blood, which bicauſe the chaunging of natures, ys the chaunge of ſubſtances, therfor the Church doth call yt *Tranſubſtanciacion*, forſomoch as the nature or ſubſtance of one thing ys chaunged by Gods power into the nature or ſubſtance of an other thing.

In the conſecracion of the B. Sac. the woordes of our Sauiour do woorke.

Tranſubſtanciation what yt ys.

The thirde thing that we are taught of S. Ambroſe (which alſo ys diduced of theſe two) ys the verie preſence of Chryſt in the Sacrament. Which ſo being (as moſt certenly yt ys) we maie conclude, that this ys incomparablie a more excellent Sacrament, then either Manna or the Paſchall lambe, notwithſtanding the ſaing of the Aduerſarie.

And although S. Auguſtin ſaieth, that *Sacramenta in ſignis diuerſa, in re tamen quæ ſignificatur paria ſunt.* Sacramentes in ſignes being diuerſe: in the thing yet that ys ſignified they are like: Yet that taketh not awaie the excellencie of this Sacrament. For although Manna and the Paſchall lambe did ſignifie the ſame Chryſt that our Sacrament doth, and ſo in that reſpect of ſignificacion be like: yet for that the other ſacramentes did but ſignifie, and this Sacramēt doth both contein and geue that yt doth ſignifie, therfor yt doth farre excell them.

Difference betwē Mā na and the bleſſed Sac.

To this that ys ſaied, although yt be ſufficient to proue that, that ys here entended: yet yf the reader will adde the ſaing of S. Ambroſe in the eight chapter of the booke laſt alleaged (whiche to auoide tediouſneſſe I ouerpaſſe) and wil remembre what the ſaied S. Ambroſe ſaieth in the fourth chapter of this booke, and Chryſoſtom in the ſixth chapter, and *Theophilact* and *Haymo* in the ninth chap. and other treacting of *Manna* and the bodie of Chryſt, of which he ſhall find diuerſe from the fourth chapter to the eleueth chapiter of this booke, I doubte not but he ſhall ſee ſo moche, that he will merueill that euer anie heretike could ſo ſhameleſly teach ſoch wicked doc-

trine

trine, so repugnant to the catholique faith, and so direct contrarie to the sain
ges of so manie holy Fathers being witnesses of this trueth, but aboue all
that they shoulde so blasphemously dishonour the sacramentes of God, and
his Chryst. Who for the setting furth of his honour, and for owre helpe and
comfort in the perigrinacion of this life, that we maie haue strenght against
owre enemies, whiche cruelly lie in wait for vs, and our assured hope of
the mercie of God in the ende of our iourney, hath instituted these sacramē
tes and by them woorthilie vsed and receaued hath geuen vs manie benefit-
tes, of all which, as also of Gods honour, they wolde robbe both him and vs.
But, Reader, beware of them, and be not led awaie with soch doctrines, as
were born but yesterdaie. But cleaue to that ys tried, receaued, approued,
and testified manie hondreth years, of the whiche thowe shalt learn that the
Sacramentes of Chryst and of the newe lawe are moch more excellent, then
the sacramentes of the olde lawe.

THE FYFTENTH CHAPITER PROVING

all our Sacramentes generallie to be more excellent then the sacramentes of Moyses.

AS ye haue heard by sufficient testimonie, that the blessed Sa-
crament of Chrystes bodie and bloode ys more excellent, then
Manna and the Paschall lambe, the figures of the same, of the
which I haue speciallie treacted, bicause this wholl rude woork
ys cheifly settfurth for the commendacion of the trueth of the
same Sacrament: Nowe that the other sacramentes be not left in the handes
of the enemies, and by them spoiled ād ouer moche wronged, somwhat also
shall be breiflie saied, wherby they maie be knowen as they be, and be deli-
uered from the handes of their enemies, who falselie report of them, and de-
uelliflie trauaill to dishonour them.

Among all the sacramentes next vnto this blessed and most honorable Sa-
crament of Chrystes bodie and blood, yt ys to be merueiled that they could
so vnreuerentlie speake of the sacrament of Baptisme, which was so instiru-
ted and commended to the Chrystian worlde, as no sacrament more solem-
nelie. At the setting furth of this Sacrament Chryst himself being present,
and baptised, the voice of the Father was heard saing: *This ys my wel beloued Son
ne, in whom I am well pleased*: heauen was opened, and the holy Gost was seen in
the forme of a doue descending from heauen and abyding vpon Chryst. So
that in the ministracion of this sacrament was present the Father, the Sonne
and the holie Gost. Which noble presence semeth to bring with yt some mo
re noble gift than a bare sign, or token, as the wicked saie that yt ys. But
what shall I nede to stand to declare the woorthinesse of this sacrament a-
gainst these enemies of God, seing that heauen and the wholl Trinitie, testi-
fieth against them.

Baptisme instituted by Chryste and commēded by the wholl Trinitie.

Wherfore leauing to speake any more of this sacrament speciallie, or
of the other particularlie for feare of prolixitie, and for that yt ys spoken
of here but by occasion, we shall heare sainct Augustin speaking of
them generallie: *Prima sacramenta quæ obseruabantur, & celebrabantur ex lege,
prænunciatiua erant Christi venturi, quæ cùm suo aduentu Christus impleuisset, abla-
ta sunt, & ideo ablata sunt, quia impleta. Non enim venit legem soluere, sed adimplere.*

Aug. cōt. Faustū li. 19 cap. 13.

Et alia sunt instituta, virtute maiora, vtilitate meliora, actu faciliora, numero pauciora.

Sacramentes of the newe lawe be greater in power, better in profitte, easier to be doen then the sacr. of the olde lawe.

The first sacramentes, which were obserued and celebrated of the olde lawe were foreshewers of Chryst to come, the whiche when in his coming he had fulfilled, they were taken awaie, and therfore taken awaie bicause they were fullfilled. For he came not to breake the lawe, but to fullfill yt. And other were instituted greater in power, better in profitt, easier to be done, and fewer in nombre. Thus S. Augustin.

Obserue gentle reader, these woordes. *He saieth that after the sacramentes of the olde lawe were taken awaie, ther were other instituted, which were greater in power, and better in profitte.* Wher in be they greater in power, but in this that the sacramentes of the olde lawe had no power but to signifie onely: our sacramentes haue power not onely to signifie, but also to geue that that they signifie? As the Sacrament of Chrystes bodie signifieth the same bodie, and yt geueth also to the receauer the same bodie that yt signifieth. And as Baptisme signifieth by the washing of the bodie, the clensing of the soule: so yt geueth remision of sinnes both originall, and actuall, by taking awaie of of which, the soule ys pourged, clensed, and washed from all her filthinesse. And so in other Sacramentes, what they signifie, that they geue, yf ther be no stoppe nor let in the receauer. And therfor as they in geuing that they do signifie, be in power greater then the Sacramentes of the olde lawe, for they coulde but signifie, but to geue that that they signified they had no power: So to vs warde in that they geue vs soche benefittes as they signifie they are more profitable. The Aduersarie maketh no more difference betwixt the Sacramentes of the olde lawe and newe, but that they signified Chryst to come, and owers Chryst that ys comed, in the whiche ther appeareth to me no difference either in power or in profit. But S. Augustine maketh a great difference. For he saieth that our Sacramentes are greater in power, and better in profit. Howe so euer the Aduersarie will vnderstande S. Augustin, yf he will anie other waie make our Sacramentes better and profitablier then the Sacramētes of the olde lawe, he must nedes also graunt that they be more excellent then those. Nowe therfor he must either denie S. Augustin, or ells graunt that he hath before denied, and saie that our Sacramentes be more excellent.

Sacrament what yt ys.

To the confirmacion also of this matter maketh moche the common consent of learned men vpon the difinition of a Sacrament. Thus do they define yt: *Sacramentum est sacræ rei signum, ita vt imaginem gerat, & causa existat.* A Sacrament ys a signe of an holy thing in soche maner that yt maie beare the image, and be the cause. In the which definition are put the two offices of a Sacrament of the newe lawe. The one office ys to be a signe, but not onelie a signe, but an euident, or a liuely sign, hauing some properties or condicions like to the thing that yt signifieth, so that yt maie signifie yt euidentlie as the image of a man signifieth a man. The other office ys that yt be the cause of the thing that yt signifieth not a cause of the being of yt, but a cause of the effectuall woorking of yt, in him that receaueth the Sacrament. As for example. Baptisme ys an euident sign of the washing of the soule, and beinge ministred ys a cause that the washing of the soule ys effectuallie wrought, and doen. For yf Baptisme be not either in facte, or in vowe, howe moche soeuer otherwise the partie beleueth, the soule ys not clensed from sinne. Wherby yt ys euident that Baptisme ys a cause effectuall.

Two offices of a sacrament.

But here ys to be noted, ther be (as to the pourpose sufficeth) two causes effectuall, one principall, the other instrumentall. As for example. The

A The ſoule ys the principall cauſe efficient of the ſeight of man: The eye ys the organ or inſtrumentall cauſe efficient of the ſeight. So bothe be cauſes, but the ſoule the principall, the eye the inſtrumētall, ſo called, bicauſe yt ys the orgā or inſtrumēt, by which the ſoule doth ſee. So in the geuing of grace which cometh to man by the ſacramentes. God ys the principall cauſe efficient of that benefitt or giſt or grace, for he ys the geuer, he ys the doer: the ſacrament ys his inſtrument or organ, by the whiche yt hath pleaſed him to take ordre to woorke his graciouſe pleaſure and to giue his gift of grace to men. So that as the ſoule (yf the eie be not altered from his due ordre that nature hath appointed) infalliblie, and moſt aſſuredlie dothe ſee by the eie: ſo God yf the ſacramentes be miniſtred in that ordre that he hath appointed them, infalliblie, and moſt certenly he woorketh and geueth his grace to the receauers by them yf the receauers put no ſtoppe nor lette to the entrie of the grace of God into them.

Two effectuall cauſes one principal, the other inſtrumentall.

Nowe wher the Aduerſaries make exclamacion for that we ſaie, that B the ſacramentes of Chryſt geue grace, and ſaie that we robbe Chryſt of hys honour, and committe Idolatrie in geuing the ſame to dumbe creatures, as to bread and wine, water, oyle, and ſoch other, ye maie perceaue howe litle they ſee or vnderſtand, or ells blinded by malice, will not ſee or vnderſtand. For although yt be ſo ſaied and trulie ſaied, what catholike learned man yet ſaieth not with all, that God geueth grace by hys ſacramentes? And who ys ignoraunt of this ſaing, that the ſacramentes are effectual by the merit of Chryſtes paſsiō, ād blood ſheding? And who being learned and catholike ſaith not that Baptiſme of yt ſelf hath no ſoch power to geue grace, but the power of Chryſt which aſsiſteth his ſacramentes geueth yt according to his pact or promeſſe made in the inſtitucion of the ſacramentes. So that when ſoeuer the ſacramentes be duely myniſtred to woorthie receauers, vndoubtedlie the grace, which they ſignifie ys alſo geuen. In the whiche they geue the principalitie to God Chryſt our Sauiour, to whom they geue their due honour, and yet withall confeſsing and C acknowleging Gods ordeinance, that he by his ſacramentes hath taken order to geue his grace, ſaie, that the ſacramentes as gods organs, do geue grace.

Sacramentes of the newe law how they geue grace.

And this maner of ſpeach ys common, to aſſcribe the effecte of the cauſe principall, to the cauſe inſtrumentall. For Chryſt himſelf abhorreth not from yt, but vſeth yt. As when he ſaieth: *Veſtri beati oculi, quia vident, & aures, quia audiunt.* But bleſſed be yowr eyes, for they ſee, and your eares for they heare. Chryſt was not ignorant, that their ſoules did ſee and heare, as the cauſe principall, and yet he aſſcribeth the effect to the eye and to the eare, by the which as by her organs, ſhe doth ſee and heare.

The ſcripture alſo vſeth both theſe maner of ſpeaches. Sainct Paule ſaieth: *Secundum ſuam miſericordiam ſaluos nos fecit per lauacrum regenerationis & renouationis ſpiritus ſancti.* According to his mercie he hath ſaued vs by the fowntain of regeneracion, and the renouacion of the holie Goſt. In the whiche maner of ſainge, ſainct Paule declareth that our ſaluacion commeth from God, as from the cauſe principall, and by Baptiſme, as the cauſe inſtrumentall. Sainct Peter ſpeaking of the Arke of D Noe, in the whiche Noe and his children were ſaued, as the figure of Baptiſme by the which we are ſaued ſaieth: *Nunc ſimilis formæ ſaluos vos facit Baptiſma.* Nowe in like maner baptiſme ſaueth yowe. In which maner of ſpeach doth not ſainct Peter aſſcribe ſaluacion to Baptiſme? Yet was not he ignorant

Tit. 3.

1. Pet. 3.

who was, the principall cause of our saluacion. Nowe what ys yt to saie that baptisme saueth vs, but that baptisme geueth vs grace of remision of our sinnes? what then do we offende to speake as the scripture doth, and to saie that the sacramentes geue grace? Doth S. Peter robbe God and Chryst of his honour, bicause he doth asscribe saluacion to baptisme? No: no more do the the Churche in saing that sacramentes geue grace. Both be vprightlie spoken, and Gods honour vprightlie saued.

Yf then (as S. Paule saieth) we be saued by Baptisme, and (as S. Peter saieth) Baptisme saueth vs: and by the sacramentes of the old lawe no man was saued, neither did they saue anie man (*Nam neminem ad perfectum adduxit Lex*, for the lawe brought no man to perfection) then yt maie be concluded, that our sacramentes are more excellent, then the sacramentes of the olde lawe.

Oecolãp. his wicked gloſe of the woord cauſe cõfuted.

Neither can *Oecolampadius* hys wicked gloſe stand to peruert the true definicion of a sacrament. *Cauſa non ad efficientiam, ſed ad ſignificantiæ euidentiam referri debet.* Cause (saieth he) ought to be referred not to the efficiencie, or woorking of the effect, but to the euidence of significacion. For as Roffensis both well and learnedlie saith against him. This woorde cause ys not referred to the euidence of significacion, but to the efficacie, or ells (*saieth he*) this particle of the definicion (*& cauſa exiſtit, and ys the cause*) were superfluouse. For by that particle that the definicion hath (*vt imaginem gerat, that yt beare the image*) the euidence of significacion ys sufficientlie expressed. To haue anie thing superfluouse in a definicion ys a great inconuenience among learned men. Wherfore nothing in this definicion being superfluouse, yt must nedes stand that the sacramentes be causes effectuall, and being so they excell the sacramentes of the olde lawe. For wher they were but onelie signifieng, owre are (as the definicion teacheth) both signifieng and effectuall. *Nam efficiunt quod ſignificant*, For they bring that to effecte which they signifie.

Roffen. li. 2 aduerſus Oecolãp. cap. 29.

Aug. in pro log. pſal. 73

But let vs heare saint Augustine teaching the difference of these sacramentes, for he nothing dissenteth from this that ys saied, but moche confirmeth yt. Thus he saieth *Oportunè non ex noſtra, ſed Dei diſpenſatione factũ eſt, vt modò audiremus ex euangelio, quia lex per Moyſen data eſt, gratia & veritas per Ieſum Chriſtum facta eſt. Si enim diſcernimus duo Teſtamenta, nec eadem promiſſa, eadem tamen pleraque præcepta. Nam non occides. Non mœchaberis. Non furaberis. Honora patrem & matrem. Non falſum teſtimonium dixeris. Non concupiſces res proximi tui, & non concupiſces vxorem proximi tui, & nobis præceptum eſt, et quiſquis ea non obſeruauerit, deuiat, nec omnino dignus eſt qui accipere mereatur montem ſanctum Dei, de quo dictum eſt: Quis habitabit in tabernaculo tuo, aut quis requieſcet in monte ſancto tuo? Innocens manibus & mundo corde. Hæc dicimus, fratres chariſſimi, vt omnes de nouo teſtamento diſcatis, non inhærere terrenis, ſed cœleſtia adipiſci. Diſcuſſa ergo præcepta, aut omnia eadem inueniuntur, aut vix aliqua in euangelio quæ non dicta ſunt à prophetis. Præcepta eadem, Sacramenta non eadem, promiſſa non eadem. Videamus quare præcepta eadem: quia ſecundùm hæc Deo ſeruire debemus. Sacramenta non eadem, quia alia ſunt ſacramenta dantia ſalutem, alia promittentia ſaluatorem. Sacramenta noui Teſtamenti dant ſalutem: ſacramenta veteris teſtamenti promiſerunt ſaluatorem. Quando ergò iam teneas promiſſa, quid queris promittentia ſaluatorem iam habens? Hæc dico teneas promiſſa, non quòd iam accepimus vitam æternam, ſed quia iam venit Chriſtus, qui per Prophetas prænunciabatur. Mutata ſunt ſacramenta, facta ſunt faciliora, pauciora, ſalubriora.* In good season yt ys doen, not of owre, but of the dispensacion of God, that nowe we shoulde heare oute of the Gospell that the lawe was geuen by Moyses, but grace and veritie was doen by Iesus Chryste. Yf we discern the two

Cõpariſon of the lawe and the goſpell and of their ſacramentes.

testamen

A teſtamentes, ther be not the ſame promiſſes, but there be manie of the ſame cõmaundementes. For thowe ſhalt not kill. Thowe ſhall not cõmitte adultrie. Thowe ſhalt not ſteale. Honour thy father and thy mother. Thowe ſhal not ſpeake falſe witneſſe. Thow ſhalt not deſire thy neighbours goods. And thowe ſhalt not deſire the wief of thy neighbour: yt ys to vs alſo cõmaunded. And whoſoeuer ſhall not obſerue them, he goeth oute of the waie, neither by anie meanes ys he woorthie to take the holie hill of God, of the which yt ys ſaied: *Who ſhall dwell in thie tabernacle, or who ſhall reſt in thy holie hill? He that ys* innocent of his handes, and of a clean heart. Theſe thinges we ſaie (derely beloued brethered) that all yowe that be of the newe teſtament maie learn not to cleaue to earthly thinges: but to gett heauenly thinges. The cõmaundentes therfor diſcuſſed, either they are all fownde to be the ſame or ells ſcarce anie in the Goſpell, whiche were not ſpoken of the Prophetes. The cõmaundementes be all one: The ſacramentes be not all one. The promeſſes be not all one. Let vs ſee why the cõmaundementes be all one. bicauſe according to theſe we aught to ſerue God. The ſacramentes be

Sacramentes of the newe lawe gene ſaluacion.

B not all one. For they be other ſacramentes geuing ſaluacion, and other promiſing a Sauiour. The ſacramentes of the newe Teſtament geue ſaluacion: The ſacramentes of the olde teſtament haue promiſed a Sauiour. Foraſmoch then as thowe nowe holdeſt the promiſſes, what ſekeſt thowe nowe, hauing the Sauiour, the thinges that do promeſſe? I ſaie (*holdeſt the promeſſes*) not bicauſe we haue nowe receaued eternall life: but that nowe Chryſt ys comed, whiche was ſpoken of before by the Prophetes, the ſacramentes are chaunged, they are made eaſier, fewer, holſomer, and better. Hither to S. Auguſtin.

Ys yt not woonderfull that euer men can be ſo impudent, ſo ſhameleſſe to ſpeake the contrarie of ſo manifeſt a matter, ſo clerely, and ſo plainly vttered and ſpoken by ſoche an notable father, as S. Augnſtin ys? He hath vſed no circumlocution, no figures, no darke maner of ſpeache, but as yt ys learnedly, ſo ys yt truly and plainlie cõmended vnto vs. Let me, I beſeche thee

Aſſertion of the Aduerſarie touching the Sacramẽtes cõferred with S. Aug. his indgement of them.

C gentle reader, with thy pacience, (although yt be as I ſaied, ſo plainly ſpokẽ of S. Auguſtin, that except a man will be a trunke, he can not but perceaue yt) a litle more to the confuſion of the Aduerſarie, weigh the partes of this ſaing, that touch our matter. wher as S. Auguſtin ſaieth that the ſacramentes be not all one of the newe and olde teſtament: the Aduerſaries will agree with him and vs. But they ſaie that although they be diuerſe in their matters of the ſacramentes: yet in this they be like. for they do all but ſignifie, the one ſorte Chryſt to come, the other Chryſt allreadie comed, ſo that ther ys no difference betwixt them, neither ys the one ſorte better then the other, more then ys ſpoken. This ys the aſſertion of the Aduerſarie. Let ys nowe heare the aſſertion of S. Auguſtine. he ſaieth that the ſacramentes be diuerſe. Ther be ſome geuing ſaluacion: other ſome but promiſing the Sauiour, and opening eche ſort, he ſaieth: *The ſacramentes of the newe Teſtament geue ſaluacion: The ſacramentes of the olde Teſtament haue promiſed the Sauiour.*

O mercifull God ys ther no difference betwixt theſe ſacramentes, more then the Aduerſarie hath ſaied? Ys the one ſorte no better then the other? Among ſcholers, a pettite, yf he be asked, will anſwer that ther ys great dif

D ference. Yt ys a great diſſerence betwixt geuing and not geuing, And that that geueth ſaluacion ys in manie degrees better then yt that doth but figure or ſignifie yt to come. S. Auguſtine ſaieth that our ſacramentes geue ſaluacion, wheras the other of the olde Teſtament by figures did but promiſſe.

Wherfore our ſacramentes be better. Yf better, then more excellent. That they be better S. Auguſtin by expreſſe woordes affirmeth afterwarde ſaing: *The ſacramentes are chaunged, they are made eaſier, fewer, holſomer, and better.*

What nowe can the Aduerſarie ſaie? Ys ther no difference, wher the ſacramentes of the newe lawe are holſomer, and better then the other ſacramentes? Ys ther, I ſaie, no difference betwixt theſe ſacramentes but Oecolampadius difference? Yes, they are better and holeſomer then the other, and therfor more excellent, yea ſo moche our ſacramentes excell the other, that S. Auguſtin in that ſame prologe, comparing the ſacramentes together, calleth the ſacramentes of the olde lawe childrens plaies or games in reſpect of our ſacramentes. For this ys his ſaing: *Numquid quoniam puero dantur quedã puerilia ludicra, quibus puerilis animus auocetur, propterea grandeſcenti non excutiuntur è manibus, vt aliquid iam vtilius tractet quod grandem decet? Non ergo quia illa quaſi ludicra puerorum Deus per nouum teſtamentum excuſſit de manibus filiorum vt aliquid vtilius daret grandeſcentibus, propterea priora illa non ipſe dediſſe putandus eſt.* For ſo moch as vnto a childe ther be geuen certain childeſh plaies or trifles, by the which the childiſh minde maie be called awaie, are they not therfor taken oute of his handes when he waxeth bigger, that he maie handle ſome other thing more profitable, as yt becometh a bigger: No more therfor God bycauſe he hath taken the thinges as childrens plaies oute of the handes of his ſonnes by the newe teſtament, that he might geue thē ſomthing more profitable nowe being waxen greater, ys he to be thought not to hauegeuen thoſe former thinges.

Aug. ibid

Sacramentes of the olde lawe compared tochildrens triſles: Sacramentes of the newe lawe to things of profit.

In this ſaing S. Auguſtin likeneth the ſacramentes of the olde lawe in reſpect of the ſacramentes of the newe lawe vnto childrens games, and our ſacramentes he likeneth to the thinges of more profett, which are to be geuen to the ſonnes of God, when they waxe of more age, knowledge, and ripeneſſe. And ys not this a great difference? Are not then the ſacramentes of Chryſt moch better and more excellent, then the ſacramentes of Moyſes?

Nowe being teſtified that they be better, yt ys to be inquired in what thing, howe, or by what mean they be better: as before yt ys ſaied, they are the better for that they geue that, that they ſignifie. As the Sacrament of Chryſtes bodie and blood ſignifieth the bodie and blood, and conteining the ſame geueth yt alſo. For in this that yt conteineth the very preſence of the bodie of Chryſt ſtandeth the excellencie of the Sacrament. for ells howe can a bare, peice of bread, hauing no other office but that yt ys a ſign of Chryſtes bodie, be better or excell ether the paſchall lambe, or Manna, the one being ſo liuely a figure, the other ſo beautified with many miracles? Wherfor we muſt nedes graunt the preſence of Chryſtes bodie to be in the Sacrament, wherby the Sacrament excelleth thoſe other two of the olde lawe be they neuer ſo glorioufe, or alſo ſo miraculouſe. For the glorie of this bleſſed bodie paſſeth the glorie of the other, and the miracles of this preſence, paſſeth all the miracles of Manna. And ſo the reſt, for that they geue that they ſignifie, and the olde ſacramētes did but ſignifie and not geue, therfore they be better and profitabler, and more excellent.

I will nowe oute of this that ys ſaied, gather the condicion of bothe theſe kindes of ſacramentes, and laie them before thy face (*Reader*) and ſo end this matter, leauing the iudgement of yt to thee. The ſacramētes of the olde lawe did but ſignifie: the ſacramentes of the newe lawe, do both ſignifie and alſo geue that, that they ſignifie. The olde ſacramentes did promeſſe

ſalua

A ſaluacion: the newe ſacramentes do geue ſaluacion. The olde ſacramentes were but childrens plaies, thinges vnprofitable, but for children to dallie withall: The newe ſacramentes be profitable thinges not meet to be in the handling of children, but of ſoche as be well waxen and of knowledge and diſcrecion. Finally if ther were anie health, vertue or goodneſſe in the olde ſacramentes: yet the ſacramentes of the newe lawe are (to vſe the woordes of S. Auguſtine) *virtute maiora, vtilitate meliora, ſalubriora, fæliciora.* greater in power, better in profett, holſomer, and better. And nowe as of a matter treacted of beſide my pourſpoſe this maie ſuffice.

THE SIXTENTH CHAP. PROCEADETH TO *the next text of ſainct Paule whiche ys. Calix cui Bened.*

B HAuinge intended to ſett furth in this booke the expoſition of ſoche ſcriptures as be in the epiſtles of S. Paule, which ſpeake of the Sacrament of Chryſtes bodie and bloode, to ſearche oute the vnderſtanding of the fathers, whether they ſpeake of yt as taking yt for a bare ſigne, or figure of the bodie and bloode of Chryſt: orells as a Sacrament conteining the thing that yt ſignifieth: I haue thought good, if anie ſcriptures do come betwixte ſoche, not to trooble the Reader with the expoſition of them, for that they be impertinent to owre matter, but ouerpaſſing them to go to the next text to our matter apperteining. Wherfor hauing now doen the ſcriptures in the beginning of the tenth chapiter, I paſſe ouer to this text: *Calix benedictionis, cui benedicimus, nonne cõmunicatio ſanguinis Chriſti eſt? Et panis, quem frangimus, nonne participatio corporis Domini eſt?* ys not the cuppe of bleſſing which we bleſſe partaking of the bloode of Chryſt? ys not the breade whiche we breake partaking of the bodie of Chryſt.

For the better vnderſtãding of this text yt ys to be obſerued, that S. Paule trauailing to abduce the Corinthians from certain vices and euells, whiche he hath remẽbred vnto them, to haue ben in the Iewes, and for the whiche they were puniſhed of God, enombring thẽ particularly, and among other, noting Idolatrie, dehorteth them from yt ſainge: *Fugite ab Idolorum cultura.* Flie frõ the honouring of Idolls: And for that the Corinthians were moche defiled, and moche offended other by their reſorting to the banquettes of Idolls, and partaking of the *Idolathites*, they thinking that for aſmoche as they had learned that vnto the chryſtian all meates are clean, that they might do ſo, S. Paule doth not onely dehorte them from yt, but alſo by argument taken of the ſacrifices of the Iewes, and of the partaking of the ſame, whiche might not ſtand with the partaking of *Idolathites*, proueth that they maie not be partakers of the ſacrifice of the chryſtians, and of the ſacrifice of Idolaters.

Sacrifice of the church proued by S. Paule.

And here entring to ſpeake of an high miſterie of the chryſtian religion, whiche ys not to be ſpoken to the weake and the carnall, but to the wiſe and ſpirituall, as in this epiſtle he teſtifieth ſaing: *Animalis homo non percipit ea quæ ſunt Spiritus Dei.* The naturall man perceaueth not the thinges that belong to the ſpiritt of God. Wher of the one he ſaieth thus: *Et ego fratres, non potui loqui vobis, quaſi ſpiritualibus, ſed quaſi carnalibus, tanquam paruulis in Chriſto, lac vobis potum dedi, non eſcam. Nondum enim poteratis.* And I coulde not ſpeake vnto yowe, bretheren, as vnto ſpirituall, but as vnto carnall. Euen as vnto babes in Chryſt, I gaue yowe milke to drinke, and not meat for ye were not thẽ ſtrõg

1. Cor. 2.

Ibibid. 3.

And

And of the other he ſpeakith thus: *ſapientiam loquimur inter perfectos.* We ſpeake wiſdome among them that are perfect. Euen ſo nowe entending to ſpeake of an high wiſdome he warneth them with this ſaing: *vt prudentibus loquor, vos ipſi iudicate quod dico.* I ſpeake vnto them that are wiſe, or haue diſcrecion. Iudge ye yowr ſelues what I ſaie. *Is not the cuppe of bleſsing, whiche we bleſſe, she partaking of the bloode of Chryſt? Is not the breade, whiche we breake partaking of the bodie of our Lorde.* As who might ſaie: For as moch as ye are called to the chryſtian religion, and be made partakers of the miſteries of the ſame, and are nowe becomed wiſe in Chryſt Iudge ye as wiſe men, what I ſaie: do not ye, drinking of our Lordes cuppe in our ſacrifices, partake of the blood of our Lorde Chryſte, and eating of that bread of the chryſtian ſacrifice do ye not partake of the bodie of our Lorde? yt muſt nedes ſo be. For all that be partakers of ſacrifices, are partakers of yt, to whom the ſacrifice ys offred.

This I proue vnto yowe: Conſider and remembre the ſacrifice of the carnall Iſraelites: Aare not they whiche eate of the ſacrifices, whiche were offred emong them partakers of the aultars? euen ſo yowe partaking of the ſacrifices of Idolls, which ſacrifices are offred to deuells. But I wolde not that ye ſhoulde be ioined in felowſhippe with Deuells. for if ye ſo be, ye ſuſtein great dammage and loſſe, and what ys that? Ye can not be partakers of Chryſt. For ye can not drinke of the cuppe of oure Lorde, and of the cuppe of Deuells. Ye can not be partakers of the table of the ſacrifice of our Lorde, and of the ſacrifice of Deuells. Wherfore if ye deſire to be partakers of our Lordes bodie and bloode, in eating of his bread, and drinking his cuppe in his ſacrifice, leaue to be partakers of the ſacrifices offred to Idolls, Wherby ye are made partakers, and be ioined to Deuells. For as ther ys no companie betwixt light and darkneſſe: ſo ys ther no agreement betwixt our Lorde God, and the Deuell neither maie God and *Beliall* dwell together. And as he that beleueth hath no part with the infidel, neither righteouſnes felowſhippe with vnrighteouſneſſe, no more dothe the temple of God agree with Idolls,

As in this maner of periphraſis the wholl minde of S. Paule in this place ys ſettfurth and made clere and plain, howe and by what perſwaſiō he labou red to diſwade the Corinthians from *Idolothites*: So alſo yt ys manifeſt that in his ſentences in the proceſſe of this chapiter, whiche he vſeth as argumentes grownded vpon the Sacrament, that he vnderſtandeth no trope or figure of the bodie and blood of Chryſt, but the very thinges thē ſelues in very dede. And as he by that the carnall Iſraelites eating of their ſacrifices were partakers of the ſame, proueth that eaters either at our lordes table, or at the table of Deuells be partakers of the ſame: So doth he as well accompt that, that ys vpon the table of our Lorde to be a ſacrifice, as either the ſacrifice of the Iſraelites offred to God: or of the gentiles offred to Deuells.

Yf yt be not ſo, what awaileth, or of what force ys the argument, diduced from the ſacrifices of the Iewes? For if the eating of the ſacrifice of the Iewes maketh them partakers of the aultar, what proueth that that either *Idolothites* of the table of Idolls, or the cuppe and bread of our Lorde his table doth make either the receauers of the one, or of the other partakers of thē if that bothe the one, and the other be not ſacrifices, as that ys, frō the whiche the argument ys diduced, and vpon the whiche yt ys grownded? yt ys an euell maner of diſputacion to go aboute to proue like effectes of vnlike cauſes: but of like cauſes to proue like effectes yt ys a good maner of diſputacion, if due ordre and circumſtance be obſerued.

To

A To make the matter plain, what ys the cauſe that the Iſraelites were made partakers of the aultar? the anſwer ys bicauſe they did eate of the ſacrifice. Again, to applie to the other: what ys the cauſe that the chriſtians be partakers of the bodie and bloode of Chryſt? ſhall the anſwer be bicauſe they eate a peice of bread? and drinke a cuppe of wine? no: the cauſes be not like, and that cauſe can not make vs partakers of the bodie and bloode of our Lorde. What ys the cauſe then? That, that ys like the other whiche ys this: Bicauſe the chryſtians do eate of the ſacrifice, therfore they be partakers of the ſacrifice, whiche ys the verie bodie and bloode of Chryſt. For ſo ſainge, ther ys a good argument to be made from the liklihood of the cauſes in eche of thē to the like effectes of eche of them. As thus to ſaie: The Iſraelites, bicauſe they did eate of the ſacrifice, they were partakers of the Aultar: So the Corinthians bicauſe they did eate of *Idolathites* whiche were ſacrifices of Idolls, they were partakers of Idolls. Of like maner the chriſtians bicauſe they eat of the ſacrifice of Chryſt, they be partakers of the bodie and blood of Chryſt.

As the Iſraelites and infidels had their ſacrifices, ſo the chryſtians haue their ſacrifice the bread and cuppe of bleſſing.

B And thus the diſputacion of S. Paule ys of force, and prouerh well his entēt. And that S. Paule did aſwell take the bread of our Lorde, and his cuppe to be a ſacrifice of the chryſtians, as the, *Idolathites*, of the Corinthians to be the ſacrifice of the Infidells, euen this doth ſtrongly proue yt, that he ſetteth the table and the cuppe of our Lorde, againſt the table and cuppe of deuells. Ye *can not* (ſaieth he) *drinke of the cuppe of our Lorde, and the cuppe of Deuells. Ye can not be partakers of the table of our Lorde, and of the table of Deuells.* In the whiche maner of ſpeache as by the cuppe, and table of Deuells he vnderſtandeth the ſacrifice doen to Deuells: ſo muſt yt nedes be, that by the table and cuppe of our Lorde, he vnderſtandeth the ſacrifice doen to our lorde. As yt might in plain maner thus haue ben ſaied: Ye can not eate and drinke of the ſacrifice that ys offred vnto God, and of the ſacrifice that ys offred to Deuells. For except they were both ſacrifices, the ſetting of the one againſt the other were of no great force.

C And again, yf S. Paule did not aſwell take the cuppe and table of our Lorde to be a ſacrifice, as the cuppe and table of Deuells to be a ſacrifice, he wolde not haue vſed like termes to them bothe, but as he had vnderſtāded a difference or diuerſitie in the thinges: ſo wolde he haue vſed a diuerſitie in woordes and tearmes, to expreſſe and declare the ſame. But for ſomoche as he vnderſtanding therby the ſacrifice of deuells called the ſame the cuppe and table of Deuells, yt ys manifeſt that he calling the meat of our Lorde by the like terms vnderſtood the thing alſo to be like, that ys to be a ſacrifice.

The cuppe and table of oure Lorde take for the ſacrifice of oure Lorde

In this opening of the text (gentle Reader) thowe perceaueſt two thinges to be here learned of S. Paule. The one ys the preſence of Chryſtes bodie and bloode in the Sacrament: the other ys that the ſame bodie and blood be a ſacrifice.

Reall preſence and ſacrifice proued by S. Paule.

But that yt maie appeare to yowe that this ys not my owne dreame, or phantaſie in thus vnderſtanding S. Paule, but the comō ſentence of the Fathers of Chryſtes Parliament houſe, we ſhall for triall therof, and for better ſetting furth of Gods trueth and the faith catholique heare the ſainges of a good nombre of them, And firſt of the auncient Father Chryſoſtom. who

In, 10. 1. Cor.

D expownding this text ſaieth thus: *Maximè his ſibi verbis, & fidem facit, & horrorem. Eorum autem huiuſmodi eſt ſententia. Quod eſt in calice, id eſt, quod à latere fluxit, & illius ſumus participes. Calicem autem benedictionis appellauit, quoniam cùm præmanibus eum habemus, cum admiratione, & horrore quodam inenarrabilis doni, laudamus bene-*

benedicentes, quia ſanguinem effudit, ne in errore permaneremus. Neque tantùm effudit, ſed nos omnes eius participes effecit. Itaque ſi ſanguinem cupis (inquit) noli Idolorum aram brutorum animalium cæde, ſed meum altare, meo ſanguine aſpergere. Quid hoc admirabilius? Dic quæſo, quid amabilius? Hoc & amantes faciunt, cum amatos intuentur, alienorũ cupiditate allectos propriis elargitis ſuadent vt ab illis abſtineant. Sed amantes quidem in pecuniis, veſtibus, poſſeſſionibus hanc oſtendunt cupiditatem: in proprio ſanguine nemo vnquam. Chriſtus autem & in hoc curam & vehementem in nos dilectionem oſtendit. With theſe woordes he doth gette greatly vnto him ſelf both creditte and feare. Of thoſe woordes this ys the mening: *That, that ys in the chalice ys yt, that flowed from the ſide, and we are partakers of yt.* But he hath called yt the cuppe of bleſſing. For when we haue yt before our handes, with admiracion, and certein horrour of the vnſpeakeable gift, we laude bleſſing, that he hath ſhedde his bloode, that we ſhoulde not abide in errour. Neither hath he onely ſhedde yt, but he hath madevs all partakers of yt. Therfore if (ſaieth he) thowe doeſt deſire blood, do not ſprenkle the aultar of Idolls with the ſlaughter of brute beaſtes, but ſprenkle mine aultar with my bloode. Saie I praie thee: What ys more merueilouſe then this? What ys more louing? This do louers alſo, whē they ſee theſe whom they loue allured with deſire of ſtraunge thinges, when they haue geuen frely to them of ther owne, they moue thē that they abſtein from the other. But louers ſhewe this deſire in money, in apparell, in poſſeſſions, but in his owne blood no man at anie time hath doen yt. But Chryſt in this alſo hath ſhewed his care, and vehement loue towardes vs. Thus moche Chryſoſtom.

A plain ſaing of Chryſoſtō for the Proclamer.

Note here that this ys the meaning of St Paules woordes, that that ys in the chalice, which flowed out of Chryſtes ſide.

God for euer and allwaies be praiſed, who, although yt be his pleaſure, that his church ſhall be vexed and tried with the fire of tribulacion (as at this preſent yt ys miſerablie afflicted, ſhaken, and torne) yet he leaueth yt not deſtitute of ſufficient ſtaie and comforte of trueth, wherby yt maie bothe defende yt ſelf, and impugne the enemie, as in this authour expownding this ſcripture we maie well perceaue. Doſte thowe, reader, marke the expoſitiō of the text? S. Paule ſaieth: *Ys not the cuppe of bleſsing, whiche we bleſſe, a partaking of the bloode of Chryſt?* Chryſoſtome ſaieth: of theſe woordes this ys the meaning: *That, that ys in the cuppe ys yt that flowed oute of the ſide, and of yt we are partakers.* Yf this be the meaning of S. Paule, why then walke we in errour in this matter? Why wander we in the miſtes, and darke clowdes of tropes, and figures and ſignificacions? wher Chryſoſtom expownding the ſcripture and minding to ſhewe vs the verie vnderſtanding and plain mening of yt, teacheth, that not a trope, figure, or ſign of the blood of Chryſt ys in the cuppe, *but the bloode of Chryſte that flowed oute of his ſide.*

In the whiche expoſition we maie in clere maner ſee and beholde the verie, trueth euen the right catholique faith ſo ſett furth, that ther ys no helpe for the aduerſarie to cloke his hereſie withall. The proclamer requireth one plain ſentence, to proue the reall preſence of Chryſte in the Sacrament: what more plain ſpeache wolde anie man deſire to be ſpoken in this matter, as wherbie to geue him perfect inſtruction in the ſame, than to ſaie: *that, that did flowe oute of the ſide of Chryſt, ys in the chalice.*

Yf the aduerſarie with forced violence wolde thruſt into Chryſoſtō woordes his comon gloſe, that the figure of yt, that did flowe oute of Chryſtes ſide ys in the cuppe, then ſhoulde he make Chryſoſtome an vntrewe man. For Chryſoſtome ſaieth, that that, which he ſaied vpon that ſcripture, was the mening of the woordes of S. Paule. Now if the Aduerſarie will expownd Chryſoſtom with an other mening, then either Chryſoſtome did not

geue

A geue vs the true meaning of S. Paule, which ys not to be thought, or ells the Aduersarie reporteth vntrulie of him, whiche ys his cõmon practise. For so farre wide ys yt that these two meninges should be one that the one saieth yea, the other saieth no, thone saieth yt ys, thother saieth yt ys not, the one ys an heresie and thother a truthe. So fare I saie be these from being one that for these two sentences, this lamentable diuision, and greuouse contencion in the Churche ys raised by heretiques.

What ys a mening, but a simple and plain opening and declaracion of a woorde or sentence of a mans conceipt, or speache doubtfullie or darkly conceaued or spoken before? Wherfor Chrysostom saing that this was the mening of S. Paules woordes, did by plain woordes simplie declare the same

This then being the true mening of S. Paules woordes, what trueth was ther in the saing of Cranmer or the Authour of that booke, who alleaging this text abused yt to a cleane contrarie vnderstanding? Thus he saieth: *Neither that wine made of grapes ys his verie bloode, or that his bloode ys wine made of grapes, but signifie vnto vs, as S. Paule saieth, that the cuppe ys a communion of Chrystes* B *bloode.* Howe wickedlie and vntrulie this ys spoken, and howe this scripture ys drawen to a false vnderstanding, this exposition of Chrysostom dothe wel proue, as other also hereafter shall do.

S. Paules woordes abused by Cranmer.

That he wolde haue no soche mening vpon these his woordes, as the Aduersarie wolde yll fauouredlie peice and patche vpon them, his like maner of speache in an other place declareth, where he saieth: *Reputate salutarem sanguinem quasi è diuino, & impolluto latere effluere, & ita approximantes labijs puris accipite.* Regarde or esteme the holsome bloode, as to flowe oute of the diuine, and vndefiled side, and so coming to yt, receaue yt with pure lippes Whiche woordes forsomoch as he spake them in a sermon to the common people, he spake them in plain maner, in that sense, as they sownded to the hearing of the people, which was that they shoulde accompte the cuppe of our Lord to be his blood. And therfore they shoulde come and drinke yt euen as oute of his side, as who should saie, yt ys all one. In this also that he willeth them to take yt with pure lippes, he teacheth the reall presence. For the spirituall maner of Chrystes blood ys not to be receaued with lippes, but with heart and soule. Wherby yt ys plain, that Chrysostom wolde his woords no otherwise to be vnderstanded, then they were spoken. Wherfore not to tarie long vpon this saing of Chrysostom, whiche ys so plain that euery childe maie vnderstande yt, I wish yt onely to be imprinted in the memorie of the reader, that ys of him saied, which ys (again to repeat yt) that yt that ys in the cuppe, ys yt that flowed oute of the side, and of yt we are partakers.

Chrysost. ser. de Euch in Enceniis
The bloode of Chryst in the Sacr. how yt ys to be estemed.

As by this we are taught the trueth of the presence of Chryst in the Sacrament: So in the rest of his sainges vpon the same text, he teacheth vs, that yt ys a sacrifice. Thus he saieth: *In veteri testamento cùm imperfectiores essent quem idolis offerebant sanguinem, eum ipse accipere voluit, vt ab idolis eos auerteret. Quod etiam inenarrabilis amoris signum erat. Hic autem multo admirabilius, & magnificentius sacrificium præparauit, & cùm sacrificium ipsum commutaret & pro brutorum cæde seipsum offerendum præciperet.* In the olde Testament, when they were more vnperfecte, to the entent he wolde turne them from Idolls, that blood, which they offred vnto Idolls he himself, wold accept, which also was a token of an inenarrable loue. *But here he hath prepared a moch more woonderfull, and magnificall sacrifice, both when he did chaunge the saied sacrifice, and for the slaughter of brute beastes commaunded himself to be offred.*

Chrysost. in 10. 1. Cor.

Chryste cõmaunded himself to be offred.

In this saing of Chrysostom, ther be two notable notes to be obserued, which as they do moche declare and confirme the catholique doctrine: So do they as plainly, and as mightilie ouerthrowe the wicked heresie of the Aduersarie. The first ys, that declaring the great loue of God towarde the vnperfect people of the olde lawe, that to turn them from Idolatrie he was contented to accept to be offred to him in sacrifice soche bloode of brute beastes, as they offred to their Idolls, when he cometh to the sacrifice of the newe lawe, he saieth that here he hath prepared a moche more woonderfull, and magnificall sacrifice. What I praie thee, Reader, coulde be spoken more plainlie against the wicked assertion of the Aduersarie, teaching that the sacrifices of the newe lawe are nothing more excellent, then the sacrifices of the olde lawe, then to saie *that Chryst here in the newe lawe hath prepared a moche more woonderfull and magnificall sacrifice?* Which woordes Chrysostom speaketh setting the sacrifices of both lawes together, and therfore they were spoken, in comparison of the sacrifices, of the olde lawe.

God prepared a moch more wonderfull and magnificall sacrifice for the newe Testament then was in the olde.

And to the intent that the Aduersarie being here sore pressed with the woordes of Chrysostom shall not with his common glose cloake him self, and gette a subterfuge, saing that Chrysostom spake of the sacrifice of Chryst vpon the crosse, which he graunteth to be moche more excellent then the sacrifices of the olde lawe, the seconde note of the saied Chrysostome shall clerely wipe awaie his glose, and disapoint him of his cloake. Wherfor obserue that when he saied that Chryst prepared this woonderfull sacrifice, he opened the time also when he did prepare yt. *He did* (saieth he) *prepare this woonderfull sacrifice, when he did chaunge the sacrifice of the olde lawe and when he commaunded himself to be offred.* When did he these two thinges? Reader yf thowe marke, here be two thinges: the one ys that Chryst chaunged the sacrifice: the other that he commaunded himself to be offred. When did he these two thinges? In his last supper when (as sainct Cyprian saieth) *obuiarunt sibi instituta noua & antiqua, & consumpto agno, quem antiqua traditio proponebat, inconsumptibilem cibum magister apponit Discipulis.* The newe and the olde ordeinaunces ment together and the lambe, which the olde tradicion did settfurth being consumed, the master did sett to his disciples inconsumptible meate.

A plain saing for Master Snell.

Cyp. de Ca.

De prodition Iude.

So that for this lambe of the olde tradicion he gaue nowe inconsumptible meate to his Disciples, whiche was his bodie and bloode, whiche was the veritie of that shadowe as Chrysostom saieth: *Ille agnus futuri agni typus fuit, & ille sanguis, Dominici sanguinis monstrabat aduentum, & ouis illa spiritalis ouis fuit exemplum. Ille agnus vmbra fuit: hic veritas. Sed postquam sol iusticiæ radiauit, vmbra soluitur luce, & ideo in ipsa mensa, vtrumque Pascha, & typi, & veritatis celebratum est.* That lambe was the figure of the lambe to come. And that bloode shewed the coming of the bloode of our Lord, and that shepe was an example of the spirituall shepe, that lambe was the shadowe: this the veritie. But after the Sunne of righteousnesse did shyne with beames, the shadowe was taken awaie with the light. And therfore in that table bothe the passeouer of the figure, and of the trueth was celebrated. Thus he.

Blood of the Paschall lãbe figure of the blood of Chryste in the Sacr.

In which saing ys declared, that the olde lambe was a figure of our lambe Chryst, whiche were together in the table, as two passeouers, the olde and the newe. But when the newe passeouer, whiche was the bodie of Chryst ther consecrated, was settfurth ther as a newe passouer, whiche he calleth the sonne of righteousnesse, then the olde Passeouer was taken awaie

A awaie,and this placed in the ſtead.Then was the olde ſacrifice chaunged, and a newe ſacrifice appointed.So that ys true that S.Auguſtin ſaieth: *Aliud eſt Paſcha,quod Iudæi celebrant de oue, aliud autem quod nos in corpore & ſanguine Domini celebramus.* Yt ys an other Paſſouer that the Iewes do celebrate with a ſhepe: and an other, whiche we celebrate in the bodie and bloode of Chryſt. *Cont. literas Petiliã*

Yt cã not be ſaied that Chryſt did chaung the ſacrifice of the olde lawvpõ the croſſe,for that ſacrifice was after the maner of the ſacrifices of the ordre of Aaron,a bloodie ſacrifice,as they were.But this chaunge of ſacrifice muſt nedes then be,when the ſhewing of the chaunge of preiſthead was. For (as S.Paule ſaieth) *Neceſſarium fuit ſecundùm ordinem Melchiſedec alium ſurgere ſacerdotem, & non ſecundùm ordinem Aaron dici.* Yt was neceſſarie,that an other preiſt, ſhoulde riſe to be called after the order of Melchiſedech and not after the order of Aaron.Chryſt neuer ſhewed himſelf a preiſt after the order of Melchiſedec but in the laſt ſupper,in the which he ſacrificed after that order. *Heb. 7.*

B Wherfore then was the olde ſacrifice chaunged, when this newe preiſt after the ordre of Melchiſedec did ſhewe himſelf in ſacrificing.The trueth of this ys well proued by the ſeconde note in the ſaing of Chryſoſtome, whiche ys that he commaunded himſelfto be offred.Let al the volume of the Goſpell be turned and ſearched,and in no place ſhall ye finde thatChryſt commaunded himſelf to be offred,but in the laſt ſupper,when he had inſtituted this holie ſacrifice of his and bodie and blood.Then he ſaied. *Hoc facite*: This do ye. By which woordes he gaue cõmaundement to all,to whõ cõmiſsion of this holie miniſtraciõ ſhould be geuẽ,that they ſhould doe that that he had doẽ.

In that high and woonderfull inſtitucion he did three thinges,that ys, he conſecrated his bleſſed bodie and blood,he offred yt in ſacrifice after the ordre of Melchiſedech,and receaued yt with his Apoſtles.Wherfore ſaing and commaunding that his preiſtes ſhoulde that do that he then did,forſõoch as among other his doinges he did then offre ſacrifice.Therfore he cõmaunded that he himſelf ſhould be offred. And thus yt maie be perceaued that C Chryſoſtom looked to this place when he ſaied that Chryſt commaunded himſelf to be offred. *Three notable thinges doen by Chryſt in the inſtitucion of the B.Sacr.*

Li.4.ca.32

Of this ſame ſentence and minde be a nombre of the holie Fathers. *Irenæus* ſaieth: *Eum qui ex creatura panis eſt, accepit, & gratias egit, dicens: Hoc eſt corpus meũ: Et calicem ſimiliter, qui eſt ex ea creatura, quæ eſt ſecundùm nos, ſuum ſanguinem confeſſus eſt. Et noui Teſtamenti nouam docuit, oblationẽ, &c.* He took the bread (*ſaieth Irenæus* ſpeaking of Chryſt)which ys a creature,and gaue thankes ſaing: *This ys my bodie.* And the cuppe likewiſe,which ys a creature as we,he confeſſed to be his blood.And of the newe Teſtament,he taught a newe oblacion,&c.

In primaeration. præpar.

S.Ambroſe alſo in his praier ſaieth: *Ego enim Domine memor venerandæ paſſionis tuæ, accedo ad altare tuum licet peccator, vt offeram tibi ſacrificium, quod tu inſtituiſti, & offerri præcepiſti in commemorationem tui pro ſalute noſtra.* I Lorde mindefull of thy woorſhippefull paſsion,come vnto thy aultar,although a ſinner,to offer vnto thee,the ſacrifice,which thow haueſt inſtituted and commaunded tobe offred in the remembrance of thee for our health.

The Proclamermaie her learn that Chryſt cõmanded his bodie to be offred in ſacrifice.

Ye ſee theſe two graue and auncient wittneſſes teſtifieng with Chryſoſtõ that Chryſt commaunded this ſacrifice which he inſtituted to be offred. D What the thing ys that we offre Chryſoſtome by moſte plain woordes declareth,when he ſaieth that Chryſt commaunded himſelfto be offred.So that Chryſt himſelf ys our oblacion,and ſacrifice,which we offre not vpon our owne inuencion,but vpon his holie,and moſt louing commaundement.

By this latter part then of Chryſoſtome his ſaing, the two other partes before noted be well proued. For by that, that Chryſt hath commaunded vs to offre him in our ſacrifice, yt ys moſt clere, that our ſacrifice ys more excellent then the ſacrifice of the olde Teſtament: yt ys manifeſt alſo, that he ſpake yt not of his ſacrifice made vpon the croſſe, but of the ſacrifice inſtituted in his laſt ſupper, wher and when the olde ſacrifices were taken awaie, and this one placed for them all, which Chryſoſtom well taught, when he ſaied: *for the ſlaughter of beaſtes, he commaunded himſelf to be offred.* So that he commaunded himſelf to be offred, when the ſacrifices were chaunged. But the ſacrifices were chaunged in the laſt ſupper, wherfore in the laſt ſupper he commaunded himſelf to be offred.

THE SEVENTENTH CHAPITER PROCEADETH VPON THE ſame text, by the expoſition of Chryſoſtom and ſainct Hierom.

ALbeit this text ys verie plainlie expownded by Chryſoſtom, and that, that by me was affirmed by the ſame his expoſition fullie confirmed, namely that S. Paule here ſpeaketh of the preſence of Chryſt in the Sacrament, and therwith alſo teacheth that yt ys the ſacrifice of the Chryſtians: yet that the trueth maie be the better eſteemed, as yt ys plentifull in yt ſelfe, ſo ſhall yt be ſetfurth by plentie of wittneſſes. And wher Chryſoſtom expownding the firſt parte of the text, hath confeſſed the catholique faith of the preſence of the blood of Chryſt in the cuppe with theſe plain woordes, that yt ys that which flowed oute of the ſide, which ys ſo ſpoken, as the Aduerſarie can not once open his mouth to ſpeake againſt yt: And in confeſsing the bloode, ther ys no doubte but he alſo dothe like of the bodie. Yet foraſmoch as he proceadeth and expowndeth the other parte of the text, which ſpeaketh of the partaking of the bodie: I ſhall not for the commoditie of the reader, and the ſetting furth of Godes trueth ſpare my laboure to ſhewe furth the ſame.

1. Corin. 10

The reſt of the text ys: *Et panis quem frangimus nonne communicatio corporis Chriſti eſt?* And the breade whiche we breake, ys yt not a communicacion of the of the bodie of Chryſt? Although the vulgar engliſh bibles doth otherwiſe ingliſh this text: ſaing that the breade that ys broken ys a partaking of the bodie: Yet I being aduertiſed by Chryſoſtom that communicacion includeth more than participacion: I engliſh yt as I maie with this woorde (communicacion) according to his inſtructiō, which ye ſhal perceaue in his ſaing. Thus he ſaieth. *Quare non dixit participatio? quia amplius quiddam ſignificare voluit, & multam inter hæc conuenientiam oſtendere. Non enim participatione tantùm & acceptione, ſed vnitate communicamus. Quemadmodum enim corpus illud vnitum eſt Chriſto: ita & nos per hunc panem vnione coniungimur. Sed quare addit, quem frangimus? Hoc in Euchariſtia videre licet: in cruce autem minimè, ſed omnino contrà. Os enim eius (inquit) non conteretur. Sed quod in cruce paſsus non eſt, id in oblatione patitur, & propter te frangi permittit.* Ys not the bread whiche we breake, a communicacion of the bodie of Chryſt? Why did he not ſaie a particpacion or partaking? Bicauſe he wolde ſignifie ſome more thing, and ſhewe a great agreement betwixt theſe thinges. We doe not communicate by partaking and receauing onelie, but alſo by vnitie. For as that bodie was vnited to Chryſt: Euen ſo we by this breade are ioined together in an vnion. But wherfore dothe he adde: *which we breake?* This maie yowe

Chryſoſt. in 10. 1. Cor.

Communicacion ys a nearer coniunction thē participacion, therfor the tranſlacion of the english bible ys to be miſliked

A see in the Sacrament: in the crosse not so, but altogether contrarie. For (*saieth he*) his bone shall not be broken. But that he suffred not in the crosse, that he suffreth in the sacrifice, and permitteth for thee to be broken. Thus he.

In this liuely exposition of Chrysostom, whiche so I call bicause he leaueth no woorde vnquickned and made as yt were aliue to mans vnderstanding, he geueth vs three worthie instructiõs. And first, he geueth a cause why S. Paule calleth this a communicacion raither then a participacion, bicause (saieth he) by the receipt of this mysterie we are ioined together in one with Chryst, as his bodie was ioined vnto him. Whiche vnion neither participacion nor receauing do expresse or signifie. For we maie partake or receaue a thing, and yet not be made one with yt. But duely communicating the bodie of Chryst, we are made one with yt. For communication ys either a making of one thing common to manie, or to make manie to be one thing, and all one with yt, and yt one with them. Of this more in the exposi-
B tion of the next scripture.

Three notable instructions out of Chrysost.

Communicaciõ what yt ys.

The seconde note ys that where he saieth, that as that bodie was vnited to Chryst: So by this bread we are ioined together in an vnion. Where he instructeth vs again of the presence of Chryst in the Sacramẽt, before by his blood, here by his bodie, and yet in eche parte full Chryst. That this maie appeare plain vnto the reader, as yt ys true in yt self, vnderstande this, that the bodie of Chryst ys vnited to him reallie, verilie, and substanciallie, and not spituallie. Yf then ther be an vnion of Chryst and vs, as of him and his bodie, then yt must be an vnion reall, but this maner of vnion can not be but by a reall communicacion, wherfore we do reallie communicate with the bodie of Chryst. This ys confirmed to vs by the saing of Chrysostõ, when he saieth, *that we be ioined together in vnion by this bread.* A bare peice of bread can no more make vs one substanciallie with Chryst, than a peice of beof, or anie other victuall. Wherfore this bread that he speaketh of ys the bread, and the foode of his verie bodie which duely receaued, maketh vs to be in Chryst, and Chryst; as S. Hylary saieth, naturallie, and as S. Cyrill saieth, sub-
C stanciallie in vs.

The thirde note also both confirmeth this that here ys saied of the presence, and also that ys before saied of the sacrifice. For here by expresse woordes he dothe so tearme yt. For he saieth thus: that, that he suffred not in the crosse, that he suffreth in the sacrifice, and permitteth to be broken for thee. In the which woordes he declareth two distinct beinges of Chryst: one vpon the crosse: the other in sacrifice. For he maketh no difference either of Chryst, or of his substance, or of his being. But euen the same that suffred not to be broken vpon the crosse, euen the same suffreth in the sacrifice, and permitteth to be broken for thee. Yf the verie same be in this sacrifice, that was vpon the crosse, then we must nedes confesse him to be as verilie present, in the sacrament, as vpon the crosse. And the same so present, for that he ys our onely and euerlasting sacrifice, to be our sacrifice. Yf we aske where he ys a sacrifice, Chrysostome answereth, ther to be a sacrifice, where he permitteth to be broken. He ys broken in the Masse vpõ the aultar, wherfore he ys their in sacrifice.

Real presence and sacrifice both auouched.

D But here vnderstande that although Chrysostom saieth that Chryst suffreth, and that the Sacrament ys broken: yet he meneth not that anie violence ys doen to that blessed bodie, or that yt ys affected with greif, pain, or pasion (for yt being passed all these miseries, yt ys nowe

an impaſsible bodie, and what violence ſoeuer anie cruell heart wolde inferre to yt: yet yt being impaſsible no pain can be inflicted to yt. Neither think this to be a ſtraunge ſpeache ſeing that Chryſt himſelf, when he was in hys paſsible bodie, and gaue his paſsible bodie to his Apoſtles impaſsiblie, ſaied: *Take, eate, This ys my bodie, whiche ys broken for yowe.* For although he ſo ſaied: yet in geuing oute of his bodie, he ſuffred no violence nor pain. And as that breaking wrought no greif to his bleſſed bodie then: no more doth yt nowe. For the ſame woundes that he bare in his paſsible bodie paſsiblie, he beareth the ſame after his reſurrection and now ſtill impaſsiblie.

And nowe that ye haue hearde. Chryſoſtome declaring vnto yowe the vnderſtanding of this ſcripture in the whiche he hath in no darke ſpeache, but in plain maner with expreſſe woordes taught the preſence of Chryſtes bodie and blood in the Sacrament, and yt alſo to be a ſacrifice, and that by this ſcripture: we ſhall nowe leaue him for this place, and heare S. Hierom. Who for this time ſhall be ioined with Chryſoſtome, that one veritie maie be teſtified on both ſides of Chryſtes Parliament houſe S. Hierom ys but ſhort, and this ys his expoſition. *Calix benedictionis, ideo primum calicem nominauit, vt poſsit de pane latius diſputare, nonne communicatio ſanguinis Chriſti eſt? ſicut ipſe ſalnator dicit. Qui manducat carnem meam, & bibit ſanguinem meum, in me manet, & ego in eo.* The cuppe of bleſsing which we bleſſe: therfore hath he firſt named the cuppe, that he maie more at large diſpute of the bread: ys yt not a communicacion of the bloode of Chryſt? As our Sauiour himſelf ſaieth: *He that eateth my flesh, and drinketh my bloode, dwelleth in me and I in him. Thus S. Hierom.*

Hieron. in deci. 1 Cor.

This ys his breif expoſition vpon this firſt parte of S. Paules text, whiche ys not ſo bare and hungrie, but that yt bringeth good foode with yt, to nouriſh and comforte the faith of a Chryſtian man in this matter of the Sacrament. For when he cometh to the pith of the ſentence whiche ys this: ys yt not a communicacion of the blood of Chryſt: he addeth this for an expoſition to yt: as our Sauiour himſelf ſaieth: *He that eateth my flesh and drinketh my blood dwelleth in me and I in him:* as who might ſaie: yt ys ſoche a communicacion of the blood of Chryſt, that who ſo doth communicate of yt ſhall haue that benefitt, that Chryſt himſelf ſpake of ſaing: *He that eateth my flesh, and drinketh my bloode, dwelleth in me, and I in him.* That he alleaging this ſcripture of Chryſt to expownde the ſaing of S. Paule doth ſignifie vnto vs, that S. Paule ys to be vnderſtanded, to haue ſpoken of the verie bloode of Chryſt in the Sacrament, he that hath redde ſainct Hierom, howe he vnderſtandeth the ſixth chapter of ſainct Iohn, whoſe authoritie hath ben vſed in the ſeconde booke for the ſame pourpoſe, ſhall not nede to doubte. But that the reader ſhall not be driuen to ſeke farre for the triall herof, ſainct Hierom ſhall be produced, alleaging this ſame verie ſaing of Chriſt in the ſixth of ſainct Iohn, Wherin he ſhall clerely ſee and perceaue the true vnderſtanding of yt, after the minde of ſainct Hierom. Thus he ſaieth vpon the pſalme. *Quomodò enim Melchiſedech Rex Salem, obtulit panem & vinum: ſic & tu offeres corpus tuum, & ſanguinem tuum, verum panem, & verum vinum. Iſte Melchiſedec iſte myſteria quæ habemus dedit nobis. Ipſe eſt qui dixit: Qui manducauerit carnem meam, & biberit ſanguinem meum: ſecundùm ordinem Melchiſedec tradidit nobis ſacramentum ſuum.* For as *Melchiſedec* King of Salem hath offred bread and wine: ſo ſhalt thowe offre thy bodie and bloode, the true bread, and true wine. This *Melchiſedec* hath geuen vs theſe myſteries which we haue. Yt ys he that hath ſaid: *He that ſhall eate my flesh, and drinke my bloode: according to the ordre of Melchiſedech he hath deliuered vnto vs his ſacrament.* Hitherto S. Hierom.

In pſalm. 109.

Sacrifice of Chryſte in his ſupper and Melchiſedecs compared.

Do

A Do ye not ſee that our Melchiſedech dothe offre the true breade and true wine his bodie and bloode, not after the ordre of Aron vpon the croſſe, but after the ordre of Melchiſedec? And hath not he geuen vs theſe miſteries? And doth not he of theſe miſteries after the minde of S. Hierom, ſaie: *he that eateth my flesh, and drinketh my bloode dwelleth in me, and I in him?* By this then yt ys euident that the ſaing of S. Paule referred and expownded by this, ys vnderſtanded, of the true wine, the bloode of Chryſt, as this ys.

Hieron.

The other text alſo ys but breiflie touched and folowed thus: *Et Panis quē frangimus nonne cōmunicatio corporis Domini eſt? Itaq; panis Idololatriæ, Dœmonum participacio eſſe monſtratur.* And ys not the bread which we breake a communicaciō of the bodie of our lorde? Euen ſo alſo the bread of Idolotrie ys a partaking of Deuells. Albeit this expoſitiō in the firſt ſeight and face ſemeth not moche to ſaie to the maintenaunce of the catholique faith, as touching the matter of the Sacramēt: yet if yt be well weighed, yt ſhall be fownde to make moch. And for the better weighing of yt, yt ſhall be neceſſarie, that yt be called to memorie, that before ys ſaied in the laſt chapiter, that the cauſe why mē be B made partakers of Deuells, ys that they do eate of ſoche meates as be offred in ſacrifice to Deuells. for ther ys no meat accompted to make men in that felowſhippe, what meat ſoeuer yt be (in that onely reſpect that yt ys eaten) but onely that that ys offred to Deuells.

Ibid.

Nowe then, when in the expoſition the probacion ys that as the eating of the breade, which ys broken ys a communicacion of the bodie of Chryſt: So the bread of Idolatrie ys a participacion of Deuells: muſt not both theſe be vnderſtanded of the thinges offred in ſacrifice? yf not, what auaileth the applicacion of the one to the other? Howe can S. Paule proue the Corinthians to be partakers of Idolls, but by the partaking of *Idolathues?* Wherfor this expoſitour folowing S. Paule bringeth his argument from the ſacrifice of Chryſte as a thing cleare and manifeſt to the Corinthians. As who might ſaie: As the partaking of the bread of Chryſt in ſacrifice maketh vs partakers of the bodie of our Lorde: So the partaking of meates offred in ſacrifice to Deuells, maketh vs partakers of Deuells. And thus ther muſt be a ſacrifice vnderſtanded in both ſides, aſwell in the one, as in the other. Which being C ſo, yt muſt nedes be confeſſed, that the bread which S. Paule ſpeaketh of here by the whiche we are made partakers of the bodie of Chryſt, ys a ſacrifice, and in that yt ys a ſacrifice, yt neceſſarily foloweth, that yt ys the very bodie of Chryſt, whiche ys owre onely ſacrifice. And thus yt maie be perceaued that this ſhort expoſition well weighed, had good matter in yt to cōmende and ſett furth the catholique faithe, and to teache the preſence of Chryſt in the Sacrament, and yt alſo to be the ſacrifice of chryſtians. And nowe that yow haue hearde the expoſitions of theſe two, we will proceade to heare other two vpon the ſame ſcripture.

An argumēt grownded vpon the ſacrifice by S. Hierom.

THE FICHTTENTH CHAP. PROCEADETH IN the expoſition of the ſame text by ſainct Auguſtin and Damaſcen.

Aug.cõt. inimic. legis & Prophet.

SAinct Auguſtine openeth the minde of S. Paule thus: *Nolo vos ſocios Dæmoniorum fieri: eos quippe ab Idololatria prohibebat. Propter quod eis oſtẽdere volebat, ita illos fieri ſocios Dæmoniorum, ſi Idolothita ſacrificii manducauerint, quomodò Iſraël carnalis ſocius erat altaris in templo, qui de ſacrificiis manducabat. Hinc enim cepit, vt hoc diceret: Propter quod, dilectiſſimi mihi, fugite ab idolorum cultura. Deinde ſecutus oſtendit ad quod ſacrificium debeant iam pertenere, dicens: Quaſi prudentibus dico, iudicate vos quod dico. Calix benedictionis quem benedicimus nonne communicatio eſt ſanguinis Chriſti? Et panis quem frangimus, nonne communicatio eſt corporis Domini? &c.* I will not that ye be made felowes of Deuells. He did truly forbidde them from Idolatrie. For the which thing he wolde declare vnto them, that they ſhoulde euen ſo be made felowes of Deuells if they did eate Idolathites of the ſacrifice, as the carnall Iſraell, whiche did eat of the ſacrifices in the temple, was felowe of the Aultar. By occaſion of that he began, that he wolde ſaie this: wherfor my moſt beloued, flee from the honouring of Idolls. Afterwarde folowing, he ſheweth to what ſacrifice they aught now to pertein ſaing: I ſpeake as vnto wiſe men, iudge what I ſaie: *is not the cuppe of bleſſing whiche we bleſſe a cõmunicacion of the bloode of Chryſt? And is not the bread which we breake a comunicacion of the bodie of our Lorde?* Thus farre S. Auſten.

S. Aug. calleth the bread and cuppe of the B. Sacr. a ſacrifice.

This expoſitiõ yf yt be well marked, ād cõpared to the expoſitiõ of this text of S. Paul which ys in the xvi chap. of this book, yt ſhall be perceaued, that yt doth iuſtly agree with the ſame, ād moch alſo cõfirme yt. But leauing all other things therin cõteined, ād onely to touch that, that to this matter appertaineth this ys here to be noted in S. Auguſt. that he ſaieth this to be the minde of S. Paule, that he labouring to bring the Corinthians from *Idolothites*, by the whiche they were made felows of deuells, he willed them to flee from them, as (nowe being of the calling they be of) hauing nothing to do with them. And therfore leauing the ſacrifices of Idolls (*ſaieth S. Auguſtin*) he ſheweth them to what ſacrifice they ſhoulde nowe pertein. And what ſacrifice ys that? euen the cuppe of bleſſing, whiche we bleſſe, and the bread which we breake, by the which we are made partakers of the bodie and blood of Chryſt.

Sacrifice auouched by S. Paule after the vnſtanding of S. Auguſt.

By the which woords who ſeith not that the minde of S. Paul ys after the mening of S. Auguſtin, that the Sacramẽt of Chryſtes bodie ād blode ys a ſacrifice, vnto the which, as he wolde thẽ the Corinthiãs: So aught al Chryſtiãs to pertein? For S. Auguſtin ſaing, that S. Paul by theſe woords: *is not the cuppe of bleſſing, which we bleſſe a partaking of the blood of Chryſt &c.* did ſhew thẽ the ſacrifice vnto the whiche they did nowe pertein, what can be ſaied but that he ment yt to be a ſacrifice? That S. Auguſtine taketh yt to be a ſacrifice, as yt ys moſt plainlie ſhewed in the firſt booke, So in this alſo hereafter yt ſhall be made ſo euident, that yt ſhall not be denied.

Damaſcen, whom here we will ioin with S. Auſten, although he doth not by waie of expoſition folowe the letter of S. Paule: yet treacting of the Sacrament, he expowndeth the tearmes, namelie participacion and cõmunicacion, whiche here S. Paule vſeth and applieth to the Sacrament, of Chryſtes bodie and bloode. And forſomoche as the expoſition of theſe termes geueth a great light to the clere vnderſtanding of the minde of S. Paule,

as

A as whether he ment that the Sacrament were a bare ſigne of the bodie and blood of Chryſt, or ells verilie conteining the ſame: I thought to bring in that his ſaing.

And wher as this holie Sacrament, for that yt ys of infinite vertue can not ſufficientlie be expreſſed: deuoute and godlie men, minding, as the meaſure of our weakneſſe in the capacitie of ſo great miſteries wolde permitte and ſuffer to ſignifie ſome parte of yt, haue called yt by ſondrie and diuerſe names. of the whiche Damaſcen remembring ſome doth thus ſaie of them. *Damaſcen li.4. ca.14*

Et ſi quidam exemplaria corporis, & ſanguinis Domini panem & vinum vocauerunt vt deifer vocauit Baſilius: non tamen poſt ſanctificationem dixit, ſed priuſquam ſanctificaretur ipſa oblatio, ita vocabant. Participatio etiam dicitur. Nam per ipſam Ieſu diuinitatem participamus. Dicitur & cõmunio, & eſt reuera, quia cõmunicamus per ipſam Chriſto, & participamus eius carne & Diuinitate, & quia cõmunicamus, & vnimur inuicẽ per illã.

Although ſome haue called the bread and wine exemplaries of the bodie and bloode of our Lorde, as the godly man Baſill hath called yt: yet they did not ſo after the ſanctificacion, but before the oblacion was ſanctified *Bread and wine called exẽplaries of the bodie and blood of Chryſte before ſanctificacion, but not after.*

B they did ſo call yt. Yt ys alſo called a partaking. For by yt we partake the God head of Ieſus. Yt ys alſo called a Cõmunion, and yt ys in verie dede, for by yt we cõmunicate with Chryſt, both that we partake his fleſh and God head, and alſo that by yt we be vnited one with an other. I nede not to tarie, to open this ſaing of Damaſcen, whiche lieth ſo open and plain that the ſimpleſt maie ſee the true vnderſtanding of yt. And wher S. Paule here ſpeaketh of the partaking and of the cõmunicacion of the bodie and bloode of Chryſt, which as before ys noted, ſome wolde wickedly corrupte ſainge that the breade and the cuppe are ſignes that we partake, and communicate the bodie and bloode of Chryſt: *This man ſaieth that we partake both the flesh, and Godhead of Chryſt.*

And that we ſhoulde not thinke him to fauoure the hereticall expoſition of the Aduerſarie, he declareth the catholique faith, and alſo reiecteth the contrarie opinion in that he diſſolueth that, that of the Aduerſarie might be taken for an argument againſt the trueth. For although (*ſaieth he*) ſome haue *An argument of the Sacramentaries ſoluted by Damaſcen.*

C called yt the exemplaries of the bodie and bloode of Chryſt, that ys (ſaieth he) before the conſecracion or ſanctificacion, not after the ſanctificacion: ſignifieng to vs that after the cõſecracion they be the verie thinges themſelues that ys the verie bodie and blood of Chryſt, and not the exemplaries ſignes, or figures of them. This authour ys to plain and to ſtrong to be wreſted or by violence to be drawen to make any countenannce towarde the ſignes and figures of the Aduerſaries. For in the ſame very chap. expownding the woordes of Chryſtes: *This ys my bodie*, he ſaieth thus: *Hoc eſt meum, non figura corporis, ſed corpus. & non figura ſanguinis, ſed ſanguis*. This ys not the figure of *Damaſc. ibid.*

my bodie, but my bodie and not the figure of my bloode, but my bloode, wherby he plainlie denieth the Deuells expoſition ſettfurth by the Aduerſarie. And yet in the ende of the ſame chapter he calleth the Sacrament exemplaries, but in ſoche ſorte and maner, as he affirmeth withall the verie preſence. For this ys his ſainge: *Exemplaria autem futurorum dicuntur, non vt non exiſtentia verè corpus & ſanguis Chriſti, ſed quoniam nunc quidem per ipſa participamus Chriſti Diuinitatem: tunc autem intellectualiter per ſolam viſionem*. They are called *Damaſcen ibidem.*

D the exẽplaries of thinges to come, not as not being the bodie and bloode of Chryſt verilie: but that we nowe therby partake the God head of Chryſt: but then intellectuallie by onely viſion.

By whiche ſainges, as the reader dothe clerelie ſee, that damaſcen ſo conſtant

conſtantlie doth teache and affirme the preſence of Chryſt in the Sacramēt, that he vtterly reiecteth the figures of the Aduerſarie: So maie he well vnder ſtande, that the ſaied Damaſcen ſpeaking of the participacion of the fleſh of Chryſt, and his Godhead, of the whiche participacion S. Paule maketh mencion, ſpeaketh of the verie participacion of wholl Chryſt, God and man verilie, and not figuratiuely. And foraſmoche as this ys ſo plainly taught by Damaſcen that the Aduerſarie can by no meās coulour yt, nor by anie ſhift or ſleight of falſhoode auoide yt, I wolde to God that he wolde ſee his erroure, and calling to God to geue him the ſpirit of humilitie, he wolde ſo humble him ſelf, that he wolde confeſſe his ſaied errour, knowing this that yt ys bothe more eaſie, and more profitable to be a litle confownded here, then to be ſo greatlie confounded before the iudgement ſeat of Chryſt, in the ſeight of his Angells and Sainctes, and all the woorlde, at the daie of his fearfull and terrible generall iudgement.

THE NINETENTH CHAP. CONTINVETH *the expoſition of the ſame text by Iſidore and Oecumenius.*

SEinge that of neceſsitie I muſt be ſhorter, for that moche ys yet to be ſaied, as the one of the wittneſſes in the laſt chapiter hath directlie affirmed the preſence the other the ſacrifice: So will we heare two breiflie auouching the like. The firſt ſhall be *Iſidorus* who ſpeaking of this text nowe in hande geueth a breif and clere expoſition of the ſame in this wiſe: *Panis quem frangimus corpus Chriſti eſt, qui dicit: Ego ſum panis viuus, qui de cœlo deſcendi, vinum autem ſanguis eius eſt. Et hoc eſt, quod ſcriptum eſt: Ego ſum vitis vera.* The breade that we breake ys the bodie of Chryſt, who ſaieth: I *am the bread of life, whiche came down frō heauē.* But the wine ys his blood, and this ys yt, that ys written. *I am the true vine.*

Iſidor. li. of fic. ca. 18. The bread that we break ys the bodie of Chryſt etc.

In thys expoſition that the text might be plain to the reader, wher S. Paule ſaied: *The bread which we breake ys a communicacion of the bodie of Chryſt:* This authour geuing the vnderſtanding of yt ſaieth, *that the bread which we breake ys the bodie of Chryſte.* And that he wolde haue yt taken for the verie bodie: he ſaieth, that yt ys the bodie of Chryſt, who ſaied: *I am the bread of life.* And who he was, the ſixt chap. of S. Iohn declareth that yt was verie Chryſte. no figuratiue Chryſte. And what the cuppe of bleſsing dothe contein he fullie declareth when he ſaieth: *The wine ys his bloode.* whiche maner of ſpeache ys ſo plain, and ſtandeth ſo directlie againſt the ſaing of the Aduerſarie, that as for the plaineſſe of yt I neither can nor nede to ſaie anie thing to make yt more plain: ſo can I but woonder, that men can erre that either knowe or haue readde theſe holie fathers except they be puffed vppe with ſoche pride, and be brought to ſoche ſingularitie in ther owne conceat, that they contempn all mens iudgementes, ſainges, and learning beſides their owne of what faith, trueth, aunciētie, holineſſe or learning ſo euer they be, as this *Iſidore*, who liued well near a thouſande yeares agō, and was famouſe in all the chryſtiā orbe, and as a ſtrong piller ſtoode againſt the Arrians whiche then were mightie in Spain, and hath left learned workes as teſtimonies of his learning and godly zeale, ys not to be diſdained, but to be reuerenced.

And although for his learning and aunciētie he ys to be credited: yet he ys the

A the more ſo to be for that to eche part of his ſaing he alleageth the ſcripture. For as to the firſt part he alleageth the ſixt of S. Iohn: ſo to the other parte he alleageth the ſainge of Chryſt in the xv. of S. Iohn, wher he ſaieth: *I am the true vine.* For in dede as he ys the true vine: ſo cometh oute of him the true wine. The earthlie wine helpeth to maintein the earthlie life, whiche as S. Gregorie ſaieth, compared to the eternall life, ys raither to be called death then life. But the heauenly wine that cometh out of the true vine nou riſheth to euerlaſting life, whiche ys the true life. And bicauſe we be by faith inſerted, and griffed into Chryſt, this bleſſed wine, whiche ys the Iuice of that true vine, ys of vs, as of braunches of the ſame vine, receaued, and ſo maketh vs his liuely braunches, not onely ſpirituallie by faith: but alſo by nature, whiche thing holie Cirill doth very liuely open and declare. *Annon conuenienter dici poteſt, vitem humanitatem eius, & nos palmites, propter identitatem naturæ. Eiuſdem enim naturæ vitis & palmites ſunt. Ita & ſpiritualiter, & corporaliter nos palmites, & Chriſtus vitis eſt.* Maie not the manheade of Chryſt be very wel B called the vine? and we the braunches, for that we be all of one nature? for the vine and the braunches be of one nature. So both ſpirituallie and corporallie, Chryſt ys the vine, and we be the braunches. Thus Cyrill.

Ioan.15.

Cyrill in. 16. Ioan.

We are braunches of the vine Chryſt both ſpirituallie and corporallie.

Wherfore *Iſidore* to proue that, that ys in the cuppe, to be the bloode of Chryſte, as the wine or iuice whiche ſhoulde be receaued of vs the naturall braunches of Chryſt the true vine, did very well alleadge the ſainge of Chryſt: *I am the true vine.* And by this alſo yowe maie perceaue the minde of S. Cyrill, that we be not onely of one Spirit with Chryſt by faith, but we be alſo of one nature with him. not onely that he hath taken our nature vpon him, wherby he ys one with vs, but that we receaue his naturall fleſh and bloode, wherby we are of one nature with him. This his natural fleſh and bloode we receaue not but in the Sacrament. Wherfor the Sacrament con teineth the naturall fleſh and bloode of Chryſte.

And nowe that we haue hearde *Iſidore*, who was of the latin churche, ſo breifly and plainly expownde this text: we will alſo heare *Oecumenius*, who C was of the greke churche, howe he breifly expowndeth the ſame. He ſaieth: *Poculum vocat benedictionis, poculum ſanguinis Chriſti, quod benedicimus, quod præ manibus habentes benedicimus eum, qui gratioſè ſanguinem ſuum nobis largitus eſt.* He calleth the cuppe of the bloode of Chryſt the cuppe of bleſſing whiche we bleſſe, whiche hauing before vs we bleſſe him, who hath graunted vs his bloode.

In.decim.1 Cor.

The cuppe of bleſſing ys the cuppe of the blood of Chryſte.

Is not this as plain an expoſition, as yt ys breif? ys yt not wonderfull that anie man wolde open his mouth againſt a trueth ſo plainlie vttered as this ys? Here maie ye ſee what maner of cuppe yt ys that S. Paule calleth the cuppe of bleſſing. *Yt ys* (ſaieth this authour) *the cuppe of the bloode of Chryſte.* And when he hath expownded to yowe what yt ys, than he geueth yowe a cauſe why yt ys called of S. Paule the cuppe of bleſſinge, being in dede the cuppe of Chryſtes bloode. Yt ys ſo called (ſaieth he) becauſe hauing yt before vs, we bleſſe and geue thankes to him that hath graunted vs his bloode. and woorthily we bleſſe him, both for that he hath commaunded vs that as oftē as we eate of that breade and drinke of that cuppe, we ſhoulde ſhewe furth D his death vntill he come: and alſo for that beſides an infinite nombre of benefittes, whiche he hath pourchaſed vnto vs by his paſſion and bloode ſhedding, ther ys graunted vnto vs, as a pledge of his vnſpeakable loue towar des vs (as this authour ſaieth) his bloode. For aſmoche then as the cuppe of

bloode

bloode conteineth his bloode, who hath wrought vs so great mercie, and quickneth in vs the liuelie remembrance of the same, we are prouoked to lawde, praise, and blesse him, by whom these mercies were wrought, and therfor yt ys very well called the cuppe of blesing, that ys to saie, the cuppe that moueth stirreth, and prouoketh to blesse Chryst our Sauiour, whose bloode yt ys.

The cuppe of the blood why yt ys called the cuppe of blesing.

And here, Reader, to commend this trueth better to thee, I meen, that the cuppe which S. Paule calleth the cuppe of blesing, that yt ys (as this authour saieth) the cuppe of Chrystes bloode, call to thy remembrance the saing of Chrysostome what he saied expownding this text: dothe not he saie this ys the meening of S. Paule, *that, that ys in the cuppe, ys yt that flowed oute of the side?* Nowe this ys a cõmon maner of speache, that the vessell ys named by the thing that yt conteineth, as a cuppe conteining wine, ys called a cuppe of wine a cuppe conteining water ys called a cuppe of water. Nowe whẽ Chrysostom saieth, that the bloode that flowed oute of the side of Chryst, ys in the cuppe: and *Oecumenius* saieth, that yt ys the cuppe of bloode, what difference ys ther in the thinge, that they speake of? ys yt not all one? Ther for thowe maist see that these authours agree and haue consent betwixt thẽ. For this authour though he differ in maner of speach from Chrysostom: yet in the thing that they speake he saieth euen the same that he dothe. And nowe as for these two wittnesses *Isidorus* and *Oecumenius* let not the Aduersarie attempt to corrupt them with his wicked glose, for they be allreadie alleadged, and again shall be withe soch euident and strong sentence declaring their faith, that they can not be altered.

THE TVENTETH CHAP. PROCEADETH *vpon the same text by Haymo, and Theophilacte.*

THis being true that our Sauiour Chryst saieth, *In the mouth of two or three wittnesses standeth all trueth:* these that be alleaged might suffice to testifie this trueth that I haue taken in hand to sett furthe, Neuertheless for that yt hath pleased him who ys the verie trueth him self, who neded no testimonie, to call twelue, and when one of them the childe of perdicion perished, to haue an other chosen that the nombre of twelue might be continued, yt shall like me to folowe his example, and as I haue doen in the exposition of the first text of S. Paule, wher I haue produced twelue wittnesses, to do the like here in the exposition of this text. And allthough the trueth of this matter ys soche that being spoken of him that ys the trueth him self, as ys saied, yt nedeth no other commendacion: yet to the confusion of the enemie, and the comforte of the fauourer and louer of gods catholique faithe, twelue be and shall be cauled, that yt maie be seen howe largely this trueth hath ben spred and receaued and in what diuersitie of times yt hath ben euer cõtinued, as I do nothing doubte, but yt shall be continued to the worldes ende.

But to go a boute that, that here ys entended, that the rest of this nombre which remain maie geue also their testimonie, and shewe their mindes in the vnderstanding of S Paule, we shall first heare *Theophilacte*, whose exposition of this text ys this: *Calix benedictionis, hoc est, gratiarum actionis. In manibus namque habentes, gratias ei haud dubiè agimus, qui nostri gratia sanguinem sum effuderit, dignatusque nos sit, bonis ineffabilibus. Non enim participatio dixit, sed vt plus aliquid*

Theoph. in 10. prioris ad Corin.

aliquid exprimat, ſummam ſcilicet coniunctionem. Quod autem dixit, tale eſt. Sanguis enim iſte, qui calice continetur, ille eſt, qui Chriſti è latere profluit. Hunc ipſi cùm ſumimus participamus, hoc eſt, Chriſto coniungimur. The cuppe of bleſsing, that ys, of thankesgeuing. For hauing him in handes, we geue vndoubtedlie thankes vnto him, who for owre ſake hath ſhed oute his bloode, and hath eſteemed vs woorthie of vnſpeakeable giftes. He did not ſaie *participacion* but *communicacion*, that he might expreſſe ſomwhat more, that ys to ſaie, a moſt near coniunction. But that that he hath ſaied ys after this maner. *This bloode whiche ys conteined in the cuppe, ys the ſame that flowed oute of the ſide of Chryſte.* This when we take we participate, that ys to ſaie, we are conioined to Chryſt. Thus *Theophilact.*

Cõunicacion vſed of S. Paule to expreſſe a nearer coniũction bet wen Chryſte and vs then participacion cã ſignifie.

Yf thow, reader, deſiereſt to be inſtructed howe this text ys to be vnderſtanded, and what ys the verie minde of ſainct Paule, yf euer man did clerely expownd yt, no man more plainlier then this, although Chryſoſtom and *Oecumenius*, as plainly and almoſt by the ſame woordes. Conſider therfore this expoſition well and credit yt, and thowe ſhalt atteign to the true ſenſe and mening of ſainct Paule. Ther ys nothing to be deſiered in this man, that ys neceſſarilie required to one to whome creditte ſhoulde be genen. He ys ſo auncient that he was before anie controuerſie as touching the preſence of Chryſt in the Sacrament, for he was before *Berengarius*. And after the councell of *Siſinius* in the tripartite hiſtorie they are to be called to the deciſion or diſſolucion of a controuerſie, whiche wrote before that controuerſie was riſen, and forſomoche as this authour did ſo, therfore he maie well be called to this matter. That he ys vncorrupted, I ſuppoſe, the Aduerſarie will depoſe. For yt ys knowen to all men learned that *Oecolampadius* did tranſlate him owte of greke into latin, whoſe ſinceritie and dexteritie in the doing of anie ſoch matter, they that be of that ſide, can not aſmoche as once ſuſpect. And although he hath in other places offended, and vitiated him: yet here he hath not. Learning ther lacketh none in this authour for that he doth ys by imitacion of Chryſoſtom, whoſe ſentences and matters being ſetfurth at lenght, this man doth collect, and in a breif maner ſettfurth. By which fact as we be ſure that that ys ſetfurth ys learned matter: So be we ſure that the ſetterfurth ys without all doubte learned, for ſoch a worke can not be doen of an vnlearned man. And beſides that the voice of all learned men doth with moch eſtimacion, and praiſe ſo commende him. And therfore he ys ſo reputed, eſteemed, and taken. Breiflie ther was neuer yet authour that euer yt happened me to read, that did either for learning, trueth, or anie other ſoche like matter, make as moch as a note of anie reprehenſion, or declared anie thinge, that was to be deſiered in *Theophilact*. Therfore ſeing all thinges be in him, that are required to be in an authour, he ys withoute all exception woorthie of creditte, and in this matter as a wittneſſe maie iuſtlie be produced.

Theophilact cõmended.

li. 9 ca. 19.

In this expoſition then wher no tropes, no ſignes, no figures of the blood of Chryſt be admitted, but the preſence of the verie bloode taught to be in the cuppe, yea and the verie ſame that flowed oute of the ſide of Chriſt what can we or maie we ells do but ſo take yt, that ys, that ſainct Paule, when he ſaied: *The cuppe of bleſsing, which we bleſſe ys a partaking of the bloode of Chriſt*, ſpake of no figure, nor by no figure: But of the ſubſtanciall bloode of Chryſt to be verilie in the cuppe of bleſsing, whiche we alſo take and receaue, and ſo be verilie partakers of the bloode of Chryſte, and partaking yt be conioined to Chryſt, as this authour ſaieth.

The ſame blood that flowed oute of the ſide of Chryſte, ys in the cuppe, euen by the minde of S. Paule.

And here ys to be noted that *Theophilact*, doth not here ſpeake as ſhewing his owne minde but opening vnto vs the minde and meaning of ſainct Paul, and therfore ſaieth: *Quod autem dixit tale eſt.* That he ſaied ys this, or after thys maner, as who ſhould ſaie, this ys yt that he ſaied. So that this expoſition ys to be taken as the woordes of S. Paule, for that yt dothe declare the minde and meaning of S. Paule.

Peter Martyr. his wreſting of Theophil. vpon the woorde. (vertue)

Neither ys *Peter Martyr* to be hearde, who wolde peruert all the negatiues of *Theophilact*, wherbie he denieth in ſondrie and diuerſe places, that the Sacrament ys onely a figure of Chryſtes bodie, as in the xxvi of S. Matthew, in the xiiii. of ſainct Marke, in the vi. of ſainct Iohn, and ther auoucheth the verie reall preſence by expreſſe woordes: The ſaied Peter Martyr wolde I ſaie, taking a ſmall occaſion of a woord vpon the xiiii. of S. Marke by violent preſsing, euen turne the face of theophilact backwarde, and make him looke an other waie, and to ſpeake a directe contrarie ſentence to that, that he ſpake within ten lines before.

Vide ca. 60. li. 2.

In the xiiii. of S. Marke to proue the woordes of Chryſt: *This ys my body*, to be no figuratiue ſpeach he bringeth in the ſaing of Chryſt in the vi. of S. Iohn, and ſaieth thus: *Dominus enim dicit. Panis quem ego dabo, caro mea eſt, non dixit figura eſt carnis meæ, ſed caro mea eſt. Et iterum: Niſi ederitis carnem filii hominis, & quomodò, inquis, caro videtur? O homo propter noſtram infirmitatem iſtud fit. Quia enim panis & vinum ex his ſunt, quibus aſſueuimus, ea non abhorremus. Idcirco miſericors Deus noſtræ infirmitati condeſcendens ſpeciem quidem panis & vini ſeruat in virtutem autem carnis & ſanguinis tranſelementat.* Owre Lord ſaieth: *The bread that I wil geue ys my flesh.* He ſaied not yt ys a figure of my fleſh, but yt ys my fleſh. And again: *Except ye eate the flesh of the Sonne of man.* And howe (*ſaieſt thow*) ys not the fleſh ſeen? O man this ys doen for our infirmitie. For bicauſe bread and wine be of theſe thinges, vnto the which we haue ben accuſtomed we doe not abhorre them. *Therfor our mercifull God condeſcending to our infirmitie, dothe kepe the outwardes formes of bread and wine, but he turneth the ſubſtance into the vertue of flesh and bloode.*

Theoph. in 14. Marci.

The flesh of Chryſte in the B. Sacrament appeareth not for oure infirmities ſake.

Here wolde Peter Martyr (as ys ſaied) wreſt *Theophilact* that he wolde haue no reall preſence, and therfore that we receaue not the verie fleſh and blood of Chryſt in the Sacrament, but the vertue of them. But, Reader, I haue aſcribed the full ſentence of *Theophilact*, to the entent that thow maiſt ſee, that if anie ſoch ſenſe ſhould be gathered of him, yt maie well appeare to thee, that yt ys violentlie wreſted, and not truly according to the minde of the authour alleadged, nor expownded.

And for proof of this, firſt obſerue and note, that *Theophilact* bringeth in the ſaing of Chryſt to proue that ther ys no figuratiue ſpeach, and therfore he ſaieth, that Chryſt did not ſaie, that the bread which he wolde geue was a figure of his fleſh, but his fleſh. Yf *Theophilact* will not haue yt the figure of Chryſtes fleſh, but his fleſh in dede, how ſtandeth Peters expoſition, who wolde no fleſh, but the vertue of the fleſh, ād ſo denieng the verie fleſh, wold haue yt a bare figure, which *Theophilact* hath ſo oftē denied? And think yowe that ſoch an authour wolde in ſo fewe lines denie a figure and graunt a figure? Secondly note that *Theophilact* ſaieth that for our infirmitie our mercifull God *doth tranſelementate into the vertue of the flesh and bloode*, wher I wolde learn of this man what ys the propre ſignificacion of this verbe (*tranſelementare*) ād yf yt be to chaunge, then what ys chaunged? As I can perceaue, this verbe cometh of this woorde (*Elementū*) which ſignifieth an Element, and ſo yt ſhould ſignifie to chaunge Elementes. As the philoſophers do teache, the naturall

Trāſelemētacion vſed of Theophilact. more fullie to expreſſe the chaunge in the Sacrament.

A naturall constitucion of naturall thinges that be compownded ys of the fower Elementes as of foure principles, yet not as primere, of the whiche the thing hath his beinge, but as concurring to the due order and disposition of the thing, without the which the naturall thing can not abide in his being. As flesh and bone be of the earth, swet and moystnes of the water, breathing of the aier, and the naturall heate of the fire. Euen so the principles of other thinges, whether they be in learning, or religion be called *elementa* Elementes. As in learning the letters of the Alphabete be called Elementes. Likewise in religion as saint Paule saieth to the hebrues. *Etenim cùm deberetis magistri esse propter tempus, rursum indigetis vt vos doceamini quæ sunt elementa exordij sermonum Dei, & facti estis quibus lacte opus sit non solido cibo.* For when as concerning the time ye ought to be teachers, yet haue ye nede again that we teach yow the first Elementes or principles of the woorde of God, and are become soch as haue nede of milke, and not of stronge meate. In which sentence wher he saieth that they had need to be taught the elementes of the woorde of God he meneth the principles of religion. And thus the beginninges of all soche thinges maie be called elementes. *Hebr.5.*

B Nowe to applie this to our pourpose, what be the principles of bread and wine? be they not their substances? Then, when *Theophilact* saith that he doth transelementate, ys yt not to be saied that he doth chaunge their principles, or elementes? But their principles be their substāces, wherfor he doth chaunge their substances.

Although (yf I be not deceaued) this ys spoken according to the rule of learning: yet if this should mislike the Aduersarie: yet he must nedes graunt that some thing ther must be, that must be chaunged. And then I wolde learn of him what this ys that ys chaunged into the vertue or grace of the flesh of Chryst as the Aduersarie here taketh this woorde (virtus) to be vnderstāded? Yt was neuer readde that euer ānie thing earthlie coulde be primarelie chaūged into the vertue or grace a qualitie spiritual. Wherfor no soch chaunge cā here be made as the Aduersarie wold feign to be. But that an earthly substāce maie be turned into the substāce of Chryst not onelie we are taught yt by that that he tooke flesh of the virgē Mary: but also as our *Theophilact*, to proue this that here ys to be proued, saieth: the foode which our Sauiour Chryst tooke vpō the earth was chaunged into his bodie ād was made like to his holie flesh. Wherfore wher *Theophilact* saieth here that this transelementacion ys into the vertue of the flesh and blood of Chryst, he meeneth into the verie flesh, as though yt had ben saied: *In veritatem carnis & sanguinis Christi*, into the veritie or trueth of the flesh and blood of Chryst. *An earthlie creature can not be transelemēted into spirituall vertue.* *Of this matter see more in the second booke cap. lx.*

And that this was his mening this proueth: first that in the same sentence he saieth, *that God condescending to our infirmitie, kepeth the outwarde formes of bread and wine, signifieng that the formes remaining the substance ys chaunged.* For yf the outward formes remain, and the substance (as they saie) be not chaunged, what then ys transelemented, or chaunged? The seconde proofe ys, that *Theophilact*, speaking of the verie same matter vpon the sixt of S. Iohn, doth by open and plain woordes proue this that I haue saied, for better declaracio wherof I will bring in his wholl sentence. *Non enim dixit panis quem ego dabo figura est carnis, sed caro mea est. Transformatur enim arcanis verbis panis ille per mysticā benedictionē & accessionem sancti spiritus in carnē Domini. Et ne quē cōtorbet quod credēdus sit panis caro, Etenim in carne ambulāte Domino, et ex pane alimoniā admittēte, panis ille qui māducabatur, in corpus eius mutabatur, et similis fiebat sāctæ eius carni et in augmētū, et sustentationē cōferebat iuxta humanum morē. Igitur et nūc panis* *Theoph. in 6. Ioannis.*

in carnem domini mutatur. For he hath not saied, the bread which I will geue, ys a figure of my flesh, but yt ys my flesh. For that bread by the mysticall blessing and coming to of the holie Goste, with the secret woordes ys transformed into the flesh of owre Lorde. And leest yt shoulde trouble anie man, that the bread ys to be beleued flesh: when owre Lorde walked in the flesh, and tooke foode of bread, that bread that was eaten was chaunged into his bodie, and was made like vnto his holie flesh and yt went vnto the encreasing and sustentacion after the condicion of the nature of man. Therfore now also the bread ys chaunged into the flesh of our Lorde. Thus *Theophil.*

Argumētes of Theophilact to proue the bread in the Sacr. to be made flesh.

In this saing, ye see not the figure only of Chrystes flesh denied in the Sacrament, but withal the very flesh affirmed, and the wholl matter howe yt cometh to passe declared. In the setting furth wherof, wher as vpon S. Marke he saied, that the bread was chaunged into the vertue of the flesh of Chryst, he expownding the same saieth, yt ys transformed into the flesh of Chryst. And that yt might appeare to yowe, that this chaunge was a chaunge of the substance of bread into the substance of the flesh of Chryst, he bringeth in a similitude of the food which Chryst did take being conuersant here vpon the earth after the maner of men, which foode was substanciallie chaunged in to the substance of the bodie of Chryst, and therupon concludeth, that therfore nowe also the bread ys chaunged into the flesh of Chryst. Whiche conclusion must contein as moch as the premisses of the argument, that as the foode which Chryst receaued was substancially chaunged into the substance of the bodie of Chryste, so now the bread by the mysticall benediction, and coming of the holie Goste, with the secrett woordes ys substanciallie chaunged into the substance of the flesh of Chryst.

Peter Martir his glose as plainlie ouerthrowen, as yt was maliciouslie deuised.

In this processe of the declaration of the minde of *Theophilact*, ys not onely ouerthrowen the wicked wresting of Peter Martyr, but also the veritie of the Sacrament so sensiblie as yt were opened, that, as I suppose, ther ys no place of doubte left to make a Chrystian to doubte in. For yf ye will conferre the exposition of S. Paule nowe here brought in, with the other sainges, yt alone will sufficiently teache a man the perfect catholique faith aboute the Sacrament of Chrystes bodie and bloode.

In. decim. 1. Cor.

Wherfore so moch being spoken of the minde of *Theophilact*, in the which I haue taried longer then I entended, I will nowe haste me to inferre. *Haymo*, who ys placed here with this grecian, *Theophilact*, to declare the faith of the latin Church in his time. This haymo thus expowndeth this text of sain& Paul: *Et panis quem frangimus in altari, nonne participatio corporis domini est? vtique, primùm consecratur, & benedicitur à sacerdotibus & spiritu sancto, & deinde frangitur: cum iam, licet panis videatur, in veritate corpus Christi est. Ex quo pane quicunque communicant, corpus Christi edunt.* And the bread which we do breake in the aultar, ys yt not a partaking of the bodie of our Lord? Yt ys so. First yt ys consecrated, and blessed of the preistes and the holie Goste, and afterward ytys broken. And although nowe yt seemeth bread, in verie deed yt ys the bodie of Chryst, of the which bread whosoeuer do communicate, they do eate the bodie of Chryst. Thus *Haymo.*

Although ther seem bread in the Bl. Sa. yt ys the bodie of Chryste.

Haimo ād Theoph. their saings conferred.

Here ye see an other exposition of S. Paule his text, whiche although yt differ from the other in woordes in the thing that they speake of, they fullie agree. *Theophilact* saied that the blood that ys in the cuppe ys the same that flowed oute of the side of Chryst, so that he teaching the presence of the verie blood of Chryst in the Sacrament, teacheth by the same the verie presence of the bodie of Chryst. So this man teaching the very presence of the

A of the bodie of Chryſt by the ſame, teacheth alſo the preſence of the verie bloode of Chryſt. The order alſo howe the bread ys turned into the bodie of Chryſt ys here teſtified. as yt was of *Theophilact*. For he ſaied that the bread ys trāsformed by the myſticall benedictiō, and the acceſſe of the holie Goſt: This man ſaieth, that yt ys conſecrated and bleſſed of the preiſtes and the holie Goſt. *Theophilact* ſaieth, that God chaungeth the bread into the fleſh of Chryſt, the outward formes remaining ſtill: This man ſaieth, that allthough yt ſeeme bread, in verie deed yt ys the bodie of Chryſt. Wherby we maie ſee the goodlie conſent, and agrement, that the God of vnitie and peace woorketh in them that do loue and embrace his trueth. *Theophilact*, alſo ſaieth that the bloode of Chryſt ys in the cuppe: This man ſaieth, that the bodie of Chryſt ys in the aultar. Whiche bothe maner of ſpeaches proue a reall preſence. For the ſpirituall preſence ys neither in the aultar, neither in the chalice, but in the ſoule of man.

Hitherto by all theſe auncientes, we can learn none other but that ſainct B Paule in this ſcripture ſpake of the verie reall and ſubſtanciall preſence of Chryſtes bodie and blood in the bleſſed Sacrament. And therfor receauing this ſaied bleſſed Sacrament we are partakers of the ſame bodie and bloode of Chryſte.

THE ONE TWENTETH CHAPITER PROceadeth yet vpon the ſame text by *Anſelmus*, and *Bruno*.

NOwe that we haue heard S. Paule expownded by the auncient elders, and learned writers, that be of all ſtudentes of the Chryſtian faith, to be reuerenced and ſo receaued: to bring the matter euen home to our time, for that the later writers be ſo contemned and without iuſt cauſe of the aduerſarie reiected, ſome of them ſhall be produced, that triall maie yet be made, whether they agree with theſe elders, or diſſent from them. And firſt Anſelmus his expoſition ſhall be hearde, thus he writeth: *Anſelmus in De ci. 1. Cor.*

C *Panis quem frangimus eſt participatio corporis Domini, quia ipſe panis quem multis diuidimus, eſt verum corpus Domini. Et qui de illo accipiūt de corpore Domini accipiunt, atque fiunt etiam ipſi, quod accipiunt.* The bread that we breake ys partaking of the bodie of our Lorde, for that bread, which we diuide to manie ys the very bodie of our Lorde. And they that do take of yt *they receaue the bodie of our Lorde*, and they alſo be made that, that they receaue. Thus Anſelmus. *The bread diuided to many ys the bodie of our Lord.*

This expoſition diſſenteth not from the expoſitions of the elders, but as they taught that S. Paule ſpeaketh here of the very bodie of Chryſt, ſo doth this man alſo. For ſaieth he, the bread which we diuide to manie ys the very bodie of our Lord, wherfor they that receaue yt, receaue the bodie of our Lord. And with S. Auguſtine expownding yt that S. Paule ſaieth, that yt ys a communicacion of the bodie of our Lorde, he ſaieth that they that receaue the bodie of Chryſt, are made that, they receaue. For they, that receaue yt duely, are made membres of the myſticall bodie of Chryſt.

But in this expoſition the reader ys to be aduertiſed that this authour, ſaing that the bread which we geue to manie ys the bodie of Chryſt, meneth, D not as *Luther* doth, that the materiall bread in the Sacrament, ys the very bodie of Chryſt. For after the conſecracion whē we diſtribute the holie Sacramēt their ys no materiall bread, but he that ys the heauēli bread, who ſaieth. *Ioan. 6.*

Ego ſum panis vitæ. Et panis quem ego dabo, caro mea eſt, quam dabo pro mundi vita.

I am the bread of life, and the bread which I shall geue ys my flesh, which I will geue for the life of the worlde. So that we distribute in the Sacrament no other bread but that bread. Wherfore he saied very well, that that bread ys the very bodie of Chryste.

Not minding to trooble the reader, with long declaracion where the authours for their plaines in sentences nede none soch, I shall leaue Anselmus, and call the good holy man *Bruno*, who was more then foure hundreth years agon. who vpon this texte maketh this exposition: *Calix benedictionis, id est, quem ipse Deus benedicit, & consecrat, & cui nos benedicimus per officium nostrum. Deus enim hoc efficit per sacerdotem ministrum. Hic itaque calix, nonne est communicatio sanguinis Christi? id est, nonne per sanguinem assumptum vnimur Christo, ipsique conformamur? Et panis, id est, verum corpus Christi, qui sub specie sola panis accipitur, panis dico, quem nos in altari frangimus, vt quod vnum est in veritate, licet ita videatur, scindi tamen non potest, hic, inquam, panis quem frangimus, nonne est participatio corporis Dominici? id est, nonne per hoc corpus, Deum in nobis capimus? eumque nobis incorporamus? Ideo in duabus substantiis, corporis scilicet & sanguinis, sacrificium Deus hoc instituit, vt per carnem in altari traditam ostenderet se redimere carnem nostram per hec sacramenta in incorruptionem quandoque transferendam: & per sanguinem, quem tradit, insinuaret se similiter redimisse animam nostram. Ad quod de anima insinuandu, quia re incorporali vti non potuit, digne per sanguinem, qui sedes animæ dicitur, animam figurauit. Hæc in duas partes distribuit, vt diuersas partes eius. Qui enim vel sanguinem tantum, vel corpus solum, totu accipit. Qui vtrumque accipit, no magis per vtrumq; quam per alteram accipit. Quod corpus sicut vera caro Christi est sub specie panis, ita per solam speciem atteritur, diminuitur, in partes diuiditur, cum in veritate incorruptibile, indiuisibile, impotens diminui permaneat.* The cuppe, of blessing, that ys to saie, whiche God himself doth blesse, and which we by our office do blesse (*for God doth this by his myniſter the preist*) ther for this cuppe, ys yt not a communicacion of the blood of Chryst? that ys, are we not, by the bloode receaued vnited to Chryst, and conformed to him? And the bread, that ys to saie, the bodie of Chryst, which ys taken vnder the forme of bread alone, the bread I saie, which we breake in the aultar, as which ys one in verie dede, although yt semeth so to be, yet yt can not be diuided, this bread I saie, which we breake, ys yt not partaking of the bodie of our Lorde? that ys to saie, do we not by this bodie receaue God into vs? and incorporate him vnto vs? Therfor God hath instituted this sacrifice in two substances, that ys, of his bodie and his bloode, that by the flesh diliuered in the aultar he wolde shew himself to haue redemed our flesh by these sacramentes somtime to be trãsferred into incorruption. And by the blood whiche he deliuereth he wolde insinuate him self to haue redemed our soule. Vnto the which thing of the soule to be insinuated, forsomoche as he could vse no corporall thing, woorthilie by blood (*which yt called the seat of the soule*) he hath figured the soule. These thinges he hath distributed into two substances, that he shoulde vnderstand his diuerse partes. For he that receaueth the blood onely, or the bodie, he taketh all. He that receaueth bothe receaueth no more by bothe then by one. Which bodie as the very flesh of Chryst ys vnder the forme of bread: so by the onely outewarde forme ys yt bruised, diminished, and diuided into partes, when in very dede yt doth abide incorruptible, indiuisible, and not able to be diminished. Thus farre Bruno.

Bruno in dec. 1 Cor.

By the bodie of Christ receaued in the B. Sac. we be incorporated to him: and by his blood we are vnited to him.

He that receaueth one lie vnder one kinde, receaueth as moch as he, that receaueth both, Christ being perfect lie in both.

In this exposition both catholique and learned are manie thinges, woorthie of note, whiche yf I shoulde all touch, I feare I shoulde tarie the reader to long. Wherfore leauing them to his discussion I will onely breifly touche them, that appertein to our principall pourpose to be learned of S. Paule,

of the

A of the whiche firſt to ſpeake of the bread, whiche S. Paule ſaieth, that we breake, whether yt be vnderſtãded to be materiall bread, or bread the bodie of Chryſt, this authour expownding S. Paule, and opening his minde to vs ſaieth. *that yt ys the bodie of Chryſt, takẽ vnder the forme bread.* And of the cuppe of blesſing, he ſaieth: *that we receaue the bloode by the whiche we are vnited to Chryſt* In that he teacheth, S. Paule by the bread and the cuppe to ſignifie the bodie and blood of Chryſt, as he agreeth with the olde fathers before alleaged, as by conference ye ſhall eaſilie perceaue: So in that he teacheth that we receaue the ſame bodie and bloode vnder the formes of bread and wine, though not in their ſentences, here vpon this text alleaged, yet in other places, they are in this matter verie plain. S. Ciprian ſaieth: *The bread whiche our Lorde gaue vnto his Diſciples, chaunged, not in outwarde ſhape, but in nature, by the allmightineſſe of the woorde ys made fleſh.* Yf the nature of the bread be chaunged, and by the allmightineſſe of the woorde of God made fleſh: the outwarde formes remaining ſtill, what ys yt, but that ther ys the fleſh of Chryſt vnder the outwarde forme of bread, that remaineth vnchaunged.

Doctours teaching the bodie and blood of Chryſt to be vnder the formes of bread and wine.

B S. Auguſtine alſo ſaieth *vnder the formes of bread and wine, whiche we ſee, we honour thinges inuiſible*, that ys to ſaie, *the fleſh and bloode of Chryſt.* Again he ſaieth: *Yt ys his fleſh whiche we receaue, couered vnder the forme of bread. And yt ys his bloode, which we vnder the forme and taſt of wine do drinke. And Theophilact ſaieth: Yt dothe appeare or ſeem bread, but yt ys fleſh.* All whiche what do they ells but plainly teache that the bodie and bloode of Chryſt be in the Sacrament vnder the formes of bread and wine, So that in this poinct this authour teacheth nothing diuerſe or different from the auncient Fathers.

Li. Senten. Proſperi. Ibidem. In 26. Matth.

Again wher he ſaieth that God hath inſtituted this ſacrifice in two ſubſtances, that ys of the bodie and bloode of Chryſte, as diuerſe other haue before doen, teaching that S. Paule in this proceſſe, doth take the bodie and bloode of Chryſt in the Sacrament, as a ſacrifice: ſo dothe this authour alſo. Wherfor ſeing in theſe poinctes he ſwarueth nothing from the doctrine of the Fathers, I ſee not why anie man, vpon willfull arrogancie ſhoulde reiecte him, but receaue him as a wittneſſe of the catholique faith declaring vnto
C vs the faith of the Churhe in his time, whiche ys none other but ſoche as was in the time of the Fathers, as the compariſon or conference of this authours and their teachinges doth very well proue.

Nowe wher the Proclamer by an article of his proclamacion importeth, that we can not ſhewe one doctour, that ſaieth that the outwarde ſhewes or formes of bread and wine remain without their ſubſtances: Although yt hath ben ſufficiently proued in that place, wher we haue treaicted of tranſubſtancion: yet here by occaſion of theſe authours alleadged we maie note the ſame again. For when S. Cyprian ſaieth, that the bread ys chaunged in nature, but not in outwarde ſhewe, what doth he ſaie, but that the outwarde ſhewe remaineth, ãd that the ſubſtance of bread ys chaunged. And when S. Auſten ſaieth of the Sacrament that yt ys the fleſh and blood of Chryſt that we receaue vnder the formes of bread and wine, dothe he not ſaie the ſame that S. Cyprian ſaied? except the Proclamer will ſaie, that vnder the formes of bread and wine, ther be bothe the ſubſtances of the bodie and blood of Chryſte, and alſo the ſubſtances of the bread wine withall, whiche
D ys to great an abſurditie. And to be ſhorte, when *Theophilact* ſaieth that yt doth appeare bread, but yt ys fleſh: And *Haymo* ſaieth, that yt ſemeth bread, but in verie dede yt ys the bodie of Chryſte: And this authour ſaieth, that yt ys the fleſh of Chryſt vnder the forme of bread: All which what do they

Here maie he ſee moo then one or two, yf he liſt to ſee af firming the bodie of Chryſt to be vnder formes of bread and wine.

ells teache but that ther be in the Sacrament the outwarde ſhewes of bread and wine, and the ſubſtance of Chryſts bodie and bloode, and not the ſubſtance of bread and wine.

See the malice of the Prorcl. ſee in what deſpeape of hereſie he lieth, that can not, or will not ſee all theſe doctours.

See ye not thē, howe great a ſmooke the Proclamer wolde make withoute anie fire? See ye not howe greate reproache he wolde laie to the Church withoute iuſt cauſe? See yowe not howe greatt bragges he maketh withoute anie grownde to buill then vpon? Or raither ſee ye not howe he hath prouoked matter to be ſhewed to his ſhame? So that euery man that readeth this maie well ſaie yt ys a ſhame for him to ſaie that the catholikes haue nothing to ſhewe for that they teache: when ther ys ſoche plentie produced to proue and confirme that they ſaie. But as for him ſelf he hath nothing that ys of any ſubſtanciall authoritie, to maintein his ſainges, but reſteth onely vpon his bare bragges, and his owne priuate authoritie. Neither do I doubte, but the Proclamer him ſelf knoweth yt. Manie mo maie in this matter be produced. Feare not then, *Reader*, neither be thowe caſt in doubte, to continewe the olde auncient ſaing of the church, that thowe haueſt ſeen in the Sacrament Chryſt vnder the formes of bread and wine, for ſomoche as tho we ſeiſt S. Cyprian S. Auguſtin, whiche were aboue a thouſand years agon and other, whiche were eight hondreth, ſeauen hondreth. and foure hondreth yeares agon, ſaie that yt ys ſo. Wherby we maie conclude againſt this article of this Aduerſaries proclamacion, that in the Sacrament, after the conſecracion remain the outwarde ſhewes of bread and wine, with oute their ſubſtances, but not withoute the ſubſtances, of the bodie and bloode of Chryſt.

THE TWO AND TWENTETH CHAP. ENDETH *the expoſition of this text by Dioniſe, and Gagneius.*

IT ſhall auaill to declare the continuance of conſent of doctrine in all ages, if we alſo heare the expoſition of Dioniſe the Carthuſian, who was ſomwhat nearer to onr time then the other were. Thus he expowndeth S. Paule his ſaing: *Calix benedictionis. id eſt, contentum in calice, vt pote ſanguis Chriſti, per quem ſanguinem benedicimus, id eſt, dona gratiarum conſequimur, cui calici ſeu ſanguini benedicimus, id eſt, quem conſecramus, cùm per prolationem ſacrorum verborum, à nobis conuertitur vinum in ſanguinem Chriſti. nonne communicatio ſanguinis Chriſti eſt? id eſt, nonne veraciter eſt ſanguis Chriſti, nobis comunicatus ſeu datus, facienſque nos communicationem habere cum Chriſto, incorporando nos ei, & faciendo nos participes meriti ſuæ effuſionis. Et panis quem frangimus, id eſt, corpus Chriſti conſecratum ex pane, quem panem conſecratum cuius dimenſiones ſeu ſpecies frangimus porrigendo eum fidelibus: nonne participatio corporis Chriſti eſt? id eſt, nonne vtique eſt corpus Chriſti verè acceptum à nobis, faciens nos vnum cum Chriſto, qui ait: Qui manducat meam carnem, & bibit meum ſanguinem, in me manet, & ego in eo?* The cuppe of bleſſing, that ys, the thing conteined in the cuppe that ys to witte the bloode of Chryſt by the which blood we are bleſſed, that ys, we obtein giftes of graces, whiche cuppe or bloode we bleſſe, that ys, we conſecrate, wher by the prolacion of the holy woordes, the wine ys turned into the bloode of Chryſt, ys it not a Communicacion of the bloode of Chryſt? that ys, ys not the bloode of Chryſt verilie communicated or geuen, to vs, and making vs to haue a communiō with Chryſt, incorporating vs to him, and making vs partakers of the meritte of his

Dioniſius Carthu. in 10. 1. Cor.

Communication of the blood, ys when the blood of Chryſt ys verilie geuen to vs.

his effusion? And the bread whiche we breake, that ys, the bodie of Chryst consecrated of bread, which bread consecrated, whose dimensions and formes we breake, geuing yt to the faithfull: ys yt not a partaking of the bodie of Chryste that ys, ys yt not also the bodie of Chryst verilie taken of vs, making vs one with Chryst, who saieth: he that eateth my flesh and drinketh my bloode abideth in me, and I in him? Thus mouch Dionise. *Participacion of the bodie ykewise as of the bloode ys saied.*

In this as in the other expositions, as ye see moche plainnesse: so ye se no parte of S. Paule his sentence left vnexpownded. But yet as truly: as simplie and plainlie. That in the cuppe S. Paule meent to be the very bloode of Chryst, yt ys so plainlie here spoken, as yt nedeth no addicion, for better declaracion. In the whiche his exposition, that he agreeth with all that hitherto haue ben induced, the matter being so clere, I trust, ye will be easilie persuaded, for anie further proofe to be made by me for the same. And therfor leauing this authour to the discrecion of the reader farder to be considered, we will descende a litle lower to one of this our time, and ther ende the exposition of this text of S. Paule.

This shall be *Ioannes Gagneius*, who treating of this text, dothe thus open the same. *Calix benedictionis, cui benedicimus, id est, quem cum gratiarum actione sumimus, nonne communicatio sanguinis Christi est? id est, nonne calicem Christi sumentes, ac sanguinem illius bibentes, cum illo communicamus, & cum illo commercium nobis esse declaramus? Et panis quem frangimus, id est, corpus Christi quod sub speciebus panis sumimus, nonne participatio corporis Domini est, id est, nonne declarat nos partem habere cum corpore Domini, & in illud consentire?* The cuppe of blessing which we blesse, that ys, whiche we receaue with thankes geuing, ys yt not a Commu cacion of the blood of Chryst? that ys, do not we taking the cuppe of Chryst and drinking his bloode communicate with him? and declare vs to haue an entredoing with him? And the bread whiche we breal, that ys, the bodie of Chryst, which we vnder the formes of bread do receaue, yt ys not a participacion of the bodie of our Lorde: that ys, dothe yt not declare vs to haue part with the bodie of our Lorde, and into yt to consent? Hitherto *Gagneius* Who although he wrote but last daie: yet he agreeth in the expownding of S. Paule with them that wrote aboue thousand yeares agon. And teacheth (as they did) that S. Paule in this place spake of the very reall presence of the bodie and bloode of Chryst in the Sacrament, which we receaue, and by the which we are made partakers of the same bodie and bloode. For wher S. Paule saieth: The bread whiche we breake, that ys to saie (saieth this authour) the bodie of Chryst which we receaue vnder the forme of bread, maketh vs to haue part with the bodie of our Lorde, *Ioann. Gagneius in decim. 1. Cor.* *Communicacion and participation of Chrystes bodie and blood what they be,*

Nowe *reader*, if thowe wilt gather together the expositions of all these famouse Fathers and learned men, which to shewe thee, the vnderstanding of S. Paule vpon this text, I haue here alleaged, and laie, them in a breif before thy face, thowe shalt, I suppose, see soche a plain declaracio of the trueth so euident, so manifest, so clere, so consonant, so agreing, and so consenting one with an other, although spoken in diuerse ages, in sondrie churches, and in mochle difference of times, that I thinke, thowe wilt wonder with me that euer men coulde be so stubbornlie blind that they will not see an opē treuth whiche can not be so couered, and hidden, with their deuelish glooses, but yt will allwaie lie aboue of all men readie to be seen. *A breif reherfall of the doctours alleaged for this text.*

Chrysostome saieth that this ys the meening of S. Paule, *that that which ys in the cuppe, ys yt that flowed oute of the side.* S. Hierom saieth, *that we partake of the bloode of Chryst, as he him self saieth: He that eateth my flesh and drinketh my bloode &c.* *Chrysostt.* *Hieron*

which

Whiche ſaing of Chryſt (as ther ys declared) ys ſpoken of the eating of the verie bodie of Chryſt and drinking of his verie blood: wherfor S. Hierom ſo vnderſtãdeth S. Paule: *Damaſcen*, who can not abide theſe woordes of Chryſt (*This ys my bodie*) to haue a figuratiue ſenſe, ſaieth, that in the participacion, and the communion of the bread *we partake the flesh of Chryſt and his Godhead alſo*. S. Auguſtin ſaieth that S. Paule ſpeaking this text did ſhewe them to what ſacrifice they ſhoulde pertein, which was to the ſacrifice wherby they ſhoulde be partakers of the bodie and bloode of Chryſt. *Oecumenius* ſaieth that *S. Paule calleth the cuppe of the bloode of Chryſt, the cuppe of bleſsing*. So that he taketh yt for a cuppe of Chryſtes bloode. *Iſidore* ſaieth that the bread whiche we breake, ys the bodie of Chryſt. He ſaieth not yt ys called, but yt ys the bodie. *Theophilact* ſaieth *that the blood whiche ys cõteined in the cuppe, ys the ſame that flowed oute of the ſide of Chryſt*. *Haymo* ſaieth, that the bread whiche we breake in the aultar, although yt ſeem bread in very dede, *yet yt ys the bodie of Chryſt*. *Anſelmus* ſaieth, that the bread whiche we brake, and diuide to manie *ys the verie bodie of our Lorde*, *Bruno ſaieth*, *are we not by the bloode receaued, vnited to Chryſt* and ys not the bread, that ys, the very bodie of Chryſt, *whiche ſemeth to be broken, and yt not in deed, do not we by this bodie receaue God into vs?* and incorporate him to vs? *Dioniſe* ſaieth, *that, that ys conteined in the cuppe ys the bloode of Chryſt*, by the which bloode we are bleſſed, So that yt ys verilie the bloode of Chryſt geuen vnto vs, making vs to haue communion with Chryſt, and tobe partakers of the merittes of the effuſion of the ſame his bloodd. And laſt *Gagneius* ſaieth: that the bread whiche we breake, that ys to ſaie, the bodie of Chryſt whiche we receaue vnder the forme of bread, doth yt not declare vs to haue parte with the bodie of our lorde?

Doth anie of theſe twelue finde anie trope or figures in the ſaing of S. Paule? No, they do all teach yt to be a plain ſpeache, and a plain aſſercion of the verie bodie of Chryſt, and not a bare ſign of yt. And here to conclude this matter, and to make an ende of this expoſitiõ of this text, I haue thought good to heare the minde of the right godlie, and learned Father *Roffenſis*, who, as all thinges that he did, ſo doth he handle this text learnedly and pithilie. Thus he ſaieth: *Poculum benedictionis cui benedicimus, nonne communicatio ſanguinis Chriſti eſt? Panis quem frangimus, nonne communicatio corporis Chriſti eſt? Quid hic audimus? figuras ne corporis, & ſanguinis Chriſti? Nequaquam. ſed veritatem corporis & ſanguinis, quibus nos verè communicare Paulus aſſerit. Profectò ſi figuram ſolam hic indicaſſet Paulus, non adeo frequenter hæc (nulla vſpiam figurarum habita mentione) vocaſſet corpus, & ſanguinem Domini. Sed nec arbitratur Oecolampadius, nos per panem et vinum ſuum. communicare corpori & ſanguini Chriſti, ſed fidem ſolam huius communicationis cauſam eſſe contendit. Et certè qui fieri poteſt vt merus panis, aut vinum eam efficatiam habeat, vt nos veri corporis & ſanguims Chriſti reddat participes? Quare conſentaneum eſt vt quum huius panis eſu, & liquoris eius, qui in poculo eſt potatione, verè corpori, & ſanguini Chriſti communicamus, eiuſdem corporis, & ſanguinis veritatem hic adeſſe, ceu compertiſsimum habeamus.* The cuppe of bleſſing, whiche we bleſſe, yt ys not a communicacion of the bloode of Chryſt? the bread whiche we breake, ys yt not a communicacion of the bloode of Chryſte? What heare we here? Figures of the bodie and bloode of Chryſt? Not ſo, but the veritie of the bodie and bloode of Chryſt, which Paule affirmeth vs verily to cõmunicate. Truly yf Paule had iudged here to be an onely figure he wolde not ſo often haue called theſe thinges the bodie and bloode of Chryſte, no mention in anie place beinge made of figures. But neither *Oecolampadius* doth thinke, that we by his bread and wine do cõmunicate with the bodie and bloode of Chryſte, but

Damaſcen

Auguſt.

Oecomen.

Iſidorus.

Theophil.

Haymo.

Anſelm.

Bruno.

Djonyſ.

Gagneius.

Roffen. in proem. li. 5

S. Paule in all his proceſſe of the Sacra. maketh not one title of mencion of anie figure.

A ſte, but he doeth earneſtlie affirme that faith alone ys the cauſe of this cōmu nicacion. And ſuerely howe can yt be doen, that the very bread and wine maie haue that efficacie, that yt maie make vs partakers of the bodie and bloo de of Chryſte? Wherfore yt foloweth agreablie, that ſeinge by the eating of this bread, and drinking of that liquor whiche ys in the cupp we doe verilie comunicate the bodie and bloode of Chryſt, that we haue yt for moſt aſſu red knowledge, that here ys preſent the veritie of the ſame bodie and blood. Thus farre Roffenſis.

An argumēt grownded on S. Paule to auouche the reall preſence:

I praie thee, *reader*, weigh well the ſaing of this reuerend Father, and thowe ſhalt perceaue that here ys made an argument ſo pithie and ſo ſtrong that all the Aduerſaries power can not ſtande againſt yt. For ſeing the Aduerſarie him ſellf affirmeth that by the receipt of his Sacramentall bread, we be not partakers of the bodie and blood of Chryſt, which ys true, and S. Paule ſaieth, that by this bread and this drink, we be made partakers of thē, yt muſt nedes be that this bread, and drinke, whiche the Apoſtle ſpeaketh of, ys the verie bodie and bloode, whiche duely receaued make vs verilie partaB kers of Chryſt: Yf the Apoſtle had not ment this bread and this drinke to be the verie bodie, and verie bloode of Chryſt, he wolde not ſo plainlie haue tearmed them, but in ſome place he wolde haue called them figures. But ſo he calleth them not in anie place, but allwaies by the propre names of bodie and bloode. Wherfor to ende and conclude with all theſe Fathers thus expownding S. Paule, ther ys (as he ment) the verie bodie and bloode.

THE THREE AND TWENTETH CHAP. BEGINNith the expoſition of this text: Quoniam vnus panis &c.

C In the text of S. Paule yt foloweth: *Quoniam vnus panis & vnum corpus multi ſumus, omnes, qui ex eodem pane, et eodē calice participamus.* *1. Cor. 10.* By cauſe that though we be manie: yet we are one bread and and one bodie, in aſmoche as we all are partakers of one bread and of one cuppe. Foraſmoche as this text dependeth vpon the other nowe laſt expownded, and ys inferred as a expoſition of that, that the Apoſtle ſpake of ther, namely of owre participacion and communion with Chryſt, and with our ſelues, and ſpeaketh of the ſame bread and the ſame cuppe, that ys ſpoken of ther: Therfor yt ys manifeſt that yt muſt haue the ſame vnderſtanding, as yt had, I meen, that the bread and the cuppe be not taken for bare figures of the bodie and bloode of Chryſt, but for the things them ſelues, the very bodie and bloode. And wher the Apoſtle ſpeaketh of our communion with Chryſt, yt ys to be noted that we haue a double com munion with him. One ys ſpirituall, whiche we come vnto in baptiſme through the worke of the holie Goſt. of the whiche S. Paule ſpeaketh to the Corinthians, ſaing: *In vno ſpiritu omnes nos in vnum corpus baptizati ſumus, ſiue Iudæi, ſiue gentiles, ſiue ſerui, ſiue liberi.* By one ſpiritt are we baptiſed to make one bodie, whether we be Iewes, or gentiles, whether we be bonde or free. And again to the Romans: *Multi vnum corpus ſumus in Chriſto. ſinguli autem alter alterius membra,* We being manie, are one bodie in Chryſt, and euery man emonge vs, one and others membres.

Communiō with Chriſt ys two waies.

1. Cor. 12.

Rom. 12.

D And other corporall: whiche we come vnto by the receipt of his bodie and bloode in the Sacrament, of whiche S. Paule ſpeaketh here. By the firſt we

we are admitted, and as yt were gaffed into the miſticall bodie of Chryſt, to be membres of the ſame: by the other we are nouriſhed as with an neceſſarie foode to growe and to waxe ſtrong and to be made luſtie membres of the ſame bodie, which thing cometh better to paſſe, for that by this receipt we are incorporated to Chryſtes bodie, and receaue with all manie goodlie benefittes of ſpirituall nutriment, and ſpirituall health. For as manie meates are both nutritiue, and alſo holſome, according to the naturall qualities of the ſame, yf the partie that receaueth them be well diſpoſed in bodie, and not troubled with deſeaſes, by reaſon of yll humours: So the foode of Chryſtes bodie and bloode, ys bothe nutritiue and holſome, according to the good qualities of mercie, grace, and goodneſſe, yf the receauour be not euell diſpoſed by the reaſon of viciouſe humours, But in this theſe two foodes do differ. For the earthlie foode being receaued ys incorporated to the receauer, and made one with him. But this heauenly foode being duely receaued doth incorporate vs to yt: *Nec tu me mutabis in te ſicut cibum carnis tuæ: ſed tu mutaberis in me.* Neither ſhalt thow chaunge me into thee, as a meat of thy bodie: but thowe ſhalt be chaunged into me.

We haue a ſpirituall cõmunion with Chryſte by baptiſme and a corporall by the Sacr. of his bodie and blood.

As ther ys then a ſpirituall communion, wher by we are ioined to Chriſt, and ſpiritually made one with him: ſo ys ther a corporall communion, by the whiche we are ioined to Chryſt, and corporallie made one with him. Yf yt were not ſo, why then hath the Apoſtle taught vs the communion that we haue with Chryſt by the holie goſt, and Baptiſme, and nowe teacheth vs of an other communion whiche we haue with Chryſt, by the receipt of his bodie and bloode? Yf they will ſaie that yt ys no other neither of anie other effect, then the other by Baptiſme and the holy goſte: then we maie ſaie to them, that then yt ys vainly inſtituted, for thar yt ys ſuperfluouſe, ſeing that this cõmunion ys doen before and ys ſufficient for the wholl life of man. But that maie not be ſaied. for God woorketh nothing in vain. Wherfor ſeing that S. Paule doth ſaie that all we, that do eate of that one bread, and drinke of that one cuppe be made one bread and one bodie, ther ys an other vnion in the whiche we are ioined all together, than yt, that we were ioined in be fore by faith, and Baptiſme.

Holie bread receaued inſtead of the B. Sacrament.

For yt ys to be thought that none cometh to receaue this Sacrament, but ſoche as be perfect in faith ād be baptiſed. Wherfore in the primitiue church, and ſo to the time of S. Auguſting, the *Cathecumeni*, that ys, the younge ſcholers or learners of faith, were not ſuffred to receaue this Sacrament, but in ſtead therof they receaued other bread bleſſed, as our people now doe, whē they doe not cõmunicate, they receaue holie bread. And thē being baptiſed, and hauing faith, the Aduerſarie will not denie, but that they be membres of Chryſtes miſticall bodie, and haue that ſpirituall cõmunion that ys doen by faith. Wherfor (as before ys ſaied) either by the receipt of the bodie and blood of Chryſt, they come into an other cõmuniõ: or ells they receaue that that they had before. But here the Reader ys to be aduertiſed, that as they that receaue the ſpirituall vnion by Baptiſme, receaue yt not but with cõdicion: So none can receaue this corporall vniõ to Chryſte, but with cõdicion. The Sacramentes be receaued of manie, but not profitablie, as touching the finall effect to all that receaue, but to ſome.

Chryſt hath died not onely for our ſinnes, but for the ſinnes of all the worlde, yet all atteign not remiſſion of ſinnes, whiche ys the effecte of the ſame death: And as God geuing vs Chryſt, gaue vs all thinges with him: yet all receaue not all thinges: Euen ſo though by the receipt of Chryſtes bodie

in

A in the Sacrament, we be as yt ys ſaied vnited and incorporated to Chryſt, yet not all: for the benefittes which God geueth vnto vs, manie of them haue cõdicions annexed, as the benefittes before recited haue. For as touching remiſsion of ſinnes all they ſhall haue yt, that will obſerue the condicion declared by S. Iohn: *Si ambulauerimus in luce, ſicut & ipſe eſt in luce, ſocietatem habemus adinuicem, & ſanguis Ieſu Chriſti filii eius emundat nos ab omni peccato.* Yf we ſhall walke in light, as he alſo ys in light, we haue felowſhippe together, and the bloode of Ieſus Chryſt the Sonne of him clenſeth vs from all ſinne. Eternall life ys geuen to vs by Chryſt, but ther ys a condicion annexed. *Si vis ad vitam ingredi ſerua mandata.* Yf thowe wilt entre into life kepe the commaundementes. *1. Ioan. 1.*

Vnitie with Chryſt, as that Chryſt ſhall dwell in them, and they in him, that do eate the fleſh of Chryſt, and drinke his bloode, ys promiſed to them that ſo doe, but not without a condicion, that ys, that they doe eate yt woorthilie. Iudas eate the fleſh of Chryſt, and dranke his bloode, as hereafter ſhall be ſhewed. But yet he obteined not the promiſſe, he enioied not the effecte, for not Chryſt, but Sathan abidde in him as the Goſpell teſtifieth. Wherfore S.

B Paule ſaied not, that yowe all be one bread, and one bodie, but manie. For in dede as manie as ſhall woorthilie receaue that one bread, and drinke of that one cuppe, all they ſhall be one bread, and one bodie, both with Chryſt, and within themſelues. But the euell receauers not ſo.

This alſo ys not to be ouerpaſſed, that ſainct Paule ſaieth, that we all eate of one bread, and drinke of one cuppe. Which in my iudgement proueth very moche, that he tooke not this bread for bare materiall bread (as the Aduerſarie doth) for then yt were not true. For all do not eate of one bread. For the grekes eate leauened bread, and the latines fine and vnleauened bread. In the catholique Church ys geuen to euerie communicant a ſondrie bread. In the ſciſmaticall church they haue not throughout all one bread, but in euery conuenticle a ſondrie bread, and ſomtime in the ſame conuenticle diuerſe breades. For yt were a meruailouſe bread that ſhoulde ſuffice them all in all their wicked congregacions. And as before ys noted, their bread hath no ſoche vertue, as ſainct Paule dothe attribute

C vnto this bread, and this cuppe, which ys to make vs one bodie with Chriſt. Wherfore yt can haue no other vnderſtanding but that the bread which S. Paule ſpeaketh of ys no materiall bread, but yt ys the heauenly bread of Chryſtes bodie, which being but one ys eaten of euery faithfull, and ſufficeth for all. For he ys not ſo receaued in one aultar, that he ys not, nor can not be in an other. But (as ſainct Bernarde ſaieth ſpeaking to Chryſt in the Sacrament) *vnius horæ momento, ab ortu ſolis, vſque ad occaſum, ab aquilone vſque ad auſtrum, præſto es omnibus, vnius in multis, idem in diuerſis locis.* In the moment of one howre from the riſing of the Sunne to the going downe of the ſame, from the North to the Sowthe thowe art at hande, which arte one in manie places, and the very ſame in diuerſe places. *In ſermone De cena.*

For (as Chryſoſtome ſaieth) *Quoniam in multis locis offertur, multi ſunt Chriſti? Nequaquam. Sed vnus vbique eſt Chriſtus, & hic plenus exiſtens, & illic plenus, vnũ corpus.* For that Chryſt ys offered in many places, be ther many Chryſtes? not ſo, but euery wher one Chryſt, being full here, and full ther, all one bodie. So that wher S. Paule ſaieth, that they are one bodie, and one bread, that *In deci. 1. Corn. hom. 17.*

D doth partake of that ſame one bread, and that ſame one cuppe, yt ys not verified, nor can be verified of anie other, but of Chryſt the true bread, whiche (as ys ſaied) being one bodie, one Chryſt, ys euerie where full Chryſte,

here full, and ther full, of the whiche one all doo partake, and ſo by that one they all are made one, I meen as manie as do duelie receaue yt, as ys before ſaied. For by the receipt of that one bodie, they growe to be one bodie, both with the bodie, that ys receaued, and alſo among themſelues.

THE FOVR AND TVENTETH CHAP. PROceadeth vpon the ſame text by Chryſoſtom, and S. Auguſtine.

AS among philoſophers yt ys vnſeemlie to auouche anie thing withoute reaſon: ſo among diuines ſpeciallie in matters of controuerſie, yt ys vnſemelie to auouche anie thing withoute authoritie, wherfor to doo that, that to a diuine ys ſeemlie, and withal to geue aduertiſement to the Proclamer, who in his ſermon powreth oute manie of his hereticall deuiſes in matter of controuerſie with oute authoritie, although, I haue not hitherto without authoritie, but with authoritie expownded this text of S. Paule yet returning to my former order heretofore in other ſcripturs vſed, I will proue the ſame expoſition to be good, by farder authoritie of the fathers, coopled together oute of the latine and greke church. In which proceſſe I will beginne with Chryſoſtome, who thus expowndeth the ſame text of S. Paule: *Quoniam vnus panis, & vnum corpus multi ſumus. Quid enim appello, inquit, communicationem? Idem ipſum corpus ſumus. Quid nam eſt panis? Corpus Chriſti. Quid autem fiunt, qui accipiunt? Corpus Chriſti, non multa, ſed vnum corpus. Nam quemadmodum panis ex multis grauis vnitur, vt minimè grana appareant, ſed tamen grana ſunt, verùm incerta diſcretione coniuncta: ſic & inuicem & Chriſto coniungimur. Non enim ex altero corpore tu, ex altero ille educatur, ſed ex eodem omnes. Ideo ſubdit: omnes qui de vno pane participamus.* For being manie we are one bread and one bodie. What do I (ſaieth he) call cõmunicacion? We are the very ſame bodie. What ys the bread? The bodie of Chryſt. what be they made that receaue yt? the body of Chryſt, not manie but one bodie. For as bread ys made one of manie cornes, though they do not appeare cornes, but yet they be cornes, yet without certen difference ioined together: So we both within our ſelues, and with Chryſt are ioined together. For thowe art not fedde or nouriſhed of one bodie, and he of an other, but all of one and the ſelfſame. Therfore he addeth: all whiche do partake of one bread. Thus moch Chryſoſtome.

In theſe woordes ye ſee the minde of Chryſoſtome vpon ſainct Paule, and therwith ye maie ſee the minde of S. Paule himſelf. For in the firſt entric of the expoſition Chryſoſtom moueth not the queſtion in hys owne perſon, but in the perſon of ſainct Paule. For after this maner he moueth yt: *What doe I call* (ſaieth he) *communicacion?* mening ſainct Paule, ſo that, that ys here ſpoken, ys after the minde of ſainct Paule.

Three thinges learned oute of S. Paule.

Therfore of ſainct Paule we maie here learn three things, as he ys opened of Chryſoſtome. The firſt ys, what ys communicacion. What yt ys we are taught, for yt ys to be all one bodie. For when S. Paule had ſaied, ys not the bread which we break a communicacion of the bodie of our Lorde? And ſhewing that yt ys a communicacion, and withall what a communicacion yt ys, added: For we being manie eating of one breade, and drinking of one cuppe, are one bodie and one bread. As though he had ſaied: we eating one bodie, are made the ſame bodie. And thus yt cometh to paſſe that

Chryſo-

A Chryſoſtome ſaieth, that cõmunicacion, ys, we be all one bodie.

The ſecond thing, what that ys, by the eating wherof we are made one bodie. Chryſoſtom expownding S. Paule asketh this queſtion: *What ys the bread that S. Paule here ſpeaketh of.* He aunſwereth that yt ys the bodie of Chryſt Note then, Chryſtian Reader, that by Chryſoſtom yt ys euident that S. Paul here by the bread ment not materiall bread, but the true bread, the verie bodie of Chryſte, which ys euen that one bread, of the whiche though we be manie, we maie all receaue, and by yt being one, we all maie be made one both with yt, and within owre ſelues, whiche can not be doen by materiall bread.

And here this ys not to be ouerpaſſed, that ſome one either of malice, or ignorance hath corrupted and falſefied Chryſoſtome in this place, that wher in the greke Chryſoſtom asketh: *what ys the bread* he altered yt in tranſlation ſaing: *what dothe the bread ſignifie?* For the triall of this I haue not onelie ſeen diuerſe bookes in the which this queſtion ys thus corrupted, but other alſo B in whiche yt ys corrected, and beſides I haue conferred with diuerſe well learned in the greke toung, whoſe greke bookes being ſeen yt was in them all fownde thus: *what ys the bread?* and not what ſignifieth the bread? Soche ys the falſhead of Sathan and his Angells to corrupt the doctours to maintein their hereſie. And yet yf yt might ſo haue ben iuggled in, the deuell had ben begiled. For yt coulde not beare the ſenſe that S. Paule ſhoulde aske what materiall bread did ſignifie, but what the woord bread did in that place ſignifie. Wherunto when S. Paules aunſwer had ben added that that woorde bread did ſignifie the bodie of Chryſte had yt not made againſt Sathan ſtil? But nowe that the trueth of the queſtion ys: what ys the bread? and the aunſwer ys, that yt ys the bodie of Chryſte, ys not Sathan nowe laied flatt vpon his backe, and Chryſtes preſence in the holie Sacrament moſt plainlie taught, ſo plainlie, that the Proclamer, if he will open his eies, maie here ſee a plain place to induce him into the plain trueth, whiche trueth Chryſoſtom in that, that foloweth in this expoſition dothe verie clerelie commende and C ſetfurth?

Chryſoſtõ corrupted by the trãſlatour.

Chryſtes flesh of one nature with our, but free frõ ſinne but ful of life ys ming led with vs to deliuer vs frõ ſinne ãd to make vs immortall.

Thus yt foloweth there *Non enim ſimpliciter corpus ſuum tradidit ſed cùm prior carnis natura, à terra formata, à peccato mortalis facta, à vita deſerta eſſet, aliam (vt ita dicam) maſſam, & fermentum induxit hoc eſt carnem ſuam, natura quidem eandem, verùm à peccato liberam, & vitæ plenam, quam omnibus tribuit, vt participes fierent, vt ea nutriti, & priore abiecta, quæ mortua erat, per hanc menſam viuentem, & immortalem, comiſceremur.* He hath not ſimplie deliuered his bodie, but wher the firſt nature of the fleſh, being formed of the earth, was by ſinne made mortall, and of life forſaken, he brought in (as I might ſaie) an other lumpe and leauen, that ys, his fleſh, in nature the ſame, but free from ſinne, and full of life, which he hath geuen to all, that they maie be made partakers, that being nouriſhed with yt, and the firſt, whiche was dead caſt awaie, by this liuinge and immortall table, we ſhoulde be mixed together. Thus Chryſoſtom.

The immortall table ys the immortal foode of the table, that ys Chriſtes flesh wherwith we are nourished to immortalitie.

Doeſt thowe not ſee here Reader what bread yt ys that we be partakers of, by the which we be mixed together, to be this one bodie? Chryſoſtome hath plainly taught that yt ys the fleſh of Chryſt in nature all one with our fleſh, but that yt ys free from ſinne, ãd full of life, which Chryſt hath brought D in an geueth to vs to the intent we ſhoulde be partakers of yt. And that ther ſhould remain in this matter nothing doubtfull, but all ſcruple taken awaie, as that this fleſh ſpoken of here ſhoulde not be drawen to the fleſh vpon the croſſe, or to the ſpirituall fleſh, or figuratiue fleſh, or anie ſoche

other: he doth by expreſſe woordes declare, that he ſpeaketh of the fleſh of E
Chryſt on the table. For (ſaieth he) he hath geuen vs thys fleſh, that we being nouriſhed with yt, by this liuing and immortall table we ſhoulde be mixed together. Ther ys none (I thinke) ſo inſenſate, or withoute vnderſtanding but he knoweth what Chryſoſtom meneth by the table. He meeneth the meat of the table. Nowe this meat of the table, ys not (as the Aduerſarie dreameth) a peice of dead bread, but yt ys a liuing, and an immortall meat (*as Chryſoſtome termeth yt*) whiche ys the fleſh of Chryſt, of whiche he ſpake before, ſaing, that yt was free from ſinne, and full of life. Calling yt then before full of life, and here liuing and immortall, there ſaing, that of yt we are made partakers, and here by yt, we are mixed together: ther that by yt we are nouriſhed, and here calling yt the meat of the table, argueth beſides the continuance of the ſentence (which proueth the ſame) that he ſpake of one thing, whiche ys the fleſh of Chryſt, which ys on the table, by the nutriment of which we are partakers of that one bread, and ſo be made one bodie and one bread. And nowe reader, that thowe haueſt hearde Chryſoſtome ſo plainlie expownding ſainct Paule, we will leaue him and heare ſainct Auguſtine, for he alſo geueth an vnderſtanding of this text on this wiſe: F
Quia Chriſtus paſſus eſt pro nobis, cõmendauit nobis in iſto ſacramento corpus & ſanguinem ſuum. Quod etiam fecit & nos ipſos. Nam & nos ipſius corpus facti ſumus, & per miſericordiam ipſius quod accipimus nos ſumus. Bicauſe Chryſt hath ſuffred for vs he commended vnto vs in this Sacrament his bodie and bloode, whiche alſo he hath made our ſelues. For we alſo are made his bodie, and by his mercie thatwe receaue we be. In thisſhort ſaing he hathdeclared both the mean by the which we are made the bodie of Chryſt, and that we be the bodie of Chryſt. Firſt he openeth the mean ſaing, that bicauſe Chryſt hath ſuffred for vs, he hath commended vnto vs in this Sacrament his bodie and bloode. Note the ſpeache of ſainct Auguſtin, he ſaieth not that Chryſt hath commended vnto vs, bicauſe he hath ſuffred for vs, a figure for a memoriall of that his paſsion: but he ſaieth by plain woordes, *that Chryſt commended to vs his bodie and bloode*. And applieng the cauſe to the effecte afterwarde he ſaieth: *By his mercie we be that we receaue*. Which in plain ſpeache ys, that bicauſe we receaue the bodie of Chryſte, therfore by his mercie we be the bodie of G
Chryſt. And to moue vs to abide in this bodie of Chryſt, he proceadeth: *Dic mihi, quid eſt, ex quo viuis? Spiritus tuus viuit de corpore tuo, an corpus ex ſpiritu tuo? Reſpondet omnis qui viuit; Ex ſpiritu vivo. Qui autem hoc non poteſt reſpondere, neſcio an viuat. Quid reſpondet omnis qui viuit: Corpus vtique meum viuit de ſpiritu meo. Vis ergo viuere et de ſpiritu Chriſti? In corpore eſto Chriſti. Nunquid enim corpus meum viuit de ſpiritu tuo? Meum viuit de ſpiritu meo, et tuum de ſpiritu tuo. Non poteſt viuere corpus Chriſti niſi de ſpiritu Chriſti. Inde eſt quod exponens Apoſtolus Paulus hunc panem, vnus panis (inquit) vnum corpus ſumus*. Tell me, what ys that of the which thow liueſt? dothe thie ſpiritt liue by thie bodie, or thie bodie by the ſpiritt? Euerie one that liueth anſwereth: I liue by my ſpiritte. He that can not this anſwere, I can not tell whether he liueth. what doth euerie one anſwere that liueth? My bodie liueth by my ſpirit. Wilt thow alſo liue by the Spiritt of Chryſt? Be in the bodie of Chryſt. For doth my bodie liue by thie ſpiritte? My bodie liueth of my ſpiritt, ād thy bodie of thie ſpiritt. The bodie of Chryſt can not liue but by the Spiritte of Chryſt. Therfore yt ys H
that the Apoſtle Paule expownding vnto vs this bread, ſaieth: we being manie are one bread, and one bodie. Thus ſainct Auguſtine. In whom as we haue goodlie inſtruction for our faith: ſo we haue the like for our

Auguſt. feria. 2. Paſch Chryſt hath cõmẽded to vs his bodie and blood in the Sacr.

conuer-

A conuersacion. But not to be tediouse to the reader, S. Augustin shall be left withoute note here vnto him to his farder cõsideracion of this his saing, for that by yt that ys saied, yt ys easie to perceaue the wholl minde of him in this matter.

THE FIVE AND TWENTETH CHAPITER.

proceadeth vpon the same text by Damascen and Haymo.

AS the Aduersarie vseth all the craft subtletie and falshead that he can, to deceaue the simple, and to abduce him, to lead him awaie and to carie him a farre from the flocke and folde of Chryste to the entent he shall not desire to come home again, and yf he do: yet for the distance, he shall not finde the waie to come, as a shepe, if he be caried but a litle waie from the flocke, that he went in, he B will make great shift to return to yt again: if he be caried farre of, he neither desireth neither for his simplicitie can find the waie to return, therfore the Aduersarie (Isaie) cõtenteth not himself to bring the simple a litle oute of the waie from the faith into one onelie erroure or heresie: but he will carie and lead him a great waie out of the right waie, by manie steppes, and manie passes, that ys into manie errours and heresies. For seldome hath yt ben seen, that the Deuell bringeth a man into one onelie heresie, but into Diuerse, wherwith that common enemie oftentimes will so delight him, that he shall haue no desire to retnrn home again, or ells through plain simplicitie, not perceauing the falshead of heresie, or by malice blinded, he shall be as yt were plainlie ignorant, not able to finde the waie to return: but so shall remain in a straung place, and then (which ys the woorst of all) he shall thinke himself at home, when he ys fardest of. Therfore, I saie, seing the Aduersarie hath so moch falshead to bring men to soch great blindnesse, in to so great calamitie and miserie of their soules, yt ys our parte to seke all the helpe of trueth to reduce them that be straied, and to staie them that be at home, that C they perish not in that lamentable daunger, neither suffre them to come to yt. Wherfore although this trueth of our naturall, and corporall communion with Chryst be allreadie sufficiently proued, and testified: yet that the reader shall perceaue that yt ys not a doubtfull matter, and testified of a few, but a certen matter of assured trueth, and generallie receaued, and testified of manie: we shal go forwarde in producing of mo, and of these Damascen shall be the first, who saieth thus:

The Aduersarie leadeth the simple into manie errours that holden by them he shall not find the waie home again.

Quia ex vno pane participamus omnes, vnum corpus Christi, & vnus sanguis, & inuicem membra efficimur, concorporati Christo existentes. Omni igitur virtute obseruemus, ne participemus participatione hæreticorum, neque tribuamus. Nolite enim sancta dare canibus, inquit Dominus noster, neque seminare margaritas vestras ante porcos, vt non participes erroris, & malæ fidei eorum efficiamur, atque condemnationis. Si enim omnino vnio est ad Christum, & ad inuicem: omnino & omnibus comparticipantibus nobis secundum electionem vnimur. Nam ex electione vnio ipsa fit, non sine nostra sententia, ac deliberatione. Omnes enim vnum corpus sumus, quoniam ex vno pane participamus, &c. Beause we do all partake of one bread, we are made one bodie of Chryst, and one blood, D and membres one of an other, being cõcorporated vnto Chryst. Let vs therfore obserue with all our powre, that we partake not with the partaking of heretikes, neither that we geue vnto thẽ. For our Lord saieth *Geue not the holie thinges to dogges, neither sowe precious stones before hogges*, that we be not partakers

their errour,and euell faith and condemnacion.For if the vnion be whollie to Chryſt,and whollie one to an other,we be alſo vnited to al that after our election be comparteners with vs.For that vnion ys doen by election, not without oure ſentence and deliberacion. For we all are one bodie,bicauſe we partake of one bread,as the Apoſtle of God ſaieth: Thus farre Damaſcen.

Although occaſion be here geuen to note manie thinges: yet for that I will not trooble the reader with mo notes then be neceſſarilie appertinent: I will here make but onely two notes.The firſt ys that this authour, according to the text of ſainct Paules epiſtle,ſaieth:that bicauſe we partake of one bread,we are one bodie of Chryſt.Wherin the Aduerſarie ſtill ys impugned. For although this authour with all good catholique men confeſſeth,that we be vnited to Chryſt by faith:yet with them alſo he affirmeth that we be neuertheleſſe vnited to Chryſt by a corporall vnion,for that we do partake his very bodie and blood.Whiche he noteth when he ſaieth that we be concorporated vnto Chryſt.Which concorporacion he doth not attribute to faith, but to the partaking of that one bread,although by faith we are ſpirituallie vnited to Chryſt.

Damaſcē. li.4.ca.13.

Of which cōcorporacions,this authour maketh a plain diſtinction in an other place ſaing:*Non ſimpliciter,& fortuito ad orientem adoramus,ſed quia ex viſibili,& inuiſibili,id eſt,intellectuali & ſenſibili conflati ſumus natura,duplicem adorationē conditori noſtro offerimus,vt & mente pſallimus,& corporalibus labiis:& baptizamur aqua & Spiritu:& dupliciter Domino vnimur,myſteriis participantes,& gratia ſpiritus.* Not ſimplie,and by chaunce we do adore vnto the eaſt:But bicauſe we are made of a viſible and inuiſible,that ys to ſaie,of an intellectuall and ſenſible nature,we offre vnto our maker a dooble adoracion, as we do both with minde and corporall lippes ſing:and are baptiſed both with water and ſpirit:and to maner of waies we are vnited vnto our Lorde, partaking of the myſteries,and by the grace of the ſpiritt.Thus Damaſcen.

We are vnited to our Lord two waies.

Do ye not ſee that we are two waies vnited to our Lorde? Are we not vnited to him by the participacion of the myſteries(which myſteries be the Sacramentes of Chryſtes bodie and Chryſtes bloode) and by the grace of the ſpritte?This doth this authour plainlie teache. Wherfore conſider hys grownde,that we be made of a viſible and inuiſible nature and ſhould therfore by bothe theſe partes honour God.And ſo by means conuenient both theſe partes ſhoulde be vnited to God,the inuiſible parte by grace of the holie Goſt,as by faith and charitie:the viſible parte by that that ys of like nature,that ys by the bodie and blood of Chryſt.

In.6.Ioan. ca.14.

For as S.Cyrill ſaieth:*Oportuit enim certè,vt non ſolùm anima per ſpiritum ſanctum in beatam vitam aſcenderet,verumetiam vt rude,atque terreſtre hoc corpus cognato, ſibi guſtu,tactu,& cibo ad immortalitatem reduceretur.* Truelie yt behoued,that not onelie the ſoule by the holie Goſt ſhould aſcende into the bleſſed life: But that alſo this rude and earthlie bodie with a taſte,touching,and meat of hys nature,ſhould be reduced to immortalitie.Thus S.Cyrill.

Both bodie and ſoule of man releiued by Chriſte,and howe yt ys doen.

As both the viſible,and inuiſible, the mortall and immortall partes of man had need of releif, and bothe theſe moſt conuenientlie might be releiued by his like in nature,therfore Chryſte,hauing the likes of theſe two in his perſon,that ys to ſaie,the immortall nature of the Godhead and the mortall nature of man(which mortall nature being ſtill the ſame nature, was chaunged in his condicion,and by the immortall Godhead was made alſo immortall) was by theſe two his partes able to amende the imper-

A imperfection of our two partes. For wher the ſoule had infirmitie by ſinne, he was able as God to ſaie: *Remittuntur tibi peccata tua.* Thy ſinnes be forgeuen thee.

By this parte wher the ſoule was ſpoiled of ſpirituall giftes, and impouerished for lacke of the ſame, he was able to enriche her, and adorne her, with the firſt and cheifeſt giftes, as with faith, hope, and charitie.

As touching our other parte, yt receaued great and ſingular benefittes by the like parte of Chryſt, I mean by his bodie. For by his bodie he cured manie diſeaſes, he raiſed the dead, and wrought great woõders, by his bodie now immortall he maketh our mortall bodies duely receauing the ſame, to come, at the time by him aſſigned, to immortalitie, as S. Cyrill ſaieth: *Non verbo ſolùm, ſed & tactu mortuos excitabat, vt oſtenderet corpus quoque ſuum viuificare poſſe. Quod ſi ſolo tactu ſuo corrupta redintegrantur, quomodò non viuemus, qui carnem illam & guſtamus, & manducamus? Reformabit enim omnino ad immortalitatem ſuam, participes ſui. Ne velis iudaicé (quomodò) quærere, ſed recordare quamuis aquâ naturaliter* B *frigidor ſit: aduentu tamen ignis frigiditatis ſuæ oblita æſtuat.* He did not by his woor de onelie allwaies raiſe the dead: but alſo with his touching, that he might declare that his bodie alſo was able to quicken or geue life Yf then by his onely touching the corrupted thinges are reſtored: howe ſhall not we liue whiche do taſte and eate that fleſh? He ſhall whollie reforme to his immortalitie, ſoche as be partakers of him. Neither aske thowe Iueſhlie (*howe*) but remẽbre that although the water be naturallie colde, yet by the coming to of fire, forgetting her coldneſſe yt waxeth hote. Thus S. Cyrill. So then according as *Damaſen* ſaied, as to our duetie yt apperteineth to honour God with the two partes of our compownded bodie, both ſpirituallie, and corporallie: So God of his mercie helpeth bothe theſe partes, geuinge to eche of them giftes vniting vs ſpirituallie to him by faith and charitie, and corporallie by his bodie and bloode receaued in the Sacrament, By the which (as S. Cyrill hath ſaied) he will reforme this mortall bodie of oure to his immortalitie. *In 6. Ioan ca. 14.*

C Therfore, Reader, looke to thie ſelf, and be not ſeduced withe the herefie of the Aduerſarie. Weigh well the ſainges of the holie and auncient Fathers, and for lacke of faith leeſe not theſe goodly giftes of excellencie, Yt ys an excellent thing to be ioned to God and Chryſte, and to be as one with him. Which thowe ſhalt be if thowe haueſt a perfight faith, and ſo receaue that bleſſed bodie of Chryſt.

Communiõ aught not to be had with hereti ques.

But yt ys time that I ſhewe the ſeconde note in the ſaing of *Damaſcen.* The ſeconde note ys his admonition that we beware with all diligence that we do not communicate with heretiques. neither miniſtre the Sacrament vnto them, For if we do we partake of their euell faith and condemnacion. This admonicion, as yt ys good: ſo ys yt neceſſarie to be kept. For yt ys agreable to the ſcriptures. For as this place of S. Paule to the Corinthians, doth forbidde them, that they ſhoulde not be partakers with Idolaters in their *Idolathites*, for then they ſhoulde entre into felowſhippe with Deuells: ſo doth yt forbidd vs to be partakers with heretiques. For if we do we entre into felowſhippe with them, we ſeem to conſent to their wicked hereſie, and ſo to be partakers of the ſame, wherfor S. Iohn gaue ſtreict charge, ſaing: *Si quis venit ad* D *vos, & hanc doctrinam non adfert, nolite eum recipere in domum, nec aue ei dixeritis:* Yf any man come vnto yowe, and bring not this learning, receaue him not to houſe, neither bidde him God ſpede. *2 Ioan.*

So farre wide was yt frõ the minde of the Apoſtle that we ſhoulde entre

into the houſe of God with heretiqnes, and their to ioin with them in the partaking of ſacramentes, that he wolde that we ſhoulde not receaue them into our houſe, neither as moche as to bidde them God ſpede. And ſhewing the cauſe of this his commaundement ſaieth: *For he that biddeth him God ſpede ys partaker of his euell dede:* And to the entent this his admonicion ſhoulde be the better regarded, and the daunger of the breach therof well knowen to them, and feared, he concludeth thus: *Beholde I haue tolde yowe before, that ye ſhoulde not be aſhamed in the daie of our Lorde.*, In this ſaing of S. Iohn yt ys eaſie to perceaue that yt ys daungerouſe to ioin with heretiques, and ſpeciallie in the communion of ſacracmentes. For if we do, we ſhall be confownded in the daie of our Lorde.

Yf S. Paule did earneſtly require the *Theſſalonians* and that in the name of our Lorde Ieſus Chryſte, they ſhoulde with drawe them ſelues from euery brother that did walke inordinatelie, and not after the tradicion whiche they had receaued, ſhoulde we not withdrawe our ſelues frō them, which do not onelie walke inordinately but do with all that in them lieth laboure to ſubuert the wholl order of Chryſtes Churche, and with all violence and blaſphemie impugn not onelie the tradicions which they haue receaued, but the Sacramentes and miſteries of the true religion, and the wholl faith of Chryſt?

2 Teſſalō3.

S. Paule willeth that with fornicators, adulterers, dronkers, and idolaters we ſhoulde not aſmoch as eate meate. Therfor with the other yt ys withoute doubte, that we ſhoulde haue no felowſhippe, nor medle with them, and ſpeciallie in the communion of ſacramentes. And as yt ys not laufull for the true chryſtian to communicate with them in the ſacramentes of the catholique Churche: no more ys yt laufull for him to communitate with anie in the newe forged ſacramentes of the congregacion of heretiques, for like perill enſeweth vpon bothe.

1 Cor. 5.

Heretiques how they muſt be auoided.

But let not the reader take me that I meen that they, which ignorantlie not knowing them to be ſoche, incurre anie ſoche daunger, if they communicate with them: But I meen of them who knowing ſoch to be heretiques, will yet communicate with them. They vndoubtedlie incurre the daunger. For when they be knowen to be ſoche and will not be reformed, S. Paule willeth them to be auoided. *Hæreticum hommem poſt vnam & alteram admonitionem deuita, ſciens quia ſubuerſus eſt, qui eiuſmodi eſt, & delinquit, cùm ſit proprio iudicio condemnatus.* A man that ys an Heretique after the firſt and ſecond admonicion auoid, knowing that he who ys ſoch ys peruerted, and ſinneth euē dāned by his own iudgement.

Tit. 3.

Eccl. hiſt. tripar. li. 4. ca. 39. & li. 5. ca. 30

According to this rule the people knowing *Macedonius* to be a notable heretique did both men and women ſo auoid him, that they wolde not, although enforced with great and cruell tormentes, once communicate with him, as in the Tripartite hiſtorie yt ys more at large declared.

Can. 45.

In the primitiue Churche this matter was ſo ſtraightlie obſerued, that by the Canons of the Apoſtles ys was ordeined, that Byſhoppe, preiſt or Deacon, which did but onely praie with heretiques, ſhoulde be putte from the comunion. if they ſuffred them to do anie thing as clerkes, they ſhoulde for their ſoche permiſſion be depriued from their office. Although ther be manie hiſtories declaring this auoiding of the communion of heretiques to haue ben moche practiſed: yet I omitte them, for that this maie ſuffice to be ſpoken as but by occaſion of the note of the woordes of *Damaſcen*, whiche

although

A although breiflie, yet with dumbe ſcilence I coulde not ouerpaſſe yt, perceauing the note to be verie neceſſarie for this time.

In.10.1. Cor.

And nowe here ſhall be place for *Haymo*, whom I haue thought good to ioing with *Damaſcen* bicauſe his ſentence ys but ſhort, and yet doth plainlie expreſſe the minde of S. Paule. Thus he ſaieth, *Diuinitas Verbi, quæ implet cœlum & terram, & omnia quæ in eis ſunt, ipſa replet corpus Chriſti, quod à multis ſacerdotibus per vniuerſum orbē ſanctificatur, & facit vnū corpus Chriſti eſſe. Et ſicut ille panis et ſanguis in corpus Chriſti tranſeunt: ita omnes, qui in Eccleſia dignè comedunt illum, vnum corpus Chriſti ſunt, ſicut & ipſe dicit: Qui manducat carnem meam, & bibit ſanguinem meum, in me manet, & ego in eo.* The Godhead of the Sonne which filleth heauen and earth and all that in them ys, that ſame filleth the bodie of Chryſt, the whiche ys ſanctified of manie preiſtes, throughoute all the worlde, and maketh one bodie of Chryſt to be. And as that bread and bloode do paſſe into the bodie of Chryſt: euen ſo all that in the Church do woorthilie eate yt, they are one bodie, as he himſelf ſaieth: *He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him.* Thus moche *Haymo*.

The God head filleth the bodie of Chryſte, which ys ſanctified of the preiſt.

B Do ye not in theſe fewe lines ſee theſe two thinges, that ys, that in the Sacrament ys the verie bodie of Chryſt and his verie blood: and alſo that all they which do woorthilie receaue the ſame, that they are one bodie of Chryſt? As concerning the firſt, yt ys woorthie of note to ſee howe he doth ſettfurth the excellencie of the Sacrament, whiche I wiſh the reader more diligentlie to obſerue, that the wickedneſſe of the Angells of Sathan maie be the better perceaued. Beholde howe litle ſo euer they eſteem yt, or howe barelie ſo euer they terme yt: yet this authour ſaieth, that the Godhead of the Sonne of God doth fill the bodie of Chryſt that ys ſanctified of the preiſtes through oute all the worlde. So that he doth not take yt for a bare peice of breade, neither for the bodie of Chryſt in conſideracion of his humanitie onely, but as the bodie of Chryſt vnited to the Godhead in vnitie of perſon, ād ſo of Chryſt perfectly God and mā. And this ys the excellencie of the Sacrament in dede, howe barelie ſoeuer they ſett yt furth.

The excellēcie of the bleſſed Sacrament.

And if they will reiect this authour ſo ſainge, by cauſe he was (as ſome ac
C compt) within the compaſſe of theſe thouſand yeares: In dede if he were not a full thouſand years agone, he ys verie neer. But who geueth this wicked generacion authoritie to reiecte him nowe at their pleaſure, whom the churche hath ſo long approued and receaued? And what ſaieth he that the holie elders before a thouſande years ſaie not? As touching that he ſaieth, that God ys in the Sacrament what ys he of the elders that treacteth of this miſterie and ſaieth yt not?

Haymo his doctrine cō ferred with the elder fathers.

Among other Chryſoſtome moſt plainly doth ſaie yt euen vpon this cha piter, in this maner: *Abſterge ab omni ſorde animam tuam. Præpara mentem tuam ad horum myſteriorum perceptionem. Etenim ſi puer regius purpura & diademate ornatus tibi ferendus traderetur, nonne omnibus humi abiectis eum ſuſciperes? Verùm nunc cùm non hominis regium puerum, ſed vnigenitum Dei filium accipias, Dic queſo, no horreſcis? & omnium ſecularium rerum amorem abiicis?* Make clean thy ſoule from all filthineſſe, prepare thy minde to the receipt of theſe miſteries. For if the kinges childe decked with purple and diademe were deliuered to thee to be born, woldeſt not thowe, all other thinges caſt down on the grownde, receaue
D him? But nowe when thowe takeſt not the childe of a king a man, but the onelie begotten Sonne of God, tell me, I praie thee, arte thowe not afeard? and caſtes awaie the loue of all worldlie thinges?

In deci.1. Cor.homil. 24.

The onelie begotten Sonne of God ys receaued in the B.Sacr.

In this ſentence Chriſoſtome being in exhortacion that men ſhoulde prepare

pare them ſelues woorthilie to receaue the bleſſed Sacrament, doth he not by plain woordes tell them, that they receaue the onelie begotten Sonne of God? S. Cyrill alſo ſaieth: *Qui Chriſti carnem manducat, vitam habet æternam. Habet enim hæc caro Dei Verbum quod naturaliter vita eſt.* He that eateth the fleſh of Chryſt, hath euerlaſting life. For this fleſh hath the Sonne of God, whiche ys life naturallie. As the ſentences of theſe two Fathers be, that the Sacrament conteineth and hath the bodie of Chryſt, and the Godhead alſo, and ſo verie Chryſt God and man: ſo ys the concorde ſentence of all the reſt of the holie auncient fathers. But to ſhewe that *Haymo* ys agreable to the catholique and auncient faith, theſe two maie ſuffice.

cap. 15. in 6. Ioan.

The fleſh of Chryſt in the Sacr. hath the Sõne of God ioined to yt

Nowe yt were a meruailouſe kinde or maner of teaching, if theſe fathers ment, that in the Sacrament were no preſence, but that yt ys a bare ſign or figure, that they wolde teache that yt ys the verie onelie begotten Sonne of God, as Chryſoſtom doeth. And that yt ys the fleſh of God, that hath the Godhead ioined to yt (as S. Cyrill ſaieh) and neuer as moche as once to teache that yt ys not Chryſt in dede, or onely a figure of him. Can anie man whoſe head and iudgement the madde ſpiritt hath not infected and corrupted, thinke, that theſe being reputed holie, vertueouſe, and larned men wolde allwaies by theſe tearmes ſo haue taught, and the trueth to be clear, the cõtrary by the negatiue? wolde they allwaies haue ſaied: yt ys the bodie of God, yt ys the bodie of Chryſt, yt ys his fleſh, yt ys his bloode: if the trueth were by the negatiue, as the Aduerſarie ſaieth, that yt ys not ſo? Wolde they haue ſaied yt ys ſo, if the trueth were to ſaie, yt ys not ſo? Yt ys not to be thought in them. For all their trauaill was to plant Gods trueth in the heartes of people, and to roote oute errour ād hereſie. wherfore (as ys ſaied) obſerue howe this authour ſetteth furth the excellencie of the Sacrament, which ys doen agreablie to the ſentence of the Fathers, and therfore repute thowe yt ſoche a thing, as of ſoche men yt ys commended vnto thee, and not as by theſe inuentours of miſcheif yt ys diſcommended to thee. This thing being thus manifeſted to thee (Reader) the other note (whiche ys, that all that do woourthily receaue the Sacrament be one bodie of Chryſt) can not be obſcure. For as Chryſt taking vpon him our fleſh and our bloode, ys one with vs: ſo we again receauing his fleſh and his blood woorthily, are one with him. And nowe of the expoſitions of theſe two vpon this text, this maie ſuffice.

THE SIX AND TWENTETH CHAP. PROCEADETH vpon the ſame text by S. Cyrill, and S. Thomas.

THough the plentie of teſtimonies maie, and (as I am ſure) doth offende the Aduerſarie, (for the more teſtimonie againſt him, the more confuſion) yett I doubt yt not, but on the other ſide yt dothe aſwell delight and alſo comforth the catholique chryſtian. Therfor we ſhall not refuſe to heare S. Cyrill, howe he vnderſtandeth S. Paule in this text. In diuerſe places he maketh mencion of this text, very plainly declaring howe he vnderſtandeth yt, but moſt plainly vpon the xvii. chapter of S. Iohn wher he ſaieth thus: *Cùm trinitas vnum natura ſit, conſideremus quomodò etiam nos ipſi inter nos corporaliter, & cum Deo ſpiritualiter vnum ſimus. Ex Dei patris ſubſtantia, vnigenitus prodiens, & totum in ſua natura genitorem poſſidens, caro factus ſecundùm ſcripturam eſt, ſeque ipſum naturæ noſtræ, ineffabiliter*

Cyril. in 17 Ioan.

A *fabiliter coniunxit atque vniuit. Qui enim natura Deus est, verè homo factus est: non Theophorus, id est, Deum in se per gratiam habens, vt mysterii vim ignorantes contendunt, sed verus deus simul & homo est. Sic quæ inter se plurimum distant secundùm naturam in vno seipso coniunxit, & naturæ diuinæ nos participes effecit. Communicatio enim Spiritus & (vt ita dicam) mansio, primum in Christo fuit, & ab eo in nos penetrauit, cùm homo factus, ipse templum suum proprio spiritu perunxit, atque sanctificauit. Origo ergo & via qua Spiritu sancto participamus, & Deo vniti sumus, Christi misterium est. Omnes enim in illo sanctificamur. Vt igitur inter nos & Deum, singulos vniret, quamuis corpore simul & anima distemus, modum tamen adinuenit consilio Patris, & sapientiæ suæ congruentem. Suo enim corpore credentes per Communionem mysticam benedicens, & secum, & inter nos, vnum corpus effecit. Quis eos qui vnius sancti corporis vnionem in vno Christo vniti sunt, ab hac naturali vnione alienos putabit? Nam si omnes vnum panem manducamus, vnum omnes corpus efficimur: Diuidi enim, atque seiungi Christus non patitur. idcirco etiã Ecclesia corpus Christi facta est, & nos singuli membra Christi, secundùm Paulũ, vni enim Christo per corpus suum coniuncti, quoniam in nobis illum, qui est indiuisibilis, accepimus, ipsi potius, quam nobis membra nostra accommodantur.*

B Forasmoche as the Trinitie in nature ys one, let vs consider howe we our selues among our selues corporallie, and with God spirituallie are one. The onelie begotten coming oute of the substance of God the Father, and possessing in his nature, the wholl Father according to the scripturs, was made flesh, and vnspeakeablie conioined and vnited himself to our nature. He that in nature ys God, ys verilie made man, not hauing God in him by grace (as they that knowe not the power or vertue of the misterie do contende) but he ys very God, and also very man. So he hath conioined thinges to gether in him self being one, which in nature betwixt them selues, are very moche different, and hath made vs partakers of the diuine nature. The communica cion, and (as I might saie) the dwelling of the spirit was first in Chryst, and from him hath comed into vs, when he being made man, throwly anointed and sanctified his temple, with his owne spiritt. The originall therfore, and the waie by the whiche we participate the holie Gost, and be vnited to God ys the misterie of Chryst. For in him we are all sanctified. Therfor that he might vnite euery one betwixt our selfes and God, (all though both in C bodie and soule we differ moch) yet he fownd awaie agreing to the counsell of the Father and his wisdom, for blessing the beleuers by the misticall communion, he hath made vs in his bodie, one bodie both with him selfe, and also emong our selues. For who shall thinke them straunge from this naturall vniõ, whiche by the vnion of one holie bodie are vnited in one Chryst. For if we do all eate one bread we are all made one bodie. For Chryst suffreth vs, not to be disioined, and diuided. Therfore the churche of ys made the bodie of Chryst, and euery one of vs the membres of Chryste, after S. Paule, being conioined to one Chryst by his bodie, for that we haue receaued him in vs, who ys indiuisible, our membres be raither appropriated to him then to vs. Thus farre S. Cyrill.

By the B. Sacrament Chryste maketh vs one bodie in his bodie and among our selues

Ye haue hearde the long saing of this woorthie Father, and yet in my iud gement, as pleasant and profitable, as yt ys long. For he hath made a full discourse of the vnion of vs to God. For plain declaraciõ wherof, this if yowe haue marked maie be perceaued, that first he hath taught the vnitie of God D the Sonne in nature with God the Father. Secondarelie, the vnion of the nature of God, and the nature of man, in the person of Chryst, whiche although they were so different and distant: yet he ioined them together in him self in vnitie of person, when he became man. Thirdlie, the vnion of

men

men ſenerall and diſtincte in perſons, which although they be diſtante and different both in bodie and ſoule: yet he fownde awaie agreing bothe to the counſell of the Father, and his owne wiſdome alſo, to vnite them by the vnion of his holie bodie in a naturall vnion, and ſo they become one bodie. And to proue this he taketh this text of S. Paule, which ys now in hād, ſaing. *Nam ſi omnes vnū panē manducamus, vnū omnes corpus efficimur.* For yf we all eate of one breade, we are all made one. So that as he gaue the cauſe of the vnitie of the Father and the Sonne in Godhead, which was for that they be one in nature. And as he ſhewed the meā of the vniō of the naturs of God and mā, whiche was brought to paſſe by the miſterie of the incarnaciō: So he taught the communion of vs among our ſelues, and with Chryſt to be by that, that we all receaue that his one bodie. And that ther ſhoulde be no inuention added to peruert the trueth of his intent and pourpoſe, he ſaieth: that we are all with his bodie by the miſticall communion made one bodie. By which his ſaing yt ys moſt euidentlie to be perceiued that he teacheth not onelie a communion by a bare ſacrament, but a communion by the verie bodie of Chryſt in the ſacrament. Which cōmunion alſo ys not a ſpiritull cōmunion onelie, but a naturall communion by the receipt of the naturall bodie of Chryſt, whiche he ſignifieth by plain woordes, when he ſaieth: *Quis enim eos, qui vnius ſanctī corporis vnione, in vno Chriſto vniti ſunt, ab hac naturali vnione alienos putabit?* Who ſhall thinke them ſtraunge from this naturall communion, which by the vnion of one holie bodie are vnited in one Chryſt?

By receipt of the bodie of Chryſte all woor thie receauers are made one.

I truſt, I ſhall not nede any more to note vpon this allegacion, but that by this yt maie well be perceaued howe he vnderſtandeth the text of S. Paule to be ſpoken of communion of Chryſtes bodie and bloode, by the which, beſides the communion ſpirituall, whiche ys by faith and charitie, we communicate naturallie with Chryſt, by the receipt of his naturall bodie in the Sacrament.

Coumuniō and vnion both ſpirituall and naturall by the B. Sa.

And that S. Paule ment that we do ſo communicate yt appeareth moſt euidentlie by this holie father, who reaſoning againſt one that ſaied the contrarie whoſe hereſie the wittneſſes of iniquitie, the newe maſters of our time, haue neuely ſkoured, and ſett abroade as ſale ware to the worlde, as they haue a nombre mo, did thus write: *Verùm quoniam nulla nos ratione, humanitati Chriſti poſſe tribuere iſta, arbitratur, quoniā fide ac dilectione non carne, illi coniungimur: Age pauca de hoc dicamus, ac peruersè ab eo ſacrarum litterarum ſenſum exponi oſtendamus. Non tamen negamus nos recta fide, charitateque ſincera Chriſto ſpiritualiter coniungi: ſed nullam nobis coniunctionis rationem ſecundùm carnem cum illo eſſe, id profectò pernegamus, idque à diuinis ſcripturis omnino alienum eſſe dicimus. Quis enim dubitauit Chriſtum etiam ſic vitem eſſe, nos verò palmites, qui vitam inde nobis acquirimus? Audi Paulum dicentem, quia omnes vnum corpus ſumus in Chriſto: Quia & ſi multi ſumus, vnum tamen ſumus in eo. Omnes enim vno pane participamus,* But ſoraſmoche as he ſuppoſeth that we by no means can applie this to the humanitie of Chryſt, for that we are conioined to him by faith and charitie, and not by fleſh. Go to, let vs ſaie a fewe woordes of this matter, and lett vs ſhewe the ſenſe of the holie ſcripturs peruerſly to be expownded of him. Yet for all that we denie not that we be ioined ſpirituallie to Chryſt by right faith and ſincere charitie, but that we haue no maner of coniunction with him after the fleſh, that truly, we vtterlie denie, and we ſaie that to be alltogether contrarie to the diuine ſcriptures. For who hathe doubted Chryſt alſo ſo to be the vine, and we the braunches, whiche from thence gett life vnto vs? Heare Paule ſaing, that we all are one bodie in Chryſt, for

Cyrill. in 15 Ioan. ca. 6.

Cōunction of us to Chryſte by faith and charitie ſpirituallie, by his fleſh naturallie both auouched.

A for allthough we be manie: yet we are one in him. For we do all partake of one bread.

Do ye not here see that S. Cyrill bringeth in this text of S. Paule, to proue that we haue not onely a commnnion spirituall with Chryste, but also a communion after the flesh? What plainer exposition can be desired for the vnderstandinge of the scripture, then that sense in the whiche yt ys alleadged in argument to conuince an heresie? And if sainct Cyrill did iudge him peruerslie to expownde the scriptures that saied, that we had no corporall communion with Chryst, but onelie spirituall, what shall we saie of the sautours of the like vntrueth? Shall we not saie, that they also peruerslie, expownde the scriptures? And shall we not woorthilie repute them as corrupters of Godes trueth, and deceauers of his people, whiche settfurth that to them for a trueth whiche was so manie hondreth yeares agon reproued as a falsheade, and so of all catholiques, and good Chrystians holden and estemed? no doubte but God will so declare yt, when

B yt shall please him to take his time to ouerthrowe their building. Endure yt can not. For they haue builded vpon the sandes, and not vpon the rocke. In the mean time let them blustter oute their stinking doctrine, as yt shall please God to suffer them, for the punishment of our sinnes, for the triall of the constancie of hys faithfull, and for the excercise of their pacience, to the honour and glorie of God. But *veritas vincet.* The trueth shall ouercome, and *veritas Domini manet in æternum.* The trueth of our Lord abideth for euer. Yt maie be impugned, but ouerthrowen yt can not be. What the trueth ys in this matter, I trust yt maie easilie be perceaued, and yet ther lacke no wittnesses for the better declaracion of the same.

The Proclamer and his felowes settfurth that for a trueth now, which S. Cyrill reputed an heresie.

S. Thomas a man approued as learned and holie of all the church, hath trauailed in the exposition of the scriptures, and that not withoute his immortall laude and praise. He ys a woorthie wittnesse in this matter. And for the fuller vnderstanding of him, we will heare his exposition on

C bothe the textes iointlie as they lie one depending of the other. Thus he saieth: *Et panis quem frangimus, id est, sumptio panis fracti in altari noune participatio corporis Domini est? faciens nos vnum cum Christo? quia sub specie panis, sumitur corpus Christi. Deinde cum dicit: Quoniam vnus panis, &c. ostendit quod omnes sumus vnum in corpore eius mystico, & tangit duplicem vnitatem: primam incorporationis, qua in Christum transformamur, aliam vitæ & sensus, quam à Christo capite accipimus, quasi diceret: Per hoc patet quod vnum sumus cum Christo, quoniam vnus panis vnione fidei, spei, & charitatis, & vnum corpus multi sumus, per subministrationem operum charitatis: Corpus scilicet illius capitis, qui est Christus. Multi dico: scilicet omnes qui de vno pane, id est, corpore Christi, & vno calice, id est, sanguine participamus, digna participatione scilicet spirituali, non tantum sacramentali.*

S. Thomas Aqui. in deci. 1. cor.

And the bread which we breake, that ys to saie, the receauing of the bread broken on the aultar, ys yt not a partaking of the bodie of our Lorde making vs one with Chryst? For vnder the forme of bread ys receaued the bodie of Chryst. Thē whē he saieth: *For we are one bread, &c.* he sheweth that we are all one in his my[illegible]call bodie, ād he toucheth a double vnitie: The first ys the vnitie of incorpo[illegible]cion, by the whiche we are transformed into Chryst.

D The other ys of life, ād feeling, which we take of Chryst our head. As who might saie, by this yt ys manifest that we are one with Chryst. For we being manie are one bread, bi the vniō of faith hope, ād charitie: And one bodie bi

Vnder the forme of bread ys receaued the bodie of our Lorde.

the ſubminiſtracion of the workes of charitie, that ys to ſaie: the bodie of that head, which ys Chryſt. I ſaie, manie, that ys to ſaie, all we that do partake of one bread, that ys to ſaie, of the bodie of Chryſt, and one cuppe, that ys to ſaie of the bloode of Chryſt, with a woorthie participacion, not onely ſacramentall, but alſo ſpirituall. Thus moch S. Thomas.

S. Thomas his doctrine conſonāt to the elders.

In whoſe expoſition we finde nothing diſſonant from the elders, but in all conſonāt. The elders before alleadged haue expownded the bread and the cuppe whiche we partake of, to be the bodie and blood of Chryſt: ſo doth this S. Thomas. They haue taught that S. Paules mind eys, that by that participacion we are made one bodie with Chryſt: and the like teacheth he alſo. Thus as God ys the God of peace and concorde: ſo in his houſe ys agrement and conſent, in the ſubſtanciall poinctes of our faith and religion: And this ys a trueth hetherto conſtantlie, as yt were, with one mouthe taught that the bread broken in the aultar or table of Chryſt, ys his bodie, and all we woorthilie receauing yt, are by the ſame incorporated to Chryſt and made one bodie with him. Wherfore, we ſhall nowe leaue theſe, and heare other.

THE SEVEN AND TVENTETH CHAPITER

proceadeth vpon the ſame text by Euthym. and Hugo.

AS God hath builded his church vpon a Mounte to be ſeen of all men: ſo hath he cauſed his trueth to be profeſſed of manie, that yt might be knowen to all men. He ſent his Apoſtles into all the woorlde to preach the Goſpell to euery creature. He hath appointed learned men in euery parte of the worlde to geue the true vnderſtanding of the ſame to euery creature. Praiſed therfore be his holie name, that wher now Sathan hath ſent his wicked myniſtres to corrupt the trueth of the Goſpell, and to lead vs from the true vnderſtanding of the ſame, our mercifull Lorde God hath prouidentlie before prouided ſoche teachers, by whom we maie not onelie ſee the falſhead of the wicked: but alſo haue ſufficient knowledge and teſtimonie to rebuke, detect, and conuince their vntrueth, and their deueliſh ſetting furth of the ſame, and to kepe vs in in the right waie that we erre not with them, if we will geue eare to good ād holſome doctrine. And therfore ſeing God hath ſent ſoche plentie of good authours yt were pitie, but that they ſhoulde be brought furth, wherby God in his trueth maie glorified, and his people in the ſame edefied.

Euth. in 26 Matth.

Of all theſe that remain firſt cometh to hande the learned grecian *Euthymius*, who withoute all darke maner of ſpeache openeth to vs the true vnderſtanding of S. Paules ſaing. Thus he writeth: *Quemādmodum panis confortat: ita & Chriſti corpus hoc facit, ac magis etiam, corpus & animam ſanctificat. Et ſicut vinum lætificat: ita & ſanguis Chriſti hoc facit, & inſuper præſidium efficitur. Quodſi de vno corpore & ſanguine omnes fideles participamus, omnes vnum ſumus per ipſam horum myſteriorum participationem & in Chriſto omnes, & Chriſtus in omnibus. Qui edit (inquit) meam carnem, & bibit meum ſanguinem, in me manet, & ego in eo. Verbum ſiquidem per aſſumptionem carni vnitum eſt, hæc rurſus caro vnitur nobis per participationem.*

Flesh vnited to the Sonne of God by aſſumption, the ſame vnited to vs by participacion.

As bread doth comforte, ſo doeth the bodie of Chryſt alſo this, and more, yt ſanctifieth both bodie and ſoule. And as wine dothe make gladde: Euen ſo the blood of Chryſt doth this alſo, and moreouer yt ys made a defence. And if all the faithfull do partake of one bodie and bloode, we are all one by the ſame participacion of the myſteries. For all be in Chryſt, and

and Chryst in all, *he that eateth* (saieth he) *my flesh, and drinketh my bloode, dwelleth in me and I in him*. For truely the Sonne of God ys vnited to the flesh by assumption. Thys flesh again ys vnited to vs by participacion. Thus Euthym.

I nede not (as to me yt semeth) to saie anie thing to the opening of this authours minde. For he ys both plain in himself, and also plainlie dothe open the minde of sainct Paule vnto vs. Whose sentence he setteth furth in the plain tearmes, and leaueth the tropes. For wher sainct Paule saieth, *that we that eate of one bread, and drinke of one cuppe are one bodie. He saieth that we that partake of one bodie and bloode are made one.* So that wher the text calleth yt bread: the expositour calleth yt the bodie, and what the text calleth the cuppe, that this authour calleth the bloode. Wherfore the true mening must be taken, as the expositour doth expownde yt. For so moche then as the expositour doth expownd the bread and the cuppe, calling them the bodie and the blood: yt can not be auoided but that yt ys so, except the Aduersarie will saie that the text expowndeth the exposition. For vnto that sense that he wolde wrest all the authours vnto, the text ys more nearer then the exposition. The aduersarie wolde haue yt bread, and the text calleth yt bread. The Aduersarie wolde not haue yt the bodie of Chryst: but this authour saieth yt ys the bodie of Chryst. Wherfore to the sense of the Aduersarie the text ys more clere then the exposition. And so yt cometh to passe (as before ys saied) that the text expowndeth the exposition, which ys after the maner of other of their doinges. For they turn the catte in the panne, and make light darknesse, and darknesse light.

Bread and cuppe in S. Paule mee the bodie and blood, &c.

But thowe, *Reader*, be thowe sure that Chryst who hath promised his holie spiritte to his Church, *which ys the pillour of the trueth*, hath not left yt contrarie to his promisse destitute of this guide of trueth these thousand yeares, but yt was that Spiritt, that did leade the minde and the penne of these holy Fathers to vnderstand and perceaue the true sense of the scriptures, and so to write yt to vs.

God hath left vnto vs bread, euen the holie scripture to feede vs withall: but as he bidde his Apostles to breake the breade, that he had blessed for the fiue thousand people, so by his mynistres in the church he hath commaunded the bread of the scripture to be broken to the people, and what ys yt to breake yt but to expownd yt. And why shoulde they expownd yt, yf their were not places to be opened, and cleared by exposition? And therfore I saie these holie fathers, being appointed to breake this bread of the woorde of God vnto vs, then ys no doubte but as they had learned of the maister of trueth, so they brake yt truly vnto vs, and haue geuen vs the true vnderstanding of yt. And therfore the bread, and the cuppe expownded by so manie to be the bodie and bloode of Chryst, yt must nedes be trute that by so manie, and so manie yeares hath with concorde and consent, withoute contradiction, ben preached, taught, and written.

Ioann. 6. Bread of the woord of God how yt ys broke.

This also ys not to be ouerpassed, that thys Authour leaueth yt not vntaught howe we are made all one in Chryst, bicause (*saieth he*) we do all partake of one bodie and bloode, we are all made one by the participacion of the mysteries. So that although he well knewe that we are all made one in Chryst by faith and charitie: yet he also saieth, that we are made one by the participacion of the mysteries. And that yt shoulde moste manifestlie well be

be perceaued what maner of vnion this ys, of the whiche he speaketh here, when he had alleaged the saing of Chryst: *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I him:* mening therby to proue this vnion, he by moste plain woordes openeth the same, saing. *The Sonne of God ys vnited to the flesh by assumption: this flesh again ys vnited to vs by participacion*, wherby yt ys very manifest that we are vnited to Chryst by the vnion of his flesh. For that flesh vnto the whiche the Sonne of God was vnited, that same ys vnited to vs. So that, as Chryst was vnited to vs by taking of our flesh in his incarnacion, and so was made one with vs: In like maner, we are vnited to him by the taking of his flesh in the Sacrament, and are therby made one with him. Wherfore note that he saieth not, that we are in the receipt of the Sacrament vnited to Chryst by faith, but by participacion of his flesh. And yet this authour was not ignorant, that we are also vnited to Chryst by faith. But minding to open the peculiar commoditie of this mysterie he teacheth that by flesh we are vnited to Chryst.

Chryst was vnited to vs by his incarnacion, we be vnited to him by participacion of his flesh.

Consider therfore, *louing*, that wher the Aduersarie trauaileth to obscure and hide the benefites of God whiche he geueth to the woorthie receauers of his blessed and honourable Sacrament: we on the other side labour to open and declare them vnto thee, that thowe maist according to thy duetie more reuerentlie prepare thee to the receipt of them, and also more thankfullie accept them. For we teache thee by the authoritie of these scriptures and holie fathers alleaged, that thowe woorthillie receauing the Sacrament doest not onely enioie the vnion vnto Chryst by faith (*whiche only vnion the Aduersarie teacheth*) but also the vnion by the flesh of Chryst, by the which thow arte verilie vnited to him, being nowe of his flesh, as he by his incarnacion ys of thy flesh, as this authour hath saied.

The natural flesh of Chryst in the B. Sac. conseth natural vnitie of vs to Chryste.

These two poincles then, I trust, be made clere, that in the Sacrament ys the very substanciall and naturall bodie of Chryst, and that the woorthie receauers of yt are vnited and incorporated to Chryst, spirituallie by faith: and also naturallie by the flesh of Chryst. Whiche coniunction ys taught of sainct Cyrill to be so necessarie, that he thinketh that our mortall bodie coulde not atteign to immortalitie yf yt shoulde not be so ioined to this liuing and immortall flesh of Chryst. *Non poterat aliter corruptibilis hac natura corporis ad incorruptibilitatem & vitam traduci, nisi naturalis vitæ corpus ei coniungeretur.* This corruptible nature, of the bodie (saieth he) coulde not otherwise be brought to incorruptibilitie and life, except the bodie of naturall life shoulde be loined to yt. And (*saieth he*) if thowe beleuest not me saing these thinges, I beseche thee beleue Chryst, saing: *verilie I saie vnto yowe, Except ye eate the flesh of the Sonne of man, and drinke his bloode, ye shall haue no life in yowe.*

Cyrill. lib. cap. in 6. Ioan.

Whether that sainct Cyrill here speaketh of this naturall coniunction of the naturall bodie of Chryst, to our naturall and corruptible bodie yt ys more manifest then yt nedeth either probacion or declaracion. As for *Euthymius* yf the Aduersarie wolde wrest him, and corrupt him, yt can not be suffred. For wher he speaketh these woordes here alleadged, within a verie fewe lines before he speaketh of the transmutacion of the bread and wine into the bodie and bloode of Chryst, and therwith expounding the woordes of Chryst: *This ys my body*: denieth by expresse woordes, anie figure to be in these woordes of Chryst. Wherfore as he ys a stowte auoucher of the trueth of the catholique Churche, and a mightie vanquisher of the Aduersarie, so can not he by anie engine be drawen from asser-

A his assertion. But the Aduersarie maie waxe red for shame, when he shall see so manifest testimonie against him, that he can not once open his mouth to auoide yt.

And nowe that this grecian hath so notablie testified the trueth, and opened the verie true faith of Chrystes Parlament house, what yt was in his time, and before: Beholde here cometh one of the latine church, being of these later daies, which, to trie concorde and consent in faith to be in both their sides, and in both their times and ages, sheweth what was professed throughoute the latin church in his time, who in the exposition of this text of S. Paule saieth thus: *Dico quod vnum sumus cum Christo, per sumptionem sacramenti Eucharistiæ, Quoniam omnes quidem participamus, id est, participes efficimur, vel quoad speciem, vel quoad effectus cõmunionem. vnde benè dicit participamus, propter diuisionem, quæ fit aliquando in specie panis, vel propter effectus diuersos, quos habent ipsi sumentes. Aliam enim gratiam recipit ille, aliam ille sumendo dignè Sacramentum illud. Qui de vno pane, id est, de corpore Christi: & de vno calice, id est, de sanguine Christi, licet multi sumus*

B *participamus. Non dicit omnes, quia non omnes, qui sumunt hoc sacramentum effectum illius recipiunt, & ideo non sunt vnus panis, quo reficiatur Dominus, nec vnum corpus cum Christo. Licet (inquam) multi, tamen sumus vnus panis per vnionem fidei, spei, & charitatis. Quæ vnio initiatur in fide, & consummatur in charitate. Et vnum illius capitis, quod est Christus.* I saie that we are one with Chryst by the receipt of the Sacrament of the aultar. For we do all partake, that ys to saie, we are made partakers, either as touching the forme or ells as touching the effect of the communion. Wherfore he saieth well, that we partake, for the diuision whiche ys doen somtime in the forme of bread, or ells for diuerse effectes whiche the receauers haue. For he receaueth one grace, and he an other, receauing the Sacrament woorthilie, which although we be manie, do partake of one bread, that ys to saie, of the bodie of Chryst, and of one cuppe, that ys, of the blood of Chryst. He doth not saie, all, for all that do receaue this Sacrament do not receaue the effect of yt. And therfore they be not one bread, with the whiche our Lorde maie be fedde, neither one bodie with Chryst. Although (I saie) we be manie: yet we are

C one bread by the the vnion of faith, hope and charitie, which vnion ys begõne by faith, and ys consummated by charitie, and we are one bodie of that head which ys Chryst.

Hugo Card in Dec. 1. Cor.

All we partake of one bread. that ys the bodie of Chryste and of one cuppe that ys the blood of Chryst.

In this authour as in the rest before alleadged owre two cheif poinctes, whiche are here sought, are plainly taught. For he dothe bothe teache the presence of Chrystes bodie in the Sacrament: and also that by the receipt of that bodie, we are made one with Chryst. As touching the first, as the other authour last before alleadged, expownded these woordes (*The bread, and the cuppe*) to be the bodie and bloode of Chryst: so this authour likewise expownd eth the bread and the cuppe to be the bodie and Bloode of Chryst: Wherfore betwixt them ys goodlie consent, soche as although they were so farre distant in time and place: yet in this they be not a finger breadeth a sondre, but euen iointlie together. I nede therfore no more to trauaill in this, the matter ys clere in yt self.

The other poinct ys likewise as plainlie settfurth to vs. For in the first entrie he saieth, that by the receipt of the Sacramẽt, we are made one with Christ,

D yf by the Sacrament, then not by faith onely: yf by the Sacrament, not by bare bread. For onelie bread can not make all Chrystians, whersoeuer they be abiding, to be one with Chryst, and among them selues. And the Aduersarie himself saieth that bread hath no soche powre.

And all Chryſtians can not be made one, but by that that ys one thing to vs all, of the which all we be partakers. And in the Sacramẽt can nothing be imagined to be one to all the Chryſtiã church, of the which all they cã be partkers, but the bodie of Chryſt. Wherfore in the Sacrament ys the bodie of Chryſt of the which all Chryſtians receauing woorthilie be (as this authour ſaieth) made one in Chryſt. E

In this vnion we are not onelie one bread: but alſo, by S. Paule, one bodie. Which diſtinction of vnion, this authour ſemeth to refer or applie to the ſeuerall vnions before treacted of: as to the vnion ſpirituall by faith, and to the vnion naturall of vs to the naturall bodie of Chryſt. As touching the firſt, he ſaieth, that although we be manie: yet we are all one bread, by the vnion of faith, hope and charitie. As for the ſeconde, he ſaieth that we are one bodie of that head, which ys Chryſt. The fitſt ys mere ſpirituall, and ys and maie be doen withoute the Sacrament, although not ſo certenly, nor ſo perfectlie.

Dionyſ. Areop. Eccle. Hie lar. 1. part. ca. 3.

For *Dionyſius Areopagita* ſaieth: this Sacrament ys *omnium ſacramentorum conſummatiſsimum*, of all Sacramentes yt ys moſt conſummate, both for that yt ys ſo perfect in yt ſelf, and alſo for that yt perfecteth all other Sacramentes, as the ſame Dyoniſe alſo more at large ſaieth: *Dicimus ergo cætera ſacrarum rerum ſigna, quorum nobis ſocietas indulgetur, huius diuinis profectò, conſummantibusque muneribus perfici. Neque enim fermè fas eſt ſacerdotalis muneris myſterium aliquod peragi niſi diuinum iſtud Euchariſtiæ auguſtiſsimumque ſacramentum compleat.* We ſaie therfore, that the other ſignes of holie thinges, the ſocietie of the whiche ys geuen to vs, to be perfected by theſe diuine and conſummating giftes. Neither ys yt laufull allmoſt anie myſterie of the preiſtlie office to be full doen, except this diuine Sacrament and moſt full of maieſtie do finiſh or performe yt. F

Wherfore as by Chryſoſtom and other yt maie be perceaued, in the primitiue church they that were baptiſed, were brought frõ baptiſme to the receipt of the bleſſed Sacrament of Chryſtes bodie as therbie to be perfected in Chryſt, and certenly to be vnited to him bothe by faith, and alſo by hys bleſſed bodie. Although then by faith we be ſpirituallie vnited to Chryſte without the Sacrament: yet (as yt ys ſaied) we be not ſo certenly vnited, as when this noble Sacrament, which perfecteth other Sacramentes comethal ſo, but ſpirituallie vnited we be. G

Nowe as touching the ſeconde vnion, whiche this authour ſpeaketh of, yt ys not likewiſe mere corporall as the other ys mere ſpirituall, but yt ys ſo corporall, as yt ys neuertheleſſe ſpirituall. According as the bodie of Chryſt ys, which we receaue, which although yt be a verie true and perfect bodie, yet yt ys ſpirituall, as S. Ambroſe ſaieth: *Corpus enim Dei corpus eſt ſpiritale. Corpus Chriſti corpus eſt diuini ſpiritus.* The bodie of God, ys a ſpirituall bodie. The bodie of Chryſt ys the bodie of the diuine ſpiritte. Yt ys alſo ſpiritually receaued for that yt ys doen onely by the knowledge of faith, and not of anie ſenſe. Although the office of ſenſeis, and alſo of the bodie be required to the receipt therof.

Amb. de inst. myſte. cap. 9.

Receipt of Chryſtes bodie both corporal ãd ſpirituall.

So then as the bodie of Chryſt ys ſo corporall, as yt ys alſo ſpirituall, and the receipt of the ſame bodie ſo corporall, as yt ys neuertheleſſe ſpirituall: ſo alſo the vnion brought to effect by the ſame receipt, yt ys verilie corporal, altho withall yt ys ſpiritual. This vniõ he ſignifieth vnto vs, whẽ he ſaieth that we be the bodie of that head which ys Chryſt. For as cõcerning the ſpiritual vniõ, he ſaied before, that we are al one bread, ãd therfor for the corporal vnion H

A vnion he saieth that we be one bodie. For proof wherof that he so plainly ment, the allegacion of S. Paule to the *Ephesians* declareth which he bringeth to open the true sense and mening of S. Paule here. For (saieth he) we are membres of his bodie, of his flesh and of his bones. whiche woordes that they be vnderstanded of our corporall vnion with Chryst, yt ys more manifestlie declared by *Irœneus*, then by the Aduersarie yt can be denied. *Li. 5. adu. hœres.*

Thus hetherto of so manie auncient and learned authours, ye haue heard no dissonante, but a consonante voice, all sownding one thing, that by the receipt of the blessed bodie of Chryst in the Sacrament we be vnited to Chryst, and made one with him.

THE EIGHT AND TWENTETH CHAP. PROceadeth vpon the same text by Oecumenius, and Anselmus.

B I Reade in the fourth booke of the Kinges, that the King of *Syria*, who was in warre against the King of Israell, for somoche as he vnderstoode that *Eliseus* the Prophet disclosed to the kinge of Israell the secrett counsells, intentes, and pourposes of the saied King of *Syria*, that he sent an armie of men to the cittie wher the Prophet laie to take him. And when the seruante of the Prophet went furth in the morning and sawe so great a multitud with horses and chariottes compassing the cittie rownde aboue, he cried, and saied, *Alas master, what shall we dooe?* The Pprophete saied vnto him: *Feare not, here be mo with vs them with them*. And when the Prophete had praied, the eies of his seruaint were opened, and he sawe the mowntain full of horses, and chariottes of fire rownde about the Prophete. *4. Reg. 6.*

As the Prophete was thus strenghtned with so great a multitude, that his enemies were not able to preuaill against him, though his seruante knewe yt not, and therfor feared and cried: Euen so the verie prophet of God in the C Churche of Chryste, who hath geuen him self ouer to the seruice of God, that he ys fullie become the man of God, therfore ys lightned and illumined with the wholsome knowledge of the catholique faith, wherby he seeth God and his holie will and pleasure, he doth well see that though the Kinge of *Syria* hath now moued warre against the King of Israell: that ys, Sathan against Chryst the Kinge of verie Israell, and his catholique kingdom his Churche: and hath for the better expedicion of his pourpose sent an armie to kake awaie the prophete and godlie learned man, that he shoulde not warne the people of Israell of the assaute of Sathan, whiche he entendeth to moue by heresie, schisme, diuision, and subuersion of all good ordre in the Churche of Chryste: He doth, I saie, well see, that the prowde and cruell kinge ys not able to carie him awaie oute of the kingdom of Chryst, into his kingdome. For he ys compased abowte with a most mightie armie of the noble soldiers of God, all the holie catholique fathers, godly writers, and noble Martirs, whiche stand by him mightilie in the confession of Chrystes holie faith, whiche nombre being infinite, he maie (as euery learned catholique also maie) vnto the vnlearned faithfull man, the seruante of God, saie, *Feare not, ther be mo with vs, then with these enemies of Israell, with these Aduersaries of* Chrystes Churhe. And for that these Aduersaries when they knewe the truth, wolde not abide in the trueth: *and when they knewe God, wolde not glorifie*

him as God, but they haue vanished awaie in their owne thoughtes, and faing themselues E
to be wise, they are become verie fooles. So that as their likes the people of the host
Rom. 1. of *Syria*, were striken with blindnesse: so, *obscuratum est insipiens cor eorum.* their
foolish heart ys blinded. So that nowe blinder then Molls, they saie, light
ys darkenesse, and darknesse light. And thus being blinde are contented to
be caried in to the handes of their enemies, as the *Syrians* were.

But God of his mercie woorke mercifullie with them, that they perish
not in the handes of their enemies in the end, but that yt maie please him,
that they maie be deliuered by the charitable mean of the Prophet of God,
by the ministerie of the catholique preacher, and that for his persecucō they
maie sustein no other affliction, but that they maie eate in the middest of
the cittie, the bread of the Israelites, the bread of the true chrystians the
bodie of Chryste in the holie Sacrament, and so ceasse anie more to perse-
quute Israell, but to become one with thē, in that sorte, that *Multitudinis cre-*
Act. 4. *dentium fiat cor vnum, & anima vna in Domino.* Of the multude of them that be-
leue, ther be but one heart, and one soule. An ende they shall haue, for to F
continue God will not suffre them, and if their demerites so require (as no-
we ours do to be afflicted with them) God will withholde that mercie
from them, that they maie not come to that ende, which before I haue de-
siered for them: Oh Lorde, howe miserable then shall be the ende?

Wherfore, Chrysten reader, be of good cheer, and feare not. For though
they haue worldlie might and power on their side: yet they can not preuaill
against vs. *For ther be mo on our side, then on theirs.* All the holie writers be with
us, of which thowe haueſt hearde a good nombre, and yet thowe shalt heare
moo, which shall not speake in darke maner, so as thowe maist be doubtfull
what they meen, or howe they be to be taken and vnderstanded, thowe
shalt heare them in so clere maner testifie the trueth, that yt shall be ea-
sie to saie: this ys their meening, and thus they are to be vnderstanded.

And for triall herof, here ys first the testimonie of *Oecomenius* to be hearde.
Which ys this vpon the text of S. Paule nowe treacted of. *Vnus panis, & vnū*
Oecum. in deci. 1 Cor. *corpus sumus. Nam ex vno pane omnes participamus. Rationem addit, quomodo corpus*
Christi efficiamur. Quid enim (inquit) est panis? corpus nempe Christi. Quid autem efficiuntur hi, qui participant? Corpus sanè Christi. Nam participantes corpus Christi nos quo-
que illud efficimur. Quoniam vnus panis est Christus. Ex multis namque grauis (vt exem-
pli gratia loquamur) vnus panis factus est, & nos multi, ex ipso vno participantes, efficimur
vnum corpus Christi: Quoniam enim vetus nostra caro corrupta est sub peccato, opus nobis
fuit noua carne. We are one bread, and one bodie, for we do all partake of
one bread. He addeth a reason (*saieth Oecumenius*) howe we are made the
bodie of Chryst. What (saieth he) *ys the bread? Verilie the bodie of Chryst.* And
what are they made that do partake? truelie the bodie of Chryst. For we par
taking the bodie of Chryst, are also made the same. For Chryst ys one bread.
for of manie granes (As for example we maie speake) one bread ys made. and
we being manie partaking of that one, are made one bodie of Chryste, forasmoche as our olde flesh was corrupted vnder sinne, we had nede of a newe flesh. Thus he.

Note howe Oecum. followeth the woordes of Chrysostom before alleaged, saing what ys the bread, and answereth, the bodie of Chryste.

In my iudgement I nede not anie thinge vpon this exposition to saie, as
wherby to make yt clere or plain, for that yt ys so plain of yt self: but yet in H
consideracion that I write not to the learned, but to helpe the vnlearned,
to whom nothing can be to plain, I will somwhat saie, therbie at the leest
to minister occasion to the reader, the better to note what this authour doth
saie. S. Paule immediatelie before this text, had saied: that the bread whiche

we

we breake ys a communicacion of the bodie of our lorde. by the whiche woordes (as also Chrysost. did note) S. Paule wolde teach, that neer conjunction and vnion of vs, to and with Chryst, whiche ys no lesse then that we be made the bodie of Chryst. Then S. Paule proceading to this text which we haue nowe in hande, this authour saieth that wher before he had saied, that we be made the bodie of Christ, *Here he geueth a reason howe we are made the bodie of Chryst.*

Among philosophers yt ys accompted vnsemelie to affirme anie thing without a reason. the scripture also willeth vs to be readie to geue an answere to euerie one that asketh vs a reason of that hope that ys in vs. So when S. Paule (as this authour implieth) had taught, that we be made the bodie of Chryst, here he geueth a reason, howe we be made the bodie of Chryst. And that this reason of S. Paule maie the better appeare vnto vs: the authour first openeth the partes of yt to vs. For wher S. Paule in his reason saieth: that we do all eate of one breade: to open what that bread ys, he asketh a question, saing: what ys the breade? he solueth the question furthwith and saieth: verilie yt ys the bodie of Chryst. *1. Per.*

Note this then, Reader, that the bread whiche S. Paule speaketh of here, ys the bodie of Chryste. And note farder that he saieth not yt ys a figuratiue bodie, but he saieth yt ys the bodie of Chryst verilie. Wherbie the Aduersaries signes and figures are cutte of, and in this sentence of S. Paule ther ys no place for them. For yf yt be verilie the bodie of Chryst, yt ys not figuratiuelie his bodie.

Yf the Aduersarie wolde seke some shifte to helpe to hide and couer his falshoode and wickednesse, and saie that the bread, whiche this authour asketh this question of, and solueth yt to be the bodie of Chryst: ys the congregacion of the faith full, whiche he will graunt to be the very bodie of Chryst misticall. This glosse will not seruc him, but rather declare him to be a violent wrester of this authour, as he ys of manie other mo. For this authour speaketh of the bread that ys partake and receaued, and not of vs which do partake and receaue yt. For when he had declared the bread to be the bodie of Chryst, then immediatelie he asketh: what be they made that do partake yt? So that yt ys most manifest that he speaketh distinctlie bothe of the bread that ys partaken, Whiche bread ys the bodie of Chryst, and that verilie, and also of the partakers, who be made his misticall bodie therby. See then, Reader, what a plain document this ys, howe mightilie yt confirmeth the catholique trueth, and confuteth the Aduersaries heresie. Weighe yt well, and thowe shalt perceaue good grownde to staie thie self vpon. Consider that the authour ys an auncient writer of the Greke churche, and for that which he hath written, he was neuer by anie godlie writer impugned. No man hath inueighed against him, for his assercion of Chrystes presence in the Sacrament. *Oecolampadius, Zwinglius, Carolstadius,* and that rable, they haue not onelie ben impugned, but also their wicked heresies in this point, haue ben in manie and sondrie Councells condemned er they tooke vp them by the mocion of Sathan, to pull them oute of that filthie and stinking pitte, wher they and manie other heresies laie buried. And nowe yet again they and their heresies against the blessed Sacrament, haue ben newlie by a generall Councell condemned. This authour standeth vpright, clean vntouched and vndefiled.

The reall bodie of Chryste partaken: the misticall bodie the partakers.

Catholique fathers agree all in one.

Consider that he expounding the text of S. Paule last before this treacted of, that ther he called the cuppe of blessing, the cuppe of the bloode of Chryst.

Chryſt So that as ther he taught the preſence of Chryſtes very bloode, ſo here he agreablie teacheth the preſence of his bodie. Ther ys not in his mouthe, neither in the mouthe of anie of the other catholique fathers, whoſe doctrine we folowe, bothe yea and naie, but onelie yea.

In the mouthe of *Luther*, *Oecolãpadius*, and other, ther ys both yea, and naie, yt ys ſo, and yt ys not. For *Luther* hath not onelie preached and taught the preſẽce of Chryſtes bodie in the Sacrament, as the catholique Churche doth but hath alſo writtẽ yt euen ſo: Again he hath preached, taught, and written moche againſt that that the catholique Church dothe teach. In this he agreeth with the catholique churche, that he teacheth the verie reall preſence of Chryſtes bodie in the Sacrament: But in this he varieth, that he ſaieth, the bread ys the bodie of Chryſt, and the wine ys his bloode.

Heretiques diſſent frõ the church and among them ſelues

And here note that heretiques falling frõ the catholique church, as they diſſent and varie from yt: ſo do they e amonge them ſelues. For as herſie ys election ſo they though they take occaſion by ſome one or other to folowe ſome deuliſh doctrine: yet they will haue in diuerſe thinges a ſpeciall choice, neither agreable with the catholique Churche, neither with theſe hereſiarkes whõ they folowe. As *Luther*, who ys a great folower of *Wicleff*, hath not choſen to folowe him in his aſſertion of the Sacrament as he left yt, but hath a peice of his propre phanſie, as he thought yt good. For wicleff affirming the preſence of Chryſt in the Sacrament, but denieng tranſubſtanciacion, taught, that the bread remained with the bodie of Chryſt, ſo that ther was both the ſubſtance of bread, and the ſubſtance of the bodie of Chryſt in the Sacrament. But *Luther* varieth from this, and chooſing to folowe his owne inuencion, ſo affirmeth the preſence of Chryſt, that he wolde auouche the bread to be the bodie of Chryſt.

Luther.

Oecolãpad

Nowe *Oecolampadius* the diſciple ſometime of Luther hath in this mouth both yea and naie. For he ſomtime both taught and preached, yea alſo did write, that Chryſtes bodie was reallie preſent in the Sacrament, euen as the catholique Churche doth teache. Afterwarde being by his owne election the diſciple of *Luther* he beganne to haue a peice of a naie in his mouthe to that, to the whiche before he had ſaied yea. And finallie, as his maſter *Luther* chooſe to varie from his Maſter *Wicleff*, and to folowe his owne phantaſie: ſo this *Oecolampadius* chooſe to varie from his Maſter *Luther*, and to folowe his phantaſie. For he neither with his maſter, neither his graunt M. *Wicleff* wolde phantaſie as they did, but all together the contrarie, teaching that ther was no preſence of Chryſt in the Sacrament, but as in a ſigne or figure. In the whiche he was ſo vehemẽt, that he wrote againſt his maſter *Luther*, and that verie earneſtlie. So that in theſe mens mouthes ye maie perceaue ther hath ben yea and naie: Their mouthes were ſoche of the which S. Iames ſpeaketh that oute of them cometh bothe bleſſing and curſing. They are ſoche ſpringes as oute of the whiche come waters both ſalte and freſh, bitter and ſwete: So that as ther ys no ſtaie in them ſelues: ſo can no man be ſtaied by them, in any good certentie.

The maſters whom God hath appointed in his catholique Churche, they be not inconſtant, they be not double tunged, with yea and naie in one matter, they ſaie not nowe this and then that. The maſter ſaieth not one thing, and the ſcholer an other. The peſtilence and deſtruction of comon wealths whiche be diſcorde, contencion, and diuiſion, ys not among them, But as allmightie God ſaied by his Prophet Malachie of *Leui*. *Lex veritatis fuit in ore eius. & iniquitas non eſt inuenta in labiis eius. In pace & equitate ambu-*

Malach. 2.

A *ambulauit mecum*. The lawe of trueth was in his mouthe, and ther was no wickednesse fownde in his lippes, he walked with me in peace and equitie, and did turne manie one awaie from their sinnes. This (as S. Hierom saieth) being the description of the office of a perfight preist, agreeth very well to these holie preistes of the stocke of spirituall *Leui*, our auntient Fathers and writers, in whose mouthes was the lawe of trueth and they walked with God in peace and equitie, and turned manie from their sinnes.

The office of a perfight preist. in three poinctes.

This being the office of a perfight preist, and *Luther*, and his complices taking vpon them to reforme the state of the wholl Church, as though they were the masters of perfection: let vs make a proof how yt will agree with them. The first point of this office ys that the lawe of trueth shoulde be in their mouthes. But this poincte ys not in them. For besides that the catholique Church argueth and reproueth them of most detestable falshead and heresie, they among them selues do reproue one an other of falsheade and vntreuth. *Oecolampadius* writing against Luther, and so his wholl sect of Sacramentaries against the sect of the Lutherans, wherin the one conuincing the other of vntrueth, they make this true, that the lawe of trueth ys not in their mouthes. 1.

B 2.

An touching the secõd which ys, that a preist should walke with God in peace and equitie, in this also they are to farre wide: For ther yt not onely a great lacke of peace betwixt God and their conscience: But also they be fixed in deadlie warre against his holy spouse, the church. Whiche they haue most cruellie diuided, cutt and mangled. They haue throwen dowen her houses, destroied her aultars, spoiled her treasures, prophaned her ornamentes, contemned and cast oute her sacramentes, violated and broken her lawes, infringed her liberties, derided her ceremonies, and with one woorde to ende, euerted all her orders. What peace ys in them that woorke these horrible troubles, and destructions? of all warres this ys the most cruell, this passeth fire and swoorde.

Hauocke made in the churchs by heretiques.

In the thirde poincte, whiche ys that a preist shoulde turne manie from iniquitie, they are clean contrarie. For they turn manie, not from but to iniquitie. For preistes (which as S. Hierom saieth) shoulde be so pure in preistlie chastitie, that they shoulde abstein from all vnclean worke both in their bodies and their mindes spirituallie, for that they are ministres to consecrate the bodie of Chryst they should be free from all errour of filthie thought are nowe by these masters of wickednesse turned to all carnalitie and corruption of licenciouse life. And that they shoulde haue no conscience of their wicked doinges, they cloake whoordom with matrimonie. After this sorte religiouse men are poluted, virgens consecrate to God are defiled and so all virginall chaistitie almost vtterlie (wher they reign) abandoned. Praier ys shortened, fasting ys not regarded, obediẽce to auncient order ys extingnished. What shall I stand in reherfall of the wickednesse wherunto men be nowe induced? As the time will not suffice, no more will my heart abide for wo to rehearse the heapes of euells that be nowe laied open for men frelie to runne to. These be to manie which be allreadie rehearsed to proue that these masters of wickednesse do so litle stoppe men from iniquitie, that they open wide gates for them to passe frely to yt. And yet I wolde to God ther were no mo but these. Thus by these three poinctes of the descriptiõ of the office of a preist described by God him self, for somoche as they be not fownde in these aboue mencioned men, yt maie well appeare that they be not of the nombre of gods preistes, as the other holie fathers be vnto whom these

3.

C

D

theſe three poinctes be well applied, as in whome they were fownde. E

But I ſee howe I am digreſſed, I will recall my ſelf backe, and go forwarde in my matter in farder opening of the notes of the expoſitiõ of this authour, and committe the redreſſe of theſe euells vnto God, whom I beſeche not to deale with vs accordinge to owre ſinnes, nor to our iniquites, but that his mercieis maie ſooen come vpon vs. For we are become in life and religion verie miſerable.

Ye haue heard the authour before alleaged clerelie teſtifieng the preſence of Chryſtes bodie, which he ſo opened bicauſe the reaſon of S. Paule might the better appeare vnto vs howe we be made the bodie of Chryſt. And therfore that doen, he entreth to the opening of S. Paules reaſon with this queſtion ſaing: *What be they made that do partake?* He aunſwereth: *Truelie the bodie of Chryſt.* And geuing the reaſon whie they be ſo made, he ſaieth: *For we partaking the bodie of Chryſte, are alſo made the ſame.*

Note then what ye do partake, and what by the ſame partaking ye are made. Ye partake the bodie of Chryſt, not a peice of materiall bread, and by F the partaking of that bodie of Chryſt, ye are made the bodie of Chryſte. In this ſaing yt ys geuen vs to conſider (as by other yt ys allreadie ſaied) that not onely by faieth, but alſo by the receipt of the bleſſed Sacrament, we are ioined and vnited to Chryſt, whiche vnion, for that yt ys doen by the verie bodie of Chryſte, yt ys corporall a vniõ. Whiche corporall vniõ this authour dothe manifeſtlie declare and prooue to vs by his laſt ſentence, when he ſaieth: *For ſomoche as our olde flesh was corrupted vnder ſinne we had nede of a newe flesh.* Wher withoute all controuerſie he ſpeaketh of our naturall fleſh that was corrupted. Wherfore then to repaire this naturall fleſh corrupted, yt was neceſſarie to haue a naturall fleſh vncorrupted and ſoche ther ys none in that reſpecte but the fleſh of Chryſt. Wherfore yt ys that fleſh that muſt be ioined to owre fleſh, to releiue the nede of yt, and ſo vniting vs to yt reduce vs (*as* S. *Cyrill ſaieth*) to incorruption and immortalitie, whiche ſhall come to our fleſh by that vncorrupted and immortall fleſh.

Owre naturall flesh corrupted by ſinne ys repaired bi the ioiniug of Chryſtes naturall flesh ther vnto.

But of this authour vpon this ſcripture here ys enough, yt ys time nowe G breiflie to heare his yockfelowe of the latin church, which ſhall be *Anſelmus* who expownding this text ſaieth thus: *Dominus corpus & ſanguinem ſuum in eis rebus commendauit, quæ ad vnum aliquid rediguntur ex multis, quoniam aliud in vnum ex multis granis conficitur: aliud in vnum ex multis acinis conſluit. & ob hoc communicatio corporis & ſanguinis Chriſti ſocietatem ſanctorum deſignat, & facit, vbi pax erit, & vnitas plena, atque perfecta. Propter quæ omnia rectè dicimur omnes vnus panis, & vnũ corpus, quia & omnes de vno pane corporis Chriſti participamus. Quod enim quiſque ſuã partem ex hoc pane percipit, ſignificat quia vnusquiſque iuxta menſuram ſuam, particeps ſit huius gratiæ. Sicut autem vnus panis Dominici ſacramenti, vnum corpus Chriſti efficit in eccleſia: ſic panis Idolatriæ Dæmonum participatio eſt. Et ſicut omnes, qui de vno pane, ac de vno calice Domini ſumimus, vnum corpus efficimur: ita ſi cum idolatris de ſacrificio eorum ſummus, vnum corpus efficimur. Qui comedit idolothitum vnum cum Dæmone fit, ſicut qui comedit corpus Chriſti, fit vnum cum Chriſto.* Owre Lorde hath geuẽ furth his bodie and blood in thoſe thinges, whiche of manie thinges are brought into one certen thinge. For the one ys made of manie granes into one thing and the other oute of manie grapes into one thing. And therfore the cõmunicacion of the bodie and bloode of Chryſte, doth ſignifie and make alſo H the ſocietie of ſainctes, where ſhall be peace and alſo full and perfect vnitie. For all whiche thinges we are all well called one bread, and one bodie bicauſe we all do partake of the one bread, and of the bodie of Chryſt. That euerie

Auſelm. in deci. 1 Cor.

A euerie one dothe take his parte of this bread, yt ſignifieth that euerie one accordinge to his meaſure ys partaker of this grace. For as that one breade of our Lordes Sacrament, maketh one bodie in the Churche: So the bread of Idolatrie ys the partaking of Deuells. And as all we whiche receaue of one bread, and one cuppe, are made one bodie: Euen ſo yf with Idolaters we receaue of their ſacrifice, we are made one bodie. For he that eateth of that that ys offred to Idolls, ys made one with the Deuell: as he that eateth the bodie of Chryſt, ys made one with Chryſt. Thus moche *Anſelmus.*

In whome maie be perceaued, a moſt godly concorde, and agreement, with his yockfelowe *Oecumenius*. For as he taught that we partaking the bodie of Chryſt, are made one bodie in Chryſt: So dothe this Authour teache alſo. For declaracion wherof as alſo for a note for the better vnderſtandinding of Sainct Paule, obſerue that where Sainct Paule ſaieth. *All we are one bread, and one bodie, which do partake of that one bread.* This Authour expownding what that one bread ys, doth not ſaie that yt ys materiall B or Sacramentall breade, but with expreſſe woordes he ſaieth that yt ys the bread of the bodie of Chryſt.

The one bread that manie be made one by ys the bodie of Chryſte.

And let not the Aduerſarie thinke that he maie wreſt this ſaing to the ſpirituall bodie of Chryſt, after his wicked maner and cuſtome. For neither the euident and plain ſentences of this Authour whiche are before alleaged, in the whiche ys declared the very reall preſence of Chryſt in the Sacrament, neither this expoſition will ſuffre yt. For where he expowndeth, *The one bread*, in Sainct Paules ſaing to be the bodie of Chryſt: afterwarde he calleth the ſame the bread of our Lordes Sacrament, So that the bread of the bodie of Chryſte being the breade of our Lordes Sacrament, we are plainlie taught that he ſpeaketh of the bodie of Chryſt in the Sacrament. For the ſpirituall maner whiche the Aduerſarie ſpeaketh of, neither ys, neither cā be in the Sacrament but in the receauer, Wherfor the other before ſpoken of muſt nedes be true.

C And for our vniō to Chryſt agreable as before ys taught, he teacheth here. For in the ende he ſaieth: He that eateth Idolathites ys made one with the Deuel, as he that eateth the bodie of Chryſt ys made one with Chryſt. Wher by yt ys plain that this Authour teacheth that vniō to be made by the receauing of the bodie of Chryſt in the Sacrament, for of yt he ſpeaketh, as before ys proued. We are vnited to Chryſt, not onely after the maner wherwith we are by faith and charitie vnited, but by that ſpecial maner, that before ys declared oute of S. Cyril, and other, whiche ys a natural and ſubſtancial vnion, Whiche vnion cometh to vs by the nature and ſubſtance of the fleſh of Chryſte receaued in the Sacrament, as Chryſt ys one with vs by the taking vpon him our fleſh in his incarnacion.

THE NINE AND TWENTETH CHAPITER,

treacleth of the ſame text by Theophilact and Dionyſe, and endeth with Remigius.

D

NOwe to finiſh the expoſition of this text in hande cometh the laſt coople to make vppe the nombre of twelue, whiche nombre as yt ys taken, and reputed as ſufficient by the lawes to determine matters of great controuerſie, and weight, yea euen for the life, and death of man: So yt maie ſuffice to anie reaſonable man tō determine this

matter nowe called in controuerſie by euell men, whiche of yt ſelf ys a moſt plain matter, and ſo hath ben accepted theſe fiftene hundreth yeares, althought a fewe light ſculkers haue ſomwhat murmured, and whiſpered againſt yt in corners: yet yt hath allwaies preuailed, and ſhall vndoubtedlie nowe alſo, albeit that Sathan ſo mightilie impugneth yt, and that with ſo great an Armie, as the like to this time was neuer ſeen.

But to ſpeake in the boldeneſſe of faith with S. Paule. *Deus pacis conteret Satanam ſub pedibus veſtris velociter.* The God of peace ſhall treade Sathan vnder your feete ſhortlie. *Rom.16.*

And therfor Reader, be ſtrong in faithe, and feare not though the Aduerſary glorie a litle while, thowe ſhalt ſee yt come to paſſe, that thowe maiſt ſaie with the Prophet Dauid. *Vidi impium ſuperexaltatum, & eleuatum ſicut Cedrus Libani, & tranſiui, & ecce non erat. Quæſiui eum, & non eſt inuentus locus eius.* I myſelf haue ſeen the vngodlie in great power, and flowriſhing like a green baie tree, and I went by and lo, he was gon, I ſought him but his place coulde not be fownde. *Pſal.36.*

Holofernes was mightie ouer the people of God in *Bethulia*. He gloried moche, and ſpake great woordes, but howe ſoddein and ſhort was his deſtruction? *Goliath* defied the hoſt of the liuing God, he reuiled and railed vpon Iſraell, and God ſuffred him a certain time: but yet was he by litle Dauid, whom he contemned ſoen ouerthrowen, and Iſraell that daie had great and ioifull victorie vpon *Goliath* and all the Philiſtines. Therfore let neither their glorie diſmaie thee, or put thee in doubte, neither feare put thee from this faith, but remembre the ſaing of S. Paule, *Oportet hæreſes eſſe vt qui probati ſunt, manifeſti fiant in vobis.* Ther muſt be herſeis or ſectes among yowe, that they, which are perfecte among yowe, maie be knowen. Not (as *Sedulius* ſaieth) *quod hæreſes Deo placeant, ſed quòd per eas fideles exerceantur, vt qui Deo noti ſunt, hominibus manifeſtentur.* Not that hereſeis pleaſe God, but that the faithfull maie be exerciſed, and that they whiche be knowen to God maie alſo be knowen to men. Stand therfore ſtronglie in the battaill of thie Lord God, abide pacientlie his pleaſure, abide thie triall in this exerciſe, and God will turne yt to thie glorie. And for thie better ſtaie, and conforth read the holie writers in whiche thowe ſhalt finde that, that ſhall moche ſtrengthen thie faith. *Indich.13.* *1.Reg.17.* *1.Cor.11.* *Sedulius in Dec.1.Co.*

Let vs nowe therfore procead, and heare howe Theophilact vnderſtandeth Sainct Paule. Thus he ſaieth vpon this text. *Cùm itaque vnum ſumus, quopacto inter nos charitate ſeruata, non in vnum inuicem cohæremus, præſertim cùm Paulus dicat, eò nobis Dominus proprium corpus impertitur, vt ſibi nos copulet, & nexu quodam mutuo, nos reddat propinquiores? At vbi prior illa carnis natura prauis eſt facinoribus corrupta, & vitæ cæleſtis eſt effecta expers, ſuam nobis Deus contulit, noſtræ aſſimilem, quæ & peccato careret, & vitam largiretur, vt eius effecti participes, & ſibi admiſceremur, & vitam duceremus innoxiam, vtpote qui vnum eſſemus cum Chriſto corpus adepti.* Foraſmoche therfore as we be one, why by keping of charitie among vs, do we not cleaue together in one? ſpeciallie ſeing that Paule ſaieth, that our Lorde therfor imparteth to vs his owne bodie that he might coople vs vnto him, and make vs nearer together by a bande or knote among our ſelues. And wher that firſt nature of our fleſh was corrupted, and was made voide of the heauenly life, he gaue vs his, being like vnto our the whiche ſhoulde both lacke ſinne, and ſhoulde geue life, that we being made partakers of yt, we ſhoulde bothe be mixed with him, and alſo leade an harmeleſſe life, as whiche haue gotten one bodie with Chryſt. Thus he. *In Dec. 1.Cor.* *S.Paule ſaieth that our Lorde impærteth to vs his owne bodie*

Among

A Among other thinges woorthie of note in Theophilact, to trooble the Reader with no mo then appertein to the declaracion of the matters, whiche be here to be decided, two onely ſhall be noted. As for the preſence of Chryſte in the Sacrament, as he doth euerie wher: So dothe he here moſt plainlie teache the ſame. Owre incorporacion alſo to Chryſt by the receipt of the ſame bodie with other Fathers before alleaged he doth profeſſe and acknowledge.

As for the firſt, this Authour perſwading vs to the vnitie of loue and charitie, induceth for his cheif and great argument for that pourpoſe that we ſhoulde ſo be, bicauſe our Lorde hath imparted his owne bodie to vs, to the entent we ſhoulde be one. And yf the Aduerſarie wolde blinde the ſimple reader, that this Authour meneth, that he gaue vs his owne bodie vpon the croſſe for our redemption, yt ys true in dede that our Sauiour Chryſte gaue his bodie for vs to the death of the croſſe. But that this Authour ment here of that his geuing of his bodie, that ys moſt falſe. For he ſpeaketh of that maner of the geuing of the bodie of Chryſt, that S. Paule ſpeaketh of in
B this ſcripture, which he expowndeth. And here Sainct Paule ſpeaketh of the geuing of Chryſt, as he ys geuen in the Sacrament, as the wholl proceſſe of Sainct Paule doth well proue. So that this Authour expownding Sainct Paule, ſpeaketh as Sainct Paule doth of the Sacrament. Then ſpeaking of the Sacrament this Authour ſaieth, that Chryſt geueth vs his owne bodie therin.

And here by the waie note, that he ſaieth not this as of him ſelf, but ſaieth that Sainct Paule ſaieth ſo: Wherhie he ſignifieth that this text of Sainct Paule ſpeaketh not of materiall bread ſignifieng or figuring the bodie of Chryſt, but of the verie reall bodie of Chryſt, and therfore ſaieth, that he imparteth to vs his owne bodie. He geueth vs not his owne bodie yf we haue but a peice of bread. For the bread ys but a ſign or figure of the bodie of Chryſt, not preſent to be geuen, but abſent. So that wher the Aduerſarie buyldeth (as he thinketh) his ſtrong towers and bullwarkes againſt the
C veritie of this bleſſed Sacrament vpon this and other places of Sainct Paule, of the whiche ſome be allreadie treacted of, and the reſt by the helpe of Gods grace hereafter ſhall be: ſaing that yt ys but bread bicauſe Sainct Paule calleth yt bread, ye maie well perceaue what a falſe grownde he taketh, and howe vnſure his buylding ys. For this Authour ſaieth, that Sainct Paule in this place ſaieth, that Chryſt geueth vs his owne bodie, wherby yt ys euident, that though Sainct Paule calleth the Sacrament bread, yet he meneth not nor vnderſtandeth therbie materiall breade, as the Aduearſarie dreameth, but meneth that yt ys that breade which ys Chryſt, in that ſenſe that Chryſt calleth himſelf, when he ſaied. *Panis quem ego dabo, caro mea eſt, quam dabo pro mundi vita.* The bread whiche I will geue ys my fleſh, whiche I will geue for the life of the worlde. This ſentence, as Chryſoſtome, Theophilact, and manie mo (as yt ys declared in the ſeconde booke) do teſtifie, ys ſpoken of the Sacrament, and then wolde I aske the Aduerſarie, whether Chryſt calleth him ſelf materiall bread here
D or no. Yf he ſhoulde aunſwer that he did ſo, then the ſaing of Chryſt muſt nedes haue this ſenſe: that materiall bread, which I will geue ys my fleſh. And ſo ſhall he bothe graunt a preſence of Chryſtes fleſh in the Sacrament, and alſo condeſcend to Luthers hereſie, who ſaieth that this ys a good and true propoſition: This bread ys my bodie, and this wine ys my bloode.

Argument vpon the woorde (bread) in S. Paule refelled.

Ioan. 6.

Yf he ſaie, yt that ys not taken there for materiall bread, but in the gene- E
rall ſignificacion for foode, as the ſcripture calleth Manna: as when yt ſaieth:
Pſal. 77. *Panem cæli dedit eis, panem Angelorum manducauit homo.* He gaue them bread
of heauen, Man hath eaten the bread of Angells. Of the which in the
Ioan. 6. ſame ſignificacion Chryſt ſaieth: *Non Moyſes dedit vobis panem de cœlo.* Moyſes
S. Paule calleth the bodie of Chryſte bread, as Chryſte called himſelf in the 6 of S. Iohn. 1. Cor. 2. did not geue yow bread from heauen. Whie then maie not Sainct Paule
ſpeaking of the Sacrament, vſe the ſame terme in the ſignificacion, that
his maſter Chryſt did, when he ſpake of the ſame Sacrament, and yet
the ſame not to be taken for material bread, but for foode, as yt was in
the ſenſe of his maſter? Sainct Paule was no ſoche diſciple to varie
and chaunge the ſignificacion of a woorde, wherby he ſhoulde varie from
his maſter in ſenſe. For he well knewe the minde of his maſter, as he
ſaied. *Nos ſenſum Chriſti habemus.* We vnderſtand the minde of Chryſt.
Yf then Chryſt vſed this woorde *Panis*, not for materiall bread, but for
foode, when he ſpake of the Sacrament, that he wolde geue furth, and
leaue to vs: will not (trowe ye) his choſen veſſell, who vnderſtandeth the F
minde of his maſter, when he ſpeaketh of the ſame thing that his maſter
ſpake of, and vſeth the ſame woorde that his maſter did, will not he vſe the
woorde in the ſame ſignificacion that his maſter did, to kepe the minde of
his maſter, and not to varie from yt? He ſhoulde haue varied from the
minde of his maſter all the heauen wide (as they ſaie) yf he ſhoulde take
this woorde, *panis*, for materiall bread. For then this great myſterie of
our incorporacion to Chryſt, and this great benefit of the incorruptibilitie
and immortalitie of our fleſh and bodie, which cometh to vs by the parta-
king of Chryſtes fleſh, ſhoulde be attributed to a peice of materiall bread.
Which thing what ys yt but plain idolatrie, geuing the diuine honours of
Chryſt to a creature, a dumbe peice of bread? Wherfor to ioin with this
learned Authour we muſt ſaie (for that otherwiſe we can not trulie ſaie)
that Sainct Paule ſaieth here that Chryſt imparteth to vs his owne bodie,
And ſo Sainct Paule ſpeaketh here of no materiall bread, but of that high
and godlie foode, the bodie of our Lorde and Sauiour Ieſus Chryſt. G

The argument of the Sacramẽtarie ouerthrowen, for S. Paule ſpeaketh not of materiall bread. Wher then nowe ys the force of the herculeouſe argument of the Ad-
uerſarie, who by this proceſſe of Sainct Paule wolde proue that the Sa-
crament ys but bread. bycauſe Sainct Paule calleth yt bread after the conſe-
cracion. For he ſpeaketh (ſaieth he) of the bread broken to the vſe of the
communion, whiche ys after conſecracion. Wherfor ſeing Sainct Paule
calleth yt bread after the conſecracion, yt ys after the conſecracion
but bread.

Yf this woorde bread were not vſed in the ſcripture in an other ſignifi-
cacion then for materiall bread, and were not alſo of our Sauiour Chryſt
him ſelf ſpeaking of this Sacrament otherwiſe vſed, as yt ys declared, the ar-
gument might ſeem to haue force but nowe yt ys to vain: yt ys as good
an argument as the heritique might make that denied the Sonne of God
to be incarnate, bycauſe the ſcripture ſaieth directlie againſt him. *Verbum*
caro factum eſt, The woorde was made fleſh: that bycauſe, *Verbum*, ſignifieth H
a materiall woorde, therfor he ſhall argue that yt doth none otherwiſe ſi-
gnifie ther, and ſo as he thinketh ouerthrowe the faith of the incarnacion of
the Sonne of God, and maintein his hereſie, as this Aduerſarie wolde ouer-
throwe the faith of the preſence of Chryſt in the Sacrament, and by this
woorde, bread, maintein his hereſie. But as the one hath ſmall force or
ſtrenght, ſo hath the other.

Wherfor

A Wherfor nowe leauing this note in this Authour as which mightilie destroieth one of the fundacions of the Aduersarie, and confirmeth the catholique faith, I will in fewe woordes touche the other note, whiche ys for our incorporacion to Chryste, by partaking of his bodie in the Sacrament, whiche incorporacion he so plainly setteth furthe, that yf his saing be considered, verie fewe woordes shall nede to explain yt.

Note therfor that thus he saieth: *And where that first nature of our flesh was corrupted, and was made voide of that heauenlie life, he gaue vs his nature of flesh, being like vnto owers, the whiche did both lack sinne, and shoulde geue life, that we being made partakers of yt, we shoulde be mixed with him.*

Doest thowe not Reader, see here that he saieth, that Chryst hath geuen vs the nature of his flesh, not the figure of his flesh, but the nature of yt, the substance of yt, but to what pourpose hath he geuen vs his naturall flesh? he declareth, to this pourpose that we shoulde be partakers of yt. Yf we procead and aske, what commoditie or profitte haue we by the partaking of his flesh? He aunswereth by the partaking of his flesh we are mixed with him in B soche sorte that we receauing his bodie, and nowe being ioined to the same the great vertue and poower of that bodie turneth our bodies into his bodie, So that nowe we are be come one bodie of Chryst.

What profitte we haue by partaking Chrystes flesh.

Neither let the grosse Capharnait saie, that yf all faithfulll and woorthie partakers of the Sacrament be one bodie of Chryst, that then Chryst hath an huge great bodie: but let him remembre that the naturall man hauing twentie children, euery one of them ys his flesh and bloode, and yet the Father ys neuer the greater: So, manie of the faith becoming the flesh of Chryst by partaking of the Sacrament, yet the flesh of Chryst ys nothinge bigger of the person of Chryst. And howe soeuer this Aduersarie listeth grosselie to dallie in soche diuine mysteries: yet this ys the trueth, as by this Authour ye haue perceaued yt clerelie to be testified, and the like shall you see in him that foloweth: who ys Sainct Dionise, who expowndeth this text of Sainct Paule, almost woorde by woorde in this maner. *Quoniam vnus* C *panis per proprietatem, & vnum corpus mysticum vnitate fidei, spei & charitatis, cuius corporis caput est Christus, multi sumus, videlicet, omnes qui de vno pane, & de vno calice participamus: id est, de singulari & vero corpore, & sanguine reficimur, & Sacramentum tantum dignè recipimus.* For we are one bread by propertie and one bodie mysticall by the vnitie of faith hope and charitie of the which bodie Chryst ys the head, we being manie, that ys to saie, all we whiche do partake of one bread and one cuppe, that ys, all we whiche be refreshed of the singular, and verie bodie and blooode of Chryst, and worthilie receaue so great a Sacrament-Thus Dionyse.

Dionysius Carthus.

In this exposition let this be diligentlie noted against the Aduersarie, that the bread which all we receaue, and by the whiche we are made all one bread and one bodie: yt ys not materiall bread, but the singular, and verie bodie and bloode of our Sauiour Chryst, and so did Sainct Paule meen yt, as this Authour agreablie with all other before alleaged, dothe testifie, expownding and declaring the minde of Sainct D Paule.

Wher then ys the great argument that the Sacrament shoulde be nothing but bare bread, Bycause Sainct Paule calleth yt breade? What bread yt ys, and what the cuppe conteineth not onely this Authour, but also one, many hondreth yeares elder then he doth declare. Whiche auncient Authour shall ende the exposition of bothe these last textes,

Argument of the woorde (bread) ouerthrowē

Remigius in 1.Cor.

and ioin them together. Thus he saieth: *Calix benedictionis cui benedicimus, nonne communicatio sanguinis Christi est? Idcirco primùm calicem nominauit, quia de pane posteà plus erat disputaturus. Calix autem benedictionis dicitur, qui benedicitur à sacerdotibus in altari. Appellatur & ipse calix communicatio, quasi participatio, quia omnes communicant ex illo partemque sumunt ex sanguine Domini, quem continet in se. Et panis quem frangimus in altari, nonne participatio corporis Domini est? vtique, primùm consecratur, & benedicitur, à sacerdotibus & spiritu sancto, & deinde frangitur, cùm iam licet panis videatur in veritate corpus Christi est. Ex quo pane quicunque communicant, corpus Christi edunt. Quoniam vnus panis, subaudis Christi, & vnum corpus, Christi, multi sumus qui comedimus illum panem.* The cuppe of blessing whiche we blesse, ys yt not a communicacion of the bloode of Chryst? Therfor did he first speake of the chalice, bicause he wolde afterwarde more at large treacte of the bread. Yt ys called the cuppe of blessing bicause yt ys blessed of the preistes on the aultar. The same cuppe also ys called the cõmunicacion, for that yt ys a participacion, bicause all do communicate of yt, and do partake of the bloode of our Lorde whiche the cuppe conteineth in yt self. And the bread, whiche we breake in the aultar ys yt not a partaking of the bodie of our Lorde? Yt ys so, for first yt ys consecrated of the holie Gost, and of the preistes and afterwarde yt ys broken, when nowe although yt seem to be breade, yet in verie dede yt ys the bodie of Chryst, of the whiche breade as manie as do cõmunicate, do eat the bodie of Chryst, yt ys one bread of Chryst, and one bodie of Chryst, and we being manie do eate the same bread. Thus moche *Remigius* Who being aboute the yeare of our Lorde 511. liued before this our time aboute 1050. Whose confession yet of the veritie of the presence of Chrystes bodie in the Sacrament, ys as plain as yf yt had ben made in this our time. What can be more plainlie spoken then to saie that the cuppe conteineth the bloode of Chryste? Who can better opẽ the trueth then to saie, although yt seem breade: yet in verie deed yt ys the bodie of Chryst? and so moche he saieth therbie not onely declaring his owne faithe, but also the faith of the Church he liued in. Nowe reader when thowe seest so auncient and with all so euident testimonie of and for the trueth, laie hande to yt and be not caried, awaie with the vain woordes of this Proclamer. And thus ending this text we will go to an other.

Cuppe of blessing howe yt ys called.

THE THIRTETH CHAPITER BEGINNETH THE *exposition of this text. Ye can not drinke of the cuppe of oure Lorde, and of the cuppe of Deuells, By S. Cyprian and Chrysost.*

FOrasmoche as in the sixtenth chapiter of this booke. Wher I began the exposition of this disputacion of Sainct Paule with the Corynthians, the dependence of these scriptures, the one of the other and also the minde of Sainct Paule ys opened, what he here intendeth: I will not trooble the Reader with that argument again in this place, but remitte him thither. Onelie this I wish him to obserue that Sainct Paule diswading the Corynthians from Idolathites vseth three means to doe the same.

S. Paule vseth three meanes to diswade the Corynthiãs frõ Idolathites.

One ys the declaracion of the greuouse punishment of the Iewes whiche they susteined for Idolatrie. Whiche being laied before their faces, they might be moued to flye the like offence, for feare of like pain.

The seconde ys vpon the communion of the bodie and bloode of Chryst

that

A that wher by the communion of that, that they did communicate they were vnited to yt, which they did communicate. And vnited they coulde not be bothe to Chryſt, and to deuells. Therfor forſomoche as by the communion of Chryſtes bodie and bloode, they were vnited to him, they muſt forbeare the communion with deuells by Idolathites, by which they ſhoulde be ſeparated, and diuided from Chryſt again.

The thirde ys (as Sainct Thoms ſaieth) by the ſimilitude of the legall ſacrifice, whiche Sainct Paule bringeth in as an argument of like, to prooue this communion or participacion, when he ſaieth: *Nonne qui edunt hoſtias, participes ſunt altaris?* Are not they whiche eate of the ſacrifice partakers of the aultar?

To ioin the partes of the ſimilitude together, and to make yt fullie to appeare, thus Sainct Thomas doth ſett yt furth: *Are not they whiche eate of the ſacrifices, partakers of the aultar, as they whiche eate of the flesh of Chryſt are partakes of the bodie of Chryſt? Foraſmoche as eche of theſe be ſo, and Chryſt and Baall can not dwell together, neither can we ſerue two maſters.* Therfor as a perfect concluſion he B inferreth and ſaieth. *Non poteſtis calicem Domini bibere, & calicem dæmoniorum.* Ye can not drinke of the cuppe of our Lorde, and of the cuppe of Deuells. Where note this concluſion depending vpon the premiſſes, muſt include in yt tearmes of the ſame ſignificacion that were in the premiſſes. Foraſmoche then as the premiſſes ſpake of the partaking of ſacrifices: yt muſt nedes be that Sainct Paule ſpeaking here of the partaking of the table of our Lordre, and of the table of deuells, ſpeaketh of the ſacrifice of our Lorde, and the the ſacrifice of deuells.

Thomas Aqui. in dec. prima Cor.

That he teacheth the bread and wine to be a ſacrifice, yt ſhall be opened to yow, after the expoſition of the doctours, although this ys ſufficiētlie teſtified before from the ſixtenth chapiter vnto this place: yet that yt maie well be perceaued of the Reader, that my ſaing ys agreable to the holie Fathers and that this text was ſpoken of Sainct Paule, as of the ſacrifice of the bodie and bloode of our Lordre on the aultar, the holie Fathers ſhall be brought C furth as before they haue ben vpon the other ſcriptures, by whoſe teſtimonie this matter ſhall be made clere.

Sacrifice anouched by S. Paule

And for that Sainct Cyprian rebuketh the ſame offence, that Sainct Paule doth, and vſeth the ſame woordes that Sainct Paule doth, wherby the true mening and vnderſtanding maie the better be perceaued, we ſhall firſt let his ſaing be hearde. This yt ys. *Contra euangelij vigorem, contra Domini, ac Dei legem, temeritate laxatur incautis communicatio, irrita & falſa pax, periculoſa dantibus & nihil accipientibus profutura, Non quærunt ſanitatis pœnitentiam, nec veram de ſatisfactione medicinam. Pœnitentia de peccatoribus excluſa eſt. Grauiſſimi, extremique delicti memoria ſublata eſt. Operiuntur morientium vulnera & plaga lætalis altis & profundis viſceribus infixa diſſimulato dolore contegitur. A diaboli aris reuertentes ad ſanctum Domini, ſordidis & infectis nidore manibus accedunt. Mortiferos idolorum cibos adhuc penè ructantes, exhalantibus nunc etiam ſcelus ſuum faucibus, & contagia funeſta redolentibus Domini corpus inuadunt, cùm occurat ſcriptura diuina, & clamet & dicat. Omnis mundus manducabit carnem, & anima quæcunque manducauerit ex carne ſalutaris* D *ſacrificij, quod eſt Domini, & immundicia eius ſuper ipſum & peribit anima illa de populo. Apoſtolus item teſtetur, & dicat: Non poteſtis calicem Domini bibere, & calicem dæmoniorum. Non poteſtis menſæ Domini communicare, & meuſæ dæmoniorū.* Againſt the force of the Goſpell, againſt the lawe of our Lorde and God, through the raſhneſſe of ſome, communicacion ys frelie geuen to the necligent, being a falſe peace and of no force, yet perilouſe to the geuer, and

Cyp ſer. 5. de lapſis.

Leuit. 7.

1. Cor 10.

Penance of health, and the medicē of ſatisfactiō S. Cyp. tearmes.

which ſhall nothing profitte the receauer. They ſeke not the penance of E
healthe, neither the true medicen of ſatisfaction, penance ys excluded from
ſinners, the memorie of the extreame and moſt greuouſe offence ys taken
awaie. The woundes of them that be dieng be couered, and the deadlie
plague ſtricken into the depe bowells ys with a diſsimuled ſorowe hidden.
Returning from the aultars of the Deuell with filthie and infected handes
with the ſauoure they come to the holie thing of our Lorde. *Theie yet almoſt
breathing owte the deadlie meates of idolls their chekes puffing oute euen yet their miſche-
uouſe dede, and ſmelling of the deadlie infection, they violently come vpon the bodie of
our Lorde,* When yet the ſcripture of God cometh againſt them, and crieth
Leuit. 7. and ſaieth *Euery clean perſon ſhall eate the flesh. But yf anie eate of the flesh of the
holſome ſacrifice, which belongeth to our Lorde hauing his vncleanneſſe vpon him, the
ſame ſoule ſhall perish from among his people.* The Apoſtle alſo witneſſeth and
1. Cor. 10. ſaieth *Ye can not drinke the cuppe of our Lorde, and the cuppe of Deuells: Ye can not
communicate of the table of our Lorde, and of the table of Deuells:* Thus moche Sainct
Cyprian. F

Who being moche offended with the necligence of ſoche preiſtes, as did
admitte them to the receipt of the holie Sacrament, which had defiled them
ſelfes with Idolathites, before they had ſufficientlie doen penance, and made
amendes for the ſame, rebuketh them both, the preiſtes for that they ſuffred
yt, and the receauers, for that they preſumed to receaue yt. Whoſe rebuke,
yf you marke, ys verie ſore, ſharpe, and terrible, whiche of ſo graue, and god-
lie holie martyr ſhoulde not haue ben doen, yf the thing that they receaued
had ben but a peice of breade. For ſoche graue men as holie Cyprian was
did with moche grauitie and godlie wiſdome rebuke offences with iuſt mea-
ſure, a ſmall faulte gentlie and eaſilie, a great faulte ſeuerely and ſharpelie.
Wherfor this rebuke of S. Cyprian being ſharpe and ſore, yt argueth that
their offence was great, and ſo in dede yt was. For they being ſo filthilie de-
Table of our Lorde, the bodie of our Lorde. filed, preſumed to come to receaue the bleſſed bodie of Chryſt: *For they yet
ſmelling of the deadlie infection* (ſaieth S. Cyprian of the eating of the Idolatites)
came violently vpon the bodie of our Lorde, to receaue yt. By whiche his woordes as G
ye maie perceaue, ther was a great offence committed, iuſtly deſeruing ſo
great a rebuke: So maie ye perceaue, that by the table of our Lorde ſpoken
of by S. Paule, he vnderſtandeth the bodie of our Lorde. So that when S.
Paule ſaieth: *Ye can not be partakers of the table of our Lorde,* yt ys aſmoche to ſaie:
as ye can not be partakers of the bodie of our Lorde. In this then the one
parte heretofore in the former proceſſe taught, ys confirmed namely that
S. Paule rightly vnderſtanded, taught the preſence of Chryſtes bodie in
the Sacrament.

I ſhall not nede to make farder proof of this, ſeeing that yt ys manifeſt,
that S. Cyprian correcting them that being defiled with Idolathites did pre-
ſume to receaue our Lordes bodie, dothe touche them with the ſaing of S.
Paule: *Ye can not be partakers of the table of our Lorde.* Whiche texte in dede ſhoul
de nothing touche them, yf the thing that S. Cyprian ſpake of, were not the H
ſame that S. Paule ſpake of. And ſo contrarie wiſe yt ys manifeſt then that S. D
Cyprian ſpeaking of the euell receauing of the bodie of Chryſt, that S. Paule
alſo ſpake of the bodie of Chryſte, and ſo both of them of the very preſence
of Chryſtes bodie in the Sacrament.

The other parte alſo, namely that he ſpeaketh of the bodie of Chryſt, as of
a ſacrifice, ys alſo eaſie in him to be perceaued. For to what pourpoſe elſs ſhoul
de Sainct Cyprian alleadge that place of Leuiticus forbidding the vnclean
perſon

perſon to receaue anie parte of the ſacrifice of our Lorde, but that that pro-
A hibition being ſpoken of the ſacrifice that was the figure, ſhoulde directlie be applied to the ſacrifice which ys the thing, which ys the bodie of Chryſt our ſacrifice, and ſo teache vs that euery vnclean perſon ys forbidden to eate of this holie ſacrifice? For to that pourpoſe did S. Cyprian alleadge that text, as a ſcripture by the which we are forbidden to be partakers of our Lordes ſacrifice, yf we be ioined in anie folowſhippe with Sathan. I minde not to ſtande long vpon this matter, for that I haue ſaied moche of yt allreadie, both in the firſt booke, and alſo in this booke. Wherfore thus leauing Cyprian, I will call in Chryſoſtom, as one of the other ſide of Chryſtes parliament houſe, of whoſe iudgement in the matter of the Sacrament, ſoche a nombre of his ſaiinges being produced, I truſt the Reader ys not ignorāt, of the whiche alſo diuerſe produced vpon this Epiſtle of Sainct Paule, whiche we nowe treat of, be ſo plain and clere, that none can be deſiered more clere.

But for that vpon this text I finde him not by expreſſe woordes ſpeaking ſo plainlie as the matter maie fullie appeare to the Reader, for the opening
B of the matter that ys here to be ſpoken of, I will produce him where he ſpeaketh of the ſame ſenſe, that S. Paule doth, and withall openeth our matter very plainly. Thus he writeth: *Quomodò ſacrum videbimus Paſcha? quomodò ſanctum ſuſcipiemus ſacrificium? quomodò mirabilibus communicabimus myſterijs, lingua illa, qua Dei legem conculcauerimus? lingua illa, qua animam contaminauerimus? Si nemo namque purpuram regalem manibus accipere inquinatis auderet: quomodò Dominicum corpus lingua polluta ſuſcipiemus? Iuramentum enim maligni: Sacrificium verò Domini: Quæ igitur communicatio luci ad tenebras, vel quæ conuenientia Chriſto ad Belial?* Howe ſhall we ſee the holie Eaſter? howe ſhall we receaue the holie ſacrifice? howe ſhall we communicate the wonderfull myſteries with that tounge, whiche we haue contemned the lawe of God withall? with that toung wherwith we haue defiled our ſoules? For yf no man wolde be ſo bolde, with defiled handes to take the kinges robe: howe ſhall we with a defiled toung receaue the bodie of our Lorde? Swearing ys of the wicked. The ſacrifice ys of our
C Lorde. What folowſhippe then ys ther betwixt light and darknes? or what agreement betwixt Chryſt and Beliall? Thus Chryſoſtom.

Chry. hom. 11. ad pop. Antioch.

Sacrifice plainly auouched with reall preſence.

Who diſwading the people from vain and ſuperfluouſe ſwearing (*Wherunto wicked cuſtom, hath at theſe daies alſo to moche brought our people*) ſaieth in effect, that they can not receaue, and become partakers of the bodie of our Lorde, with the ſame toung, with whiche they blaſpheme Gods holy name, and contemne his holy lawe. Whiche ys euen the ſame that S. Paule ſaieth here: ye can not be partakers of the table of our Lorde, and of the table of Deuells.

Swearing to moche vſed.

And here note that as S. Paule by the table of our Lorde vnderſtandeth the ſacrifice of our Lorde, of the whiche the wicked can not be partakers: So here Chryſoſtome by expreſſe woordes ſaieth, that the wicked blaſphemour can not be partaker of the ſacrifice of our Lorde: By the whiche ſacrifice he vnderſtandeth the bodie of Chryſte.

For the better perceauing wherof, note that he tearmeth the holie Sacra-
D ment with theſe tearmes. He calleth yt, *the holy ſacrifice.* He calleth yt, *the wonderfull myſteries.* He calleth yt, *the bodie of our Lorde:* He calleth yt, *light:* Yea he calleth yt *Chryſt himſelf.* By whiche tearmes he declareth vnto vs the excellencie of the Sacrament, as in which ys the very preſence of Chryſtes bodie, verilie and ſubſtancially, whiche ys alſo our ſacrifice. Theſe two partes we ſhall breiflie open in this Authour.

Excellent titles of the bleſſed Sac.

The

Reall presence proued by Chryso.

The verie reall presence he teacheth when he saieth: *Howe shall we with a defiled toung receaue the bodie of our Lorde?* Yt ys manifest that with our mouth and toung we can receaue nothing, but that that ys substancial, and corporal, but with these (*saieth Chrysost.*) we receaue the bodie of Chryst. Wher for we receaue the substacial and corporal bodie of Chryst. And therfor this being well knowen to the Aduersarie, he with might and main, denieth that we receaue the bodie of Chryst with hande or mouth, but onely with heart. But howe shamefullie he doth yt thowe maist perceaue, both by this famouse and notable Authour, and also by Sainct Cyprian, by Sainct Ambrose, Sainct Augustin, and a nombre mo. Which do plainly by expresse woordes saie, that the bodie of Chryst ys receaued both with hand and mouthe. But nowe to staie vpon our Authour this one maie suffice against the Aduersarie that he by expresse woordes saieth, that we receaue the bodie of our Lorde with our mouth and tounge.

Sacrifice proued by Chrysost.

For the other parte also he teacheth that the same bodie of Chryst ys a sacrifice: For he asketh: *Quomodò sanctum suscipiemus sacrificium?* Howe shall we receaue the holie sacrifice? Nowe yf ye compare these two sainges of Chrysostome together, namely that we receaue the bodie of our Lorde with our mouthe, and that euen so also we receaue the woonderfull sacrifice: yt shall be withoute all doubte easie to peaceaue, that this woonderfull sacrifice ys the bodie of owre Lorde, and that these two sainges be spoken of one thing. And thus these two partes stande clere being here auouched by Chrysostom, that both ther ys the very corporall presence of Chryst in the Sacrament, and that the same bodie so being in the Sacramcnt, ys our sacrifice.

Cramers generall rule refuted.

By this saing of Chrysostome shall ye perceaue howe vain the generall rule of Cranmer (*Or of him that setfurth that booke in his name*) ys, who in his fifte booke treating of the sacrifice saieth, that the sacrifice of the preistes, and the people, ys onely a sacrifice gratulatorie, that ys of thankes geuing, and a sacrifice commemoratiue remembring the bodie of Chryst, that suffred, but not hauing Chryst reallie, and substanciallie present. And this ys his aunswer to the Nycen Councell, and to *Petrus Lombardus* and so generallie to all.

Sacrifice gratulatorie, or of thankes geuing.

But nowe consider what ys the nature of a sacrifice of thankes geuing, or as he calleth yt gratulatorie. A sacrifice gratulatorie ys not receaued of vs, but offred and geuen of vs and from vs. For we geuing thankes to God our hauenly Father, that he so loued vs, that he spared not his owne Sonne but for our sakes deliuered him to suffer most cruell death for vs. And to that his Sonne also we gauing thankes, that he hath vouchedsafe to wash awaie our sinne with his bloode, and to cancell the obligacion that was against vs, wherby he hath made vs free from sinne, hell, and death, and hath made vs heires to the kingdom of his Father, and coheirs with him of the same kingdom? we offer a sacrifice of thankes geuing. But this maner of sacrifice aught to be geuen frō our heartes to our Lorde God, and to our Sauiour Iesus Chryst: And ys so, yf yt be reuerently and deuoutlie doen of vs.

Sacrifice of the aultar.

This sacrifice of the aultar ys soche a sacrifice, that yt ys receaued, of vs, saieth Chrysostom. Nowe ther ys a great difference betwixt these two thinges, of the whiche the one we maie in diuerse respectes both offre, and also receaue: The other we can onely but offre. An other difference ther ys also. The sacrifice of thankesgeuing, ys no wonderfull sacrifice. For yt ys no wonder, but a duetie to geue God thankes, for his manifold benefittes.

But

A But the ſacrifice of the aultar(as Chryſoſtō ſaieth)ys a woonderfull ſacrifice.

In an other place he calleth yt alſo an holie,and a terrrible ſacrifice: This ſacrifice of thankes geuing ys holy but yt ys not terrible. Many ſoche other tearmes he geueth to the ſacrifice, whiche will not be applied to the ſacrifice of thankes geuing. But to be ſhort,by theſe fewe differences yt ys eaſie to perceaue,that the generall rule of Crāmer,that he wolde al the doctours, wher they call the Sacrament, a ſacrifice, ſhoulde be vnderſtanded to haue ſpoken onelie of the ſacrifice gratulatorie, will not ſtand. For the ſainges of the holie doctours, can not beare that rule, as hereafter ſhall appeare more clear to yowe. *Homil.30. De prodit. Iuda.*

Wherunto euen in this place alſo, the concluſion of Chryſoſtoms ſainge geueth good light,and plain vnderſtanding. For after he had declared that the blaſphemouſe mouthe can not receaue the ſacrifice of our Lorde: he ſetteth theſe two together, and ſaieth: *An othe ys of an euell, The ſacrifice ys of our Lorde.* What folowſhippe betwixt light and darkneſſe, and what agreement betwixt Chryſte and Beliall? In whiche maner of ſpeache yf yow B note, as blaſphemie,darkneſſe, and Beliall be of one ſide, and ſignifie one thing: So ys the ſacrifice of our Lorde,light, and Chryſt ſett on the other ſide, and ſignifie one thing. So that our ſacrifice ys here alſo called light, and Chryſt himſelf. Whiche names can not be attributed to Cranmer his ſacrifice of thankes geuing, but to the ſacrifice of Chryſtes bodie. Whiche ys in verie dede that thing, that both ys and maie be called the ſacrifice of our Lorde,light and Chryſt. Of the whiche I nede to make no proofe to a true Chryſtian.

This then being prooued,that Chryſoſtom teacheth here the preſence of Chryſtes bodie in the Sacrament,and that the verie ſame ys the ſacrifice of our Lorde: Let ys return to our text, and ſomewhat more open yt, for the better vnderſtanding of yt in all the proceſſe that foloweth, and of the doctours alſo that ſhall be produced for the expoſition of the ſame.

Wher Sainct Paule ſaieth here: *Ye can not drinke of the cuppe of Owre Lorde,* C *and of the cuppe of Deuells: Ye can not be partakers of the table of our Lorde, and of the table of Deuells.* He dothe not ſpeake theſe as abſolute negatiues, but as condicionall. For he meneth not that they coulde not do ſo in verie dede, but that they coulde not ſo do,yf they wolde do well. For he welll knewe that the Corynthians went both to the table of Chryſt, and alſo to the table of Idolls. And to diſwade them from the table of Idolls, he ſaieth that they can not without the offence of God partake of bothe tables. Ther ys a ſaing: *Hoc poſſumus,quod de iure poſſumus.* That maie we doe, whiche we maie do by the lawe. Euen ſo maie yt be ſaied on the other ſide. *Hoc non poſſumus, quia de iure non poſſumus.* This we can not doe, bicauſe we can not doe yt by the lawe. Whiche maner of ſainge implieth not an abſolute negatiue, vtterlie denieng the facte to be doen: but(as ys ſaied) a condicionall negatiue,that yt can not be doen by the lawe. *S. Paules woordes here are to be vnderſtanded, with a condicional negatiue, not with an abſolute.*

For S. Cyprian,who rebuketh them that impenitently came defiled with eating of Idolls meat, to eate of the meat of our Lordes table, and ſaieth D alſo to them with Sainct Paules ſentence. *Ye can not be partakers of the table of our Lorde, and of the table of Deuells:* Yet he accuſeth them, that they ſo were, aud in facte they did ſo: but to Gods pleaſure, and the wealth of their ſoules, they coulde not do ſo. For yt ys proprely ſaied, that we maie doe that,that we maie doe well. And that we can not doe, whiche we can not doe well. To this ſenſe alſo Chryſoſtome by his interrogatiue including ſoch a negatiue,ſaied:

ue saied: *The blaspbemers of Gods name coulde not with the same mouth and toung that they blaspbemed with, receaue the bodie of our Lorde, receaue the sacrifice of our Lorde.* Whiche his sainge yet rebuketh them bicause they did so. Wherfore yt ys not a negatiue absolute.

Origenes. A like sainge ys ther ascribed to Origen, for yt ys vncerten whether yt be his worke or no, oute of the which yt ys taken, and yt ys this. *Multa porrò & de ipso Verbo dici possunt, quod factum est caro cibusque verus, quem qui comederit, viuet in æternum, quem nullus malus potest comedere.* Manie thinges also maie be saied of the Sonne of God himself, that yt was made flesh, and verie meat, whiche whosoeuer shall eate, shall liue foreuer, whiche no euell man can eate. Thus moche Origen.

A place of Origen opened. As S. Paule and S. Cypriane saied, that they that were parteners of Idolathites coulde not be partakers of our Lordes table: And as Chrysostom saied, that vain swearers by Gods holie name, coulde not with the same mouthe, and tounge receaue the holy sacrifice, whiche ys the bodie of our Lorde, whiche ys the table that S. Paule and S. Cyprian spake of in whiche their sainges they haue made mencion but of two vices, that shoulde let them from the partaking of the holie and blessed meate of our Lordes table: So Origen declareth that all vices that be mortall, and whiche make a man an euell man, do diuide him from the same table. And saieth that soche a man can not eate of the meat of our Lorde, not that soche a one doth not eate yt, but that soche a one dothe not eate yt to his profitte, but raither to his condemnacion, bycause with the offence of God he doth abuse the bodie of Chryst, with moche irreuerence, ioining yt, as yt were in the house of his bodie with Sathan: betwixt whom and Chryst, as betwixt God and Beliall, ys none agreement.

1. *Reg.* 5. A liuely argument wherof ys declared in the first booke of kinges, where we read that the Azotyans hauing the Arke of God, put yt into the temple of Dagon. And forasmoche as they accompted yt as the Arke of the God of Israell, of whose great might and power they had heard moche, they set yt by their Idoll Dagon. But in the morning when the Azotians came into the temple, they fownde Dagod lieng grooueling vpon the grownde. They set him vppe again, and the next daie coming into the temple, they fownde him lieng before the Arke of God like a trunke, cast downe to the grownde, his head and palmes of his handes cutte of. By this ys signified vnto vs, that although yt pleased God through his great sufferance so to be abused, as to be ioined with Sathan, Beliall, or Dagon: yet to declare that he ys offended withall he throweth down Dagon, and causeth him to be fownde lieng like a stocke, or trunke, and with all striketh the people with a great glague. By this then (as by that that ys before saied) yt maie be perceaued, howe this scripture of S. Paules epistle ys to be vnderstanded, and the doctours also, whiche haue ben hetherto alleaged for the exposition of the same, or shall hereafter be alleaged.

THE ONE AND THIRTETH CHAP. ENDETH *the exposition of this text by Theophilact and Anselmus.*

I Shoulde not nede to alleadge so manie holie Fathers and doctours vpon euery scripture as I doe, so to seke oute the true vnderstanding of them, but that the impudencie of the Proclamer hath thervnto enforeed me. He saieth the catholike Churche hath

A hath not one ſcripture nor doctour for them, but yt ys and ſhall be made manifeſt, that yt hath not one in dede alone, but yt hath all the ſcriptures, and holie doctours, that treacte of the bleſſed Sacrament. But bicauſe vpon this tenth chapiter of Sainct Paule a long expoſition by diuerſe, and manie doctours ys allreadie made, by whom being made plain howe theſe ſcripturs going before are to be vnderſtanded, yt ys the eaſier to perceaue the vnderſtanding of this nowe in hande, depending of them, therfor I will cutt of ſome parte of my pourpoſe, and nowe vpon this text bring in but one coople more, of the which Theophilact ſhall be the firſt, Who for that that S. Paule willed the Corinthians to conſider the Iewes, who vſed to offre ſacrifices and be partakers of the aultar to the entent that they being chryſtians might perceaue that of ſoche ſacrifice as they offred, they were partakers by expreſſe woordes openeth and declareth what S. Paule ment that the Corinthians were partakers of. Thus he ſaieth: *De Iudæis namque nil intulit, quod de eo participarent, ſed Altaris ſunt participes dixit, in quo, quod immolandum fuiſſet, impoſitum igni conſumebatur. De Chriſti autem corpore haud quaquam res ita ſe* B *habet, ſed Chriſti corporis fuit participatio. Non enim altaris ſumus, ſed Dominici corporis ipſi participes.* Of the Iewes he ſaied nothing, that they ſhoulde partake of yt (meninge the ſacrifice) but he ſaied that they are partakers of the aultar. vpon the which aultar that, that was to be offred in ſacrifice, when yt was put vpon yt, yt was conſumed with fire, But of the bodie of Chryſt the matter ys not ſo: but ther was a participacion of the bodie of Chryſt. For we are not partakers of the aultar. But we are partakers euen of the bodie of our Lorde. Thus moche Theophilact.

Theoph. in Dec. 1. Cor.

We are partakers euen of the bodie of our Lord offred on the aultar.

In whome this cometh woorthilie to be noted that S. Paule ſpeaking of the ſacrifices of the Iewes, doth not name anie thing by ſpeciall name wherof they ſhoulde be partakers, but onely vſeth the generall tearme of the aultar, ſaing that they be partakers of the aultar. And whie? bicauſe in ſome of theſe Sacrifices yt was ordeined that they ſhoulde be burnt, and conſumed. And therfor he ſaied not that they ſhoulde be partakers of the thing C offred but of the aultar. But when he ſpake of the bodie of Chryſt (ſaieth Theophilact) he did not handle the matter ſo, but by expreſſe and ſpeciall woordes ſaied allwais that ther was a partaking of the bodie of Chryſte. Nowe yf the bodie of Chryſt by his aſcenſion were abſumed frō vs, as the ſacrifice of the Iewes was conſumed from them by fire, ſo that we did no more by no nearer partaking by preſence receaue Chryſt, then they did their ſacrifices: by the mening of Theophilact yt ſhoulde ſeme, that S. Paule wolde haue ſaied of the chryſtians that they are partakers of the aultar, as the Iewes, and not by ſpeciall woorde haue ſaied, they are partakers of the bodie of Chryſt.

VVhie S. Paule ſaied not, that the Iewes were partakers of their ſacrifices as the chryſtians of theirs.

Nowe in the diſputacion of S. Paule yt ys plain to ſee that ſpeaking of the ſacrifice of the Chryſtians, he nameth, wherof they are partakers. As when he ſaieth: *The cuppe of bleſſing, which we bleſſe, ys yt not a partaking of the blood of Chryſt? And the bread whiche me breake, ys yt not a partaking of the bodie of Chryſt.* Wher by ſpeciall woordes he nameth the thinges their receaued and par- D taken. But ſpeaking of the ſacrifices of the Iewes throughoute all the diſputacion he nameth no ſpeciall thinge, but vſeth (as I ſaied) the generall terme of the aultar. Wherby we maie conclude with Theophilactes woordes. *Non enim altaris ſumus ſed Domini corporis ipſi participes.* We are not partakers of the aultar, but we are partakers of the bodie of Chryſte. YF the bodie of Chryſte were abſent from the ſacrifice, we ſhoulde be by Theophilactes

1. Cor. 10.

iudgement partakers of the aultar: but bicauſe the bodie of Chryſt ys preſent in the ſacrifice, and ys the ſacrifice yt ſelf, that ys offred, therfore are we partakers of the bodie of Chryſt. By which proceſſe of Theophilact yt ys plain to be perceaued that he vnderſtandeth Sainct Paule here to haue ſpoken of the verie bodie and bloode of Chryſt, of the whiche we are verie partakers. Of this who can doubte, that remembreth his expoſition of the firſt text of this diſputacion of Sainct Paule wher he ſaieth, ſpeaking of him. *That, that he ſaied, ys after this maner: This bloode that ys conteined in the cuppe, ys euen the ſame that flowed oute of Chryſtes ſide. This bloode when we receaue, we do partake, that ys, we are ioined to Chryſt.*

The bloode of Chryſte ys not onely in heauen, but alſo in in the chalice.

Who can doubte of the faith of this man, and howe he vnderſtandeth Sainct Paule, that ſo plainlie expowndeth him? He ſaieth that we receaue, not a figure onely, but the bloode of Chryſte. And this blood ys not onely in heauen, whether onely, the Aduerſarie ſaieth, we muſt by faith lift vppe our eyes and heart, but yt ys conteined (ſaieth Theophilact) in the cuppe, wher alſo by faithe we muſt beholde yt. And this ys not onely a Sacrament of Chryſtes bloode, ſo called bicauſe Sacramentes haue the names of thinges wherof they are Sacramentes, but yt ys (ſaieth Theophilacte) euen the ſame bloode that flowed oute of Chryſtes ſide, and not a thing bearing the name of the bloode of Chryſt

Nowe Chryſtian Reader, iudge yf the Aduerſarie haue not plain authoritie againſt him, that wher he wolde that yt ſhoulde be prooued, that Chryſtes naturall and ſubſtanciall bodie ys in the Sacrament. Yf that bodie vpon the crooſſe, oute of the, whiche for mannes redemption did plentifullie flowe oute bloode, were naturall, foraſmoche as this bloode in the holie Sacrament ys euen the ſame bloode, yt muſt nedes folowe, that the naturall bodie, and naturall blood of Chryſt, ys in the Sactament.

Why ſtand I ſo long vpon ſo clere a matter, ſeing that *Anſelmus* who ys ioined with him to ſhewe the faith of the latin churche, as Theophilact hath doen of the greeke churche, ys euen as plain as he? Thus expowndeth he Sainct Paule. *Non poteſtis calicem Domini, in quo ſanguis eſt eius, bibere, & calicem Dæmoniorum, in quo vinum eſt ſacrilegæ ſuperſtitionis. Nec poteſtis menſæ, id eſt, altaris Domini, in quo corpus eius eſt, participes eſſe, & menſæ, id eſt, altaris Dæmoniorum.* Ye can not drinke the cuppe of our Lorde, in the whiche ys his bloode, and the cuppe of Deuells, in whiche ys the wine of ſacrilegall ſuperſticion. Neither can yow be partakers of the table, that ys of the aultar of our Lorde, in the whiche ys his bodie, and of the table, that ys, of the aultar of Deuels. Thus he.

Anſel. in 10. 1. Cor.

In this Authour, who liued within xvi. yeares of fiue hundreth yeares agon, ye ſee a very plain expoſition, fullie agreing, yea allmoſt vſing the ſame woordes that Theophilact did. Who was liuing almoſt three hundreth yeares before him. Which Theophilact vſeth the woordes of Chryſoſtome, who liued more then foure hundreth yeares before Theophilact. Whoſe ſaing ye ſhall finde in the xvi. chapiter of this booke. I ſaie in this Authour here alleadhed, ye haue a plain expoſition of Sainct Paules woordes. For firſt, he expowndeth what S. Paule meneth by the cuppe of our Lorde, and ſaieth that yt ys the cuppe of our Lorde, bicauſe the blood of our Lorde ys in yt. Then teaching what he meneth by the table of our Lorde he ſaieth, he meneth the aultar of our Lorde. Whiche ys ſo called bicauſe the bodie of our Lorde ys vpon yt. So that as the cuppe ys called the cuppe of our Lorde, bicauſe his bloode ys in yt: So ys the table called the aultar of our Lorde, bicauſe

A bicauſe the bodie of our Lorde ys vpon yt. I thinke theſe woordes be plain enough, wher by expreſſe woordes ys taught the preſence of the very bodie and bloode of Chryſt in the Sacrament, and that in no other ſorte of woordes, then Theophilact before him, and Chryſoſtome before him, as ye haue hearde did teache.

A proof of the vſe of aultars euē frō the Apoſtles time.

Peraduenture ye will ſaie he expowndeth the table to be an aultar, which cometh in but of late daies, and ys a terme not vſed amonge the auncient doctours. That bothe the woorde and the thinge, was in vſe in the time of the auncient doctours, yt ſhall be made manifeſt to thee, gentle Reader, and that euen from the Apoſtles.

Dion. Are. eccleſ. Hie. par. 3. ca. 3

Sainct Dionyſe the diſciple of S. Paule declaring the order of Chryſtes Churche in his time, among other declaracions of the bleſſed Sacrament, maketh mencion of the ſame ſett vpon the aultar, ſaing thus: *Sed & illud ſacratius intuere, quod impoſitis altari venerabilibus ſignis, per quæ Chriſtus ſignatur & ſumitur, adeſt protinus ſanctorum deſcriptio.* But reuerentlie beholde that, that when the honorable ſignes be put vpon the holy aultar, by the whiche B Chryſt ys both ſignified and receaued, furthwith their ys a deſcription of ſainctes. In theſe woordes ye perceaue bothe the name of the aultar, and the vſe of yt. For the vſe of yt was to put vpon yt the holie Sacrament, for the whiche vſe ſake, this auncient holie Father called yt the holie aultar. Whiche wolde be noted of thē, who in theſe our daies, geue the aultar moche baſer tearmes, yf I ſhall ſaie no woorſe of them. And herwithall note that this Authour doth not onely call this Sacrament honourable, but alſo furthwith addeth the cauſe, for bicauſe (ſaieth he) Chryſt ys bothe ſignified, and receaued. So that by the outwarde formes he ys not onely ſignified, but alſo verilie vnder them receaued. Of the which two partes of the Sacrament we haue more at large ſpoken before.

Amb. orat. præpar. Aultar and ſacrifice both mēcioned by S. Amb. and vſed.

Of the aultar and the vſe of the ſame alſo Sainct Ambroſe maketh mencion ſaing: *Ego Domine memor venerandæ paſſionis tuæ accedo ad altare tuum licet peccator vt offeram tibi ſacrificium quod tu inſtituiſti, & offerri præcepiſti in commemo-* C *ratione tui pro ſalute noſtra.* I (o Lorde) being mindefull of thy honourable paſſiō come vnto thine aultar allthough a ſinner, to offre vnto thee the ſacrifice that thowe dideſt inſtitute and commaunde to be offred in the remembrance of thee, for our health. Here maie ye perceaue that S. Ambroſe came to the aultar, of whom alſo ye maie learn the vſe of the aultar, for he came to offre ſacrifice vpon yt, ſo that the vſe of the aultar was to haue ſacrifice offred vpon yt, which thing S. Ambroſe his facte dothe well declare. For ſo holie a man as he was wolde not abuſe the aultar. Wherfore yt dothe well appeare that yt ys the right vſe of the aultar.

Aug. lib. 9. cōfeſ. ca. 13

The name and the vſe of the aultar ys likewiſe declared vnto vs by his diſciple S. Auguſtine, who ſhewing the godlie zeale of his Mother lieng on her death bedd, and what ſhe deſiered to be doen for her, ſaieth. *Illa imminente die reſolutionis ſuæ, non cogitauit corpus ſuum ſumptuosè contegi, aut condiri aromatibus, aut monumentum electum concupiuit, aut curauit ſepulchrum patrium. Non iſta mandauit* D *nobis, ſed tantummodò memoriam ſui ad altare tuum fieri deſideranit, cui nullius diei prætermiſſione ſeruierat, vnde ſciret diſpenſari victimam ſanctam, qua deletum eſt chyrographum quod erat contrarium nobis.* She, the daie of her death being at hand, was not mindefull to haue her bodie ſumptuouſly buried, or to be ſpiced with ſpices, nor coueted to haue a ſolemne monument, neither deſiered to be buried in her owne contrie. Theſe thinges did ſhe not commaunde vs, but onely deſiered ſhe to be remembred at thine aultar, which ſhe withoute

Aultar ſerued wher ſacrifice was done.

anie daies omiſsion had ſerued, from whence ſhe knewe that ſacrifice to be deſpenſed, by the whiche the hand writing was put oute that was againſt vs.

Thus of Sainct Auguſtine alſo ye heare the name of the aultar and the vſe. The vſe ys like as ye haue hearde in S. Ambroſe, that ys, to offre ſacrifice vpon. For S. Auguſtins mother knewe that that ſacrifice was deſpenſed or geuen from the aultar whiche redemed vs and waſhed vs from our ſinnes in his bloode, whiche euery true Chryſtian will confeſſe to be the bodie of our Lorde Ieſus Chryſt.

The Proclamers falſe ſleight in his allegacion of S. Auguſt.

The ſame S. Auguſtine alſo ys a plentifull withneſſe of this matter of the aultar, *ad Caſulanum.* And in his ſermon to the infantes, of whiche place alſo the Proclamer in his ſermon maketh mencion: but with ſoche ſleight, and craftie falſheade, as I can not ouerpaſſe yt, but note yt to the Reader. For firſt, wher S. Auguſtine vſeth the plain terme or name of the aultar, this man not liking that name corrupted S. Auguſtine and putteth in to the place of yt the name of table. Secondly wher S. Auguſten plainly teacheth the preſence of Chryſtes bodie and bloode. He to deceaue his audience bringeth three or foure woordes of the place to make them beleue that S. Auguſten reputed the Sacrament but as a peice of breade, and leaueth oute all the reſt. But I ſhall firſt alleadge S. Auguſtine as his owne woordes be.

Aug. ſerm. ad infant.

Thus he writeth: *Hoc quod videtis in altari Dei, etiam tranſacta nocte vidiſtis. Sed quid eſſet, quid ſibi velit, quam magnæ rei Sacramentum contineret, nondum audiſtis. Quod ergo vidiſtis panis eſt, & calix, quod vobis etiam oculi veſtri renunciant. Quod autem fides veſtra poſtulat inſtruenda, panis eſt corpus Chriſti, calix ſanguis. Dominus noſter Ieſus Chriſtus nouimus vnde acceperit carnem, de virgine Maria, infans lactatus eſt, nutritus eſt, creuit, ad iuuenilem ætatem peruenit, à Iudæis perſecutionem paſſus eſt, in ligno ſuſpenſus eſt, in ligno interfectus eſt, ſepultus eſt, tertia die reſurrexit, quo die voluit in cœlum aſcendere, illuc leuauit corpus ſuum, vnde eſt venturus vt iudicet viuos & mortuos, Ibi eſt modò ſedens ad dextram Patris: Quomodò eſt panis corpus eius? & calix, vel quod habet calix, quomodò eſt ſanguis eius? Iſta fratres ideò dicuntur Sacramenta, quia in eis aliud videtur, aliud intelligitur. Quod videtur ſpeciem habet corporalem, quod intelligitur, fructum habet ſpiritualem.* This that ye ſee in the aultar of God, ye did alſo ſee yt the laſt night. But what yt was, what yt ment, of howe great a thing yt conteineh a Sacramēt yet haue not yet hearde. That then that ye haue ſeen ys bread and a cuppe, whiche thing alſo your eyes doe tell yow: but that your faith requireth to be inſtructed, the bread ys the bodie of Chryſt, and the cuppe his bloode. Owre Lorde Ieſus Chryſt, we knowe from whence he tooke fleſh, euen of the virgen Marie, being an infant he ſucked: he was nourced, he grewe, he came to the age of a young man, he ſuffred perſecucion of the Iewes, he was hanged vpon the croſſe, vpon the croſſe he died, he was buried, the thirde daie he roſe, what daie he wolde he aſcended into heauē: Thither did he cacrie vppe his bodie from whence he will come to iudge the quicke and the dead: Ther ys he nowe ſitting at the right hand of God the Father. Howe ys the bread his bodie? and the cuppe, or that ys in the cuppe, howe ys yt his bloode? Theſe thinges bretheren are therfore called Sacramentes, bicauſe in them one thing ys ſeen, an other thing ys vnderſtanded. That that ys ſeen hath a corporall forme, that ys vnderſtanded, hath a ſpirituall profitte. This ys the wholl ſaing of Sainct Auguſtine. The Proclamer alleadgeth him thus: *Quod videtis in menſa, panis eſt.* That ye ſee in the table, ys bread.

Wher S. Aug. here nameth the aultar, the Proclamer a ſhamed of ſo honourable a name calleth yt a table.

In whi-

A In whiche his allegacion firſt ye maie perceaue, that wher Sainct Auguſtine putte and vſed this woorde, aultar. This man to make him appeare to haue ſaied to his pourpoſe, was contented to corrupt him, and falſifie him, in ſtead therof to put his woorde, table. In dede yt coulde not but haue ſownded to his ſhame in ſoche a wiſe and learned audience yf he ſhoulde haue alleaged Sainct Auguſtine making mencion of the aultar, and not onely calling yt the aultar, but alſo the aultar of God, the whiche aultar with the mencion and wholl remembrance of yt, he hath laboured to deface, and vtterlie to wipe awaie. What ye maie thinke and iudge of the doctrine of this man, that to maintein yt dothe ſo manifeſtlie falſifie the doctours, and dare not alleadge them as they be written, but as he liſteth him ſelf, I leaue to be conſidered. What ſynceritie alſo he vſeth ſo truncatelie alleadging Sainct Auguſtine, that wher he taught the twoo partes of the Sacrament, namely the outwarde corporall forme, and the inwarde ſubſtance of Chryſtes bodie and bloode: the one knowen by the eye of the bodie, the other by the vnderſtanding of faith, this man ſnat-
B cheth the firſt parte, and renneth awaie with yt, leauing the other parte behinde him, and ſo truncating Sainct Auguſtin deceaueth the people, and abuſeth the holie doctour. I ſhall not nede to geue farder aduertiſement here. Sainct Auguſtine as he did write, and as this man alleageth him lieth before yow, ye maie compare them, and trie the trueth. Wherfore I will leaue to ſpeake of them anie more and proceade in my matter.

Aultar of God.

S. Auguſt. truncathe alleaged by the Proclamer to deceaue the people and to robbe the B. Sacr. of the preſence of Chriſte.

As of theſe Fathers before alleaged we haue learned that in the primitiue Churche the aultars were in vſe: So nowe learn withall what in thoſe daies was thought of them that did abuſe aultars. To geue vs vnderſtanding in this matter, we will heare *Optatus*, the holie auncient Biſhoppe, who liued before Sainct Auguſtine, Sainct Hierom, or Sainct Ambroſe, and was almoſt xij. hondreth yeares agon. This learned Father and Biſhoppe writing againſt the Donatiſtes who threwe downe the aultars, and ſpoiled the Churches, ſaieth thus: *Quid eſt tam ſacrilegum quam altaria Dei, in*
C *quibus & vos aliquando obtuliſtis, frangere, radere, & remouere, in quibus vita populi, & membra Chriſti portata ſunt, quo Deus omnipotens inuocatus ſit, quo poſtulatus deſcendit Spiritus ſanctus, vnde à multis pignus ſalutis æternæ, & tutela fidei, & ſpes reſurrectionis accepta eſt? Altaria, inquam, in quibus fraternitatis munera non iuſſit ſalnator poni, niſi quæ eſſent de pace condita. Depone, inquit, munus tuum ante altare, & redi, priùs concorda cum fratre tuo, vt pro te poſsit ſacerdos offerre. Quid eſt enim altare, niſi ſedes corporis & ſanguinis Chriſti? Hæc omnia furor veſter, aut raſit, aut fregit, aut remouit. Quid vobis fecit Deus, qui illic inuocari conſueuerat? Quid vos offenderat Chriſtus, cuius illic per certa momenta, corpus & ſanguis habitat? Quid vos offen-* *3. Reg. 19.*
ditis etiam vos ipſi, vt altaria frangatis, in quibus ante nos per longa temporum ſpatia, ſanctè (vt arbitramini) obtuliſtis? Hoc modo Iudæos eſtis imitati. Illi iniecerunt manus Chriſto in cruce: à vobis percuſſus eſt in altari, De quibus apud Dominum Helias Propheta quærelam deponit, ijs enim locutus verbis, quibus & vos inter alios ab ipſo accuſari meruiſtis. Domine, inquit, altaria tua confregerunt. Dum dicit tua, indicat quia res eſt Dei, vbi Deo aliquid à quocumque oblatum eſt. What ys ſo great ſacrilege, as to brea-
D de raſe, and remoue the Aultars of God, in the whiche yowr ſelues ſomtyme haue offred: in whiche the praiers of the people and membres of Chriſt were born: wher allmightie God ys called on: wher the holy Spirit deſcendeth from whence of manie the pledge of euerlaſting health: and the ſauegarde of faith: and the hope of reſurrection ys taken? the Aultars Iſaie, on

Optatus li. con. Donatiſt.

See here the vſe, the regard, the eſtimation and reuerẽce of aultars in the auncient churche.

the which our ſauyour commaunded the offrings of the bretheren not to be put, except ſoche as were ſeaſoned with peace. *Laie downe*, (ſaith he) *thy offring before the Aultar. and go firſt and agree with thy brother, that the preiſt maie offer for* thee. What ys the Aultar but the ſeat of the bodie and bloode of Chryſte? But all theiſe hath yowr furie either raced, broken, or remoued and taken awaie. what had God doen to yowe, who was wount ther to be called on? What had Chryſt offended yowe, whoſe bodie and bloode ſomtime dwelleth ther? what doe yowe yowr ſelues offende yowr ſelues, to breake thoſe aultars in the whiche a long time before vs ye haue offred, as ye thinke, godlie. By this ye haue folowed the iewes. They ſmitte Chryſt vpon the croſſe: of yowe he ys ſmitten on the aultar, of whome the Prophet *Helias* maketh cōplaint to our lordre. For he ſpeaketh ſoche woordes, wher with yowe alſo are woorthie to be blamed. Lorde (ſaieth he) they haue broken downe thine aultars. When he ſaieth (*Thine*) he declareth that that thing ys gods or belongeth to God, wher anie thing of ani man ys offred to God, thus moch *Optatus*. Who was not born yeſterdaie to tell vs the faſhion of religion in the latter daies. But he telleth vs the religion of the auncient Churche, whiche was almoſt twelue hondreth yeares agone at which time he liued and in that tyme yt was thought that ther coulde be no greater ſacriledge then to breake and pull downe the aultars.

Aultar what yt ys, ād the ſpoil of aultars.

Let the Proclamer and his felowes ſee and ſaie howe they agree in their doings with the auncient church wherof in woordes they bragg ſomoche.

In thoſe daies (as by this authour yt maie be perceaued) yt was religion to ſaie that the aultar ys the ſeat of the bodie and bloode of Chryſt. Wherby as the preſence of the verie bodie and blood in the Sacrament maie euidently be perceaued to haue ben faithfullie beleued and taught: So maie yt that the aultars, for that they were accompted the ſeat of the bodie and bloode of Chryſt, were reuerently vſed. Yt ys eaſie alſo to perceaue howe that in thoſe daies the vſe of the aultar was to offer vpon, as ye maie perceaue by hys allegacion of Chryſts ſainge. Yf then to pull downe and deſtroie aultars be ſo heynouſe and great an offence, that ther ys no ſacrilege greater than yt, and thys was ſo thought aboue eleuen hondreth years agon, I wiſh them that finde them ſelues giltie of ſoche facts to haue conſideracion of their dooings, yf they haue anie regarde to the iudgments and aduertiſements of the anncient Fathers. Yf they will not creditte their iudgements let them creditte the iudgements of God. who in times paſſed hathe euedently declared the ſame. Wherfore as ye haue hearde the vſe of the aultars teſtified by diuerſe Fathers, and the abuſe of them alſo reputed as an heinouſe crime and offence, yea more heinouſe then ſacrilege: So ſhal ye nowe perceaue the contemptuouſe abuſe of them to haue ben ſore and greuouſlie puniſhed of God, therby well appearinge ſoche abuſe moche to offend him.

Lib. 6. cap. 23. The impudens fact of Iulianus in piſſing againſt the holie aultar.

In the tripartite hiſtorie we reade that in the time of *Iulianus Apoſtata*, one called *Iulianus* beinge the ruler of the eaſt parts vnder the ſame wicked *Iulian* then Emperour, entred in to a church, and piſſed againſt the aultar. The woordes of *Theodorete* be theſe: *Iulianus præfectus impudenter contra ſacrum altare minxit, quem cùm Euzoius prohibere tentaret, eum ille percuſſit in capite*. Iulian the preſident impudently piſſed againſt the holie aultar, whom when *Euzoius* wolde haue forbidden, he ſtrooke him vpon the heade. Here by the reporte of this authour, ye ſee the impudente facte of this wiked *Iulianus*, wher by the waie note that the authour calleth yt an impudent facte, and alſo calleth the aultar an holie aultar.

And

And nowe heare the punishint of this facte. The authour reporting the wiked doinges of the saied *Iulianus*, and of one *Felix* together, shewinge both their punishiments saieth thus: *Sed pro ijs impietatibus vesanisque præsumptionibus non post multum pœnas exactas sunt. Nam repente Iulianus sæuo morbo correptus visceribus putrefactis interijt. & excrementa non per meatus egestinos emittebat, sed scelestum os, quod blasphemijs ministrauerat, organum huius excretionis est factum.* But for all these wickednesses, and furiose presumptions, they within a litle while after, sussred paines. For *Iulianus* being sodenly taken with a sore disease his bowells being putrifieddied, and he did not voide the excrements by the lower parts of his bodie. But the wiked mouthe, that had ben an instrument to blasphemies, was nowe made an organ of excretion. Thus moche the ecclesiesticall historie.

Abuse of aultars and spoilt of churches punished.

In whiche, as before we sawe the offence of the man: So nowe perceaue we the punishmēt. *Arrius* was a blasphemouse heretique whose heinouse offence, was (by his death inflicted of God) declared to all the worlde, to be to God very greuouse, and displeasaunt, and yet yt was not more greuously punished then this. For that man though he in easing of nature, by gods plague powred oute with the excrements the bowells of his bodie, and so died a fylthie deathe: Yet this man, whose bowells, by the like plague of God were putrified, and rotten in his bodie, and therby God so disposing, the filthie and stinking excrements, that shoulde haue ben voided by the lower parts of his bodie wer voided and powred oute at his mouth, and so dieng, died yet a filthier deathe, then thother. Yf then the contemptuouse abuse of aultars were so greuously punished of God, and the reuerent vse of aultars was neuer reproued, easie yt ys to iudge that the well vsers of aultars, are of God praised, and the abusers of them, of God dispraised. the vse of aultars of God and auncient Fathers well liked the abuse of thē moch misliked.

Arrius his filthie deathe.

But once, to finish this matter, and to returne to our text, and to *Anselmus* whose exposition we alleaged: ye maie by this that ys saied well peceiue that both the name of the aultar, and also the vse of yt, ys comed to vs from the primitiue churche. So that this authour *Anselmus* ys not the first authour of yt. But he speaketh of yt as he hath learned of the Fathers. And therfore dothe verie well expownde the table of our lorde in S. Paule, calling yt the aultar. For the aultar in deed ys the table of our lorde, wherin ys the meat of the bodie of Chryst whiche ys the sacrifice of our lorde. of the which the faithfull people be partakers, and wher vpon we feede, to repayre this corruptible flesh that yt maie once come to incorruption, ad from mortalitie to immortalitie.

Neither onelie are we moued by the exposition of this authour to vnderstande S. Paule to speake of the aultars: but also to vnderstand him to haue spoken of the sacrifice of the same aultar of Chryst. for that therin he implieth the sacrifice of Chrysts bodie and blood, by cause an aultar generaly serueth to beare a sacrifice: wherfor particularlie the aultar of Chryst serueth to beare the sacrifice of Chryst. To this vnderstanding of S. Paule the verie letter leadeth: S. Paules own argument made to the Corinthians enforeth. For when he saieth vnto them: *Ye can not drinke the cuppe of our lorde, and the cuppe of deuells: ye can not be partakers of the table of our lorde, and of the table deuells.* In bothe parts he calleth yt indifferentlie

Aultar wherfor yt serueth.

the cuppe. So that to the veſſell of our Lordes table he geueth no other terme then he doth to the veſſell of the table of Deuells. Yf then yt be the cuppe of the Deuells bicauſe yt was offred to Deuells, in ſacrifice: then ys the other the cuppe of our Lorde, bicauſe yt ys offred to him in ſacrifice. Likwiſe for the ſecond ſentence: Yf the table of Deuells, be ſo called bicauſe yt ſerueth to the ſacrifice of Deuells: Euen ſo muſt the table of our Lorde be ſo called, bicauſe yt ſerueth to the ſacrifice of our Lord.

Thus then ye ſee that of the verie letter, and of Sainct Paules argument, yf yt ſhall haue anie force by the compariſon, whiche he here maketh, that as he ſpake of the ſacrifice of Deuells on the one ſide: ſo he ſpake of the ſacrifice of our Lorde on the other ſide. For as Hilarie ſaieth, *Omnis comparatio ad intelligentiæ formam præſumitur, vt id, de quo agitur, ſecundùm exemplum propoſitum aſſequamur.* Euery compariſon ys taken to the forme of vnderſtanding, that we maie atteign yt that ys ſpoken of according to the example that ys propoſed.

Hilar de Trinit li. 8

Nowe yf Sainct Paule making his compariſon ſhoulde in one parte ſpeake of one thing, and in the other parte of an other thing, howe ſhoulde the compariſon healpe our vnderſtandinge? Wherfore according to Sainct Paules example we vnderſtand him ſpeaking of the cuppe of our Lorde, to haue ſpoken of yt, as of the bloode of Chryſt offred in ſacrifice (of the whiche, as before ys ſaied we be partakers) as in the ſame example ſpeaking of the cuppe of Deuells, he ſpeaketh of yt as of a ſacrifice offred to Deuells, of the whiche Idolaters are partakers. Otherwiſe what ſhoulde the cõpariſon auaill, when betwixt a thing offred in ſacrifice and a thing not offred in ſacrifice ther ys no proporciõ. Wherfor as the exãple ys vnderſtãded of a thing ſacrificed: So muſt the thing compared to the exãple be vnderſtanded of a thing ſacrificed, that ther maie be proporcion and ſimilitude betwixt the thinges ioined in cõpariſon. Then muſt yt be concluded that as Sainct Paule ſpake of ſacrifice in the example: So ſpake he of ſacrifice in the thing compared to the example. And ſo yt ys euident that the bodie and bloode of Chryſt in the Sacrament, of which we are partakers, after the minde of Sainct Paule, ys a ſacrifice.

To this yf ye adde the ſainges of Sainct Cyprian and Chryſoſtome in the laſt chapiter, and the expoſitions of all the doctours vpon theſe textes of Sainct Paule: *The cuppe of bleſſinge, &c.* and, *The bread which we break, &c.* Which ye ſhall finde before alleaged in this booke, whiche all ſo ſhewe the minde of Sainct Paule, as that he ſpake not onely in theſe places of the bodie and bloode of Chryſt in the Sacrament, as ther verilie preſent: But alſo as yt ys a ſacrifice, ye ſhall yf ye will, eaſilie perceaue and vnderſtand the trueth of the matter, that Sainct Paule in this diſputacion withe the Corynthians, treacted of the bodie and bloode of Chryſt in the Sacrament as of a ſacrifice. To the vnderſtanding of whiche trueth moche light ys added by that ys declared, that the auncient Fathers of the primitiue Churche accepted both the name and the vſe of an aultar, whiche argueth a ſacrifice. For a ſacrifice, and an aultar be (as yt were) Correlatiues: So that whether yt be extern or interne ſacrifice, yt hath anſwetablie an aultar, ſo that we maie ſaie: Yf here be an aultar yt preſuppoſeth to doe ſacrifice on. Yf we ſaie, here ys a ſacrifice, yt preſuppoſeth to be doen on an aultar. This the Aduerſarie knewe right well. Wherfore to compaſſe his pourpoſe to take awaie the ſacrifice he remo-

Aultar and Sacrifice be correlatiues.

A remoued and tooke awaie aultars. But what soeuer the Aduersarie hath doen, yt ys plainly prooued, that the primitiue Churche vsed bothe, and had both in honoure and reuerence.

THE TWO AND THIRTETH CHAP. VPON OCCASION that yt ys prooued, that the primitiue Church vsed the aultar, and reputed the bodie and bloode of Chryst to be a Sacrifice, beginneth to treact of the same sacrifice, whiche we commonlie call the Masse.

AS the Sacrament of Chrystes bodie and bloode ys (as *Dionysius Areopagita* saieth) of all Sacramentes most excellent, and most honorable, perfecting and consummating al other Sacramentes. Euen so ys ther none that Sathan more cruellie persecuteth by his minysters in these our daies than this. For of all the partes or membres of this
B he leaueth none vntouched and not impugned: The presence he vtterly denieth: transubstanciacion he derideth: Adoracion as Idolatrie he detesteth reseruacion he contemneth: Communion either priuate (as he tearmeth yt) or vnder one kinde, he flieth and despiceth: The sacrifice as a pestilence he abhorreth and hateth: the hatred, wherof he hath so fixed, and fiered in the heartes of his disciples, that not onely the thing, as the sacrifice yt self, and the Ceremonies thervnto apparteining: but the very name ys vnto them so odiouse, as nothing can be more odiouse. This sacrifice and the wholl ministracion of the same ys called the Masse, whiche howe yt hath ben mocked and skorned, what raiginges and railinges haue ben vsed against yt, yt ys raither to be lamented, then rehersed. After the whiche sorte this Proclamer bendeth himself cheiflie to inueigh against the Masse.

But forasmoche as S. Paule hath taught vs that the bodie and bloode of Chryst be our sacrifice, and the Fathers of the primitiue Churche did so re-
C ceaue yt and beleue yt: by breaking and drinking of which in the aultar of our Lorde, they trusted fastlie and inseparablie to be vnited to Chryst: I will somwhat more speciallie (being thus as ys saied occasioned) speake of the same sacrifice and the ministracion of yt. And first of the name. Secondly of the wholl ministracion. Thirdly of certain partes of the Canon, whiche the Proclamer impugneth. Forthlie of the valeu of yt to the quicke and dead.

Masse the woord how yt cometh.

As for the name, I can but mercill what they meen that so furiouslie rage against yt, considering that yt was not yesterdaie begon or inuented: but vsed in the primitiue Churche, and from the primitiue Churche in the same significacion as yt ys at this present daie. For this woorde, Masse, whiche ys vsed in the english tounge: And *Missa*, whiche to signifie the same ys vsed in the latin tounge, be (as the learned in the tounges saie) Hebrue woordes. In the whiche toung of this woorde (Mas) cometh Missa, whiche in significacion ys all one with the greeke woorde (Liturgia) insomoche that yf a man wolde translate or interprete this woorde (Missa)
D into greke, he can haue no meeter woorde, then this woorde (Liturgia) liuely, and fully to aunswer, and expresse his significacion. Likewise yf a man will interprete or translate this woorde (Liturgia) into the Hebrue toung he can haue no apter terme then this woorde, Missah. And yf yowe will translate both these into the latin tounge, yt shall be rightlie

and

and iustly doen by the woorde (*officium*) as yt signifieth our duetie in doing sacrifice and diuine seruice to God.

Missa. *Liturgia.* *Officium.*

And although these woordes, *Missa*, *Liturgia*, and *officium*, be of more large significacion: yet haue they ben by great auncient Fathers of Chrystes Churche restreigned, and limited to signifie onelie our sacrifice, and seruice to God. Wherfore in the greke Churche the Masse of Sainct Basill war called *Liturgia*, the Masse of Sainct Chrysostom was called *Liturgia*. So ys this woorde, *officium*, vsed in Sainct Lukes Gospell wher he speaketh of *Zacharias* the preist and father of Sainct Iohn Baptist: *Et factum est, vt impleti sunt dies officij eius, abijt in domum suam.* And when the time of his seruice was expired, he went home. In whiche sainge this woorde, seruice, ys taken for the sacrifice and diuine seruice doen in the time of his course in the temple. And that this woorde *Missa*, whiche the latines haue borowed of the Hebrues, hath ben vsed of the Fathers of the latine Churche, for the sacrifice and seruice of God, whiche we cal Masse, fewe that haue vsed to readd those Fathers be ignoraunt.

Luc.1.

And here to beginne with that holie Leo the first, who was, as ye haue before hearde, more then a thousand yeares agon, he willing two Masses to be had in one daie for the commoditie of the people, saieth thus: *Necesse est vt quedam pars populi sua deuotione priuetur si vnius tantùm Missæ more seruato sacrificium offerre non possunt, nisi qui prima diei parte conuenerint.* Yt must nedes be that some parte of the people shall be hindred of their deuocion, yf the maner of one Masse onely being kept, none can offre sacrifice, but they that come together in the first parte of the daie. By this saing of Leo, we are taught, two thinges; The one ys, that Masse here ys taken for the common sacrifice and seruice of the people to God. Which ys easie to be perceaued by that he saieth that a great part of the people shoulde be hindered of their deuocion, and shoulde not offre sacrifice, yf ther should be but one Masse. For the Masse being a common seruice and sacrifice to God, ys or ought by ioinct affection and deuocion of the people to the preist (who ys the common ministre of the Churche, and offreth for them all) to be offred of them all. And therfore the preist saieth plurallie, *offerimus*, we offre. And when he hath doen he likewise saieth plurallie, *obtulimus*, we haue offred. And this common offring or sacrifice ys commonly called Masse.

Leo epi. 79

Ther maie be mo masses then one in one churche and one daie.

The other ys that ther maie be mo Masses then one in a Church on one daie. Whiche nombre of Masses in one church, the Proclamer impugneth by a membre of his proclamacion, and chargeth the catholique Church with an abuse in that ther haue ben in one Churche mo Masses than one in one daie. Yf he saie that yt was doen that the people might communicate: I content me, let yt be so (though the trueth ys, ys was doen that all the people might sacrifice) Then for communion ther maie be no Masses then one in one daie. Then yf ther be fiue ten, or twentie communions in one daie ther maie be fiue, ten, or twentie Masses in one Church in one daie. For why not aswell twentie as two, and those aswell for thoffring of sacrifice, as for communion? what scripture hath the Proclamer to the contrarie? But thus moche oute of the principall matter by occasion, as the like shall happen again when we shall alleadge *Telesphorus*.

Ambrosius epist.33.

But nowe as touching the name of Masse, we finde yt also vsed of Sainct Ambrose. For he saieth of him self: *Ego mansi in munere, missam facere cepi, orare in oblatione Deum, vt subueniret.* I did abide in my office: I began

A I began to saie Masse: to praie God in the sacrifice, that he wolde helpe. In which saing Sainct Ambrose vseth the name of Masse to expresse to vs the sacrifice of God, that he began to doe. Whiche by plain woordes he openeth when he saied, he began Masse to praie God in the sacrifice to helpe. So that to saie Masse, was to offre sacrifice, and the oblacion of yt to make praier to God.

So familiare was the name of the Masse, that as yt ys thought, Sainct Ambrose making two godly praiers to be saied before Masse, he entitled them: the praiers preparatiue before Masse. Yt ys not vnlike that the name of Masse was familiar in Sainct Ambrose daies, seing yt was in vse in the time of *Telesphorus*. Who being the seuenth Byshoppe of Rome after Sainct Peter, was wellnigh three hundreth yeares before Sainct Ambrose. This man made a statute that in the feast of the natiuitie of our Lorde there shoulde three Masses be songe. The first, at midnight, when Chryst was born in Bethleem: The seconde, in the morning, when he was seen of the shepards. The thirde, aboute the howre, that Chryst suffred
B his passion. And ye maie perceaue that yt was the Masse nowe in vse for a great parte of yt, calling the Masse the wholl Ceremonie, that was by this man appoincted. For by him, was *Gloria in excelsis*, commaunded to be songe before the sacrifice shoulde be offred. From this mans time who liued more the fourten hundreth yeares agon, not onely the name of Masse hath ben in the Churche: But also on the daie of the Natiuitie of our Lorde, three Masses haue ben vsed in the Church. For some proofe wherof we haue Sainct Gregorie, who vpon the Gospell of Sainct Luke readde that daie in the Churche, making an homelie or sermon to the people saieth thus. *Quia missarum solemnia ter hodie celebraturi sumus, diu de Euangelica lectione loqui non possumus.* Bicause this daie we must sing three solemne Masses, we can not long speake of the Euangelicall lesson. That this hath ben also obserued in these later daies, ther ys no doubte. Then seing yt hath ben solemnely obserued so long time, to sing three so-
C lemne Masses vpon the daie of Chrystes birth, who can be so blinde not to see the name to haue ben from the primitiue church vsed?

Telesphor. Three masses cõmaunded to be doen on Chryst masse daie. 140 yeares agõ.

Greg. hom.

Nowe here by the waie note howe true the article of the Proclamer ys, wher in he auoucheth that yt can not be shewed, that mo Masses then one were saied in one daie. Yt ys I suppose, lawfull to haue mo then one on a daie, when first we finde yt by so auncient, and so holie a Martyr commaunded, and that so nere to the beginning of the Churche. Secondarely, for that Leo gaue ordre that in one daie, and in one Church mo Masses should be celebrated then one. Thirdlie, we maie iudge yt lawfull, forasmoche as we finde yt so obserued to Sainct Gregories time. In all which time, who can doubte the Churche to haue ben in good perfection. And yf the Churche did repute yt well doen that time: Yf so manie learned men, as were in that flowrishing time, whiche was for the space of foure hundreth yeares, in the which tiine liued: Tertullian, Cyprian, Hylary, Hierom, Ambrose, Augusten, and a nombre of men
D both famouse in holinesse of life, and excellencie of learning did practise the same, did obserue, and folowe the same: What maie we, or can we saie, but yt ys lawfull to haue mo Masses saied then one in one daie, and in one Churche? For yf three be commaunded, to be saied: Why maie not fiue be saied? Why not ten? Why not

fiften

not fiftene, and ſo furth, wher the nombre of preiſtes and denocion of the people ſuffice and require.

The Proclamer braggeth moche of the primitiue churche, but his doinges be againſt yt.

Thus ye maie ſee howe the Proclamer bragging of the primitiue Churche, ys confownded by the primitiue Churche. He wolde with woordes of the primitiue Churche, bleer the eyes of men, when the doinges of the ſame Church ſhall cauſe them to ſee him ouerthrowen. And thus by ſhamefull ſpeakinge againſt the trueth he geueth occaſion to his owne ſhame, to haue the trueth ſhewed, And here alſo yt ys to be obſerued, that this impugnacion of the nnmbre of Maſſes can not procead oute of anie godly or vertuouſe principle. For yf yt be godly, and to our duetie apparteining highlie to eſteeme Chryſtes paſsion and death for oure redemption therin wrought, to rendre to God and our Sauiour Chryſt, moſt humble heartie and often thankes, and often alſo to doe that ſolemne memoriall that Chryſt himſelf hath appoincted to be doen, all whiche be doen in the *Maſſe*, what ſhoulde let, or what likelie or apparaunt diſſuaſion can this Proclamer make that the Maſſe ſhoulde be ſeldomer, and not raither oftener doen? Soche doctrine as moueth to vertue, to the ſetting furth of Gods honoure, ys to be embraced. Soche as diſſuadeth from vertue, and cauſeth a decaie of deuocion, and ſlacknes of our duetie in remembring of Chryſtes paſsion, and death and thankes geuing for the ſame, ys not onely to be ſuſpected, but to be iudged euell deueliſh and abhominable. And truelie in this ys a farder matter entended by Sathan and his myniſters, then ys yet opened. But this maie be coniectured, that where they beginue to diminiſh the memorie of Chryſt they will afterwarde clean extingniſh yt. And ſo at the laſt alltogether wipe Chryſt from all memorie.

The finall marke that Sathã shooteth at.

But to returne to our cheif pourpoſe: Although this ſufficeth to prooue the name of Maſſe, the vſe of Maſſe, and the vſe of moo Maſſes then one in one daie and one place, to be right auncient, yet we ſhall aſcende ſomwhat higher, and come nearer to the Apoſtles time. Before *Teleſphorus*, was *Sixtus*, who commaunded that when the preiſt began the ſolemne action of the Maſſe (wherby ys ment the praiers going before the conſecracion) the people ſhoulde ſinge *Sanctus, Sanctus &c*. Whiche we ſee to this daie obſerued in the Maſſe, where yt ys vſed. Before *Sixtus* was Alexander the Martyr, a Roman borne, and aboute the yeare of our Lorde cxix. Byſhoppe of Rome. Who made ſoche a decree, as I finde yt in the ſumme of decrees. *In ſacrificio miſſarum, panis tantùm & vinum aqua mixtum offeratur*. In the ſacrifice of Maſſes, let onely bread and wine mixed with water be offried.

Sixtus in Decret. Alexan. in epiſt. ad orthodox.

This man being a Roman borne, an auncient of the Churche, and an holie Martyr withe his plain ſpeach of Maſſe preſſeth the Aduerſarie ſo ſore that he ys fain to flie to his common ſolucion. Whiche ys to denie the Authour. In whiche his doing he doth not degenerate from his fore graunde Fathers. Marcion for the maintenance of his hereſie reiected the olde Teſtament and the Prophetes, all the Euangeliſtes ſauing Sainct Luke. The Manicheis alſo reiected the olde Teſtament. Martin Luther reiected the Epiſtle of Sainct Iames. The Sacramentaries reiecte Sainct Ambroſe bookes of the Sacramentes. And why haue all theſe denied theſe bookes? Bycauſe they be directlie againſt their hereſies and do confute them. So, I ſaie, the Aduerſary denied Alexander, bicauſe he maketh ſo expreſſe, and plain mencion of Maſſe, whiche he wolde ouerthrowe.

A But let vs ſee what proofe he hath to prooue that *Alexander* did not make this aboue mencioned conſtitucio, *Bicauſe* (ſaieth he) *The churche in the* time *of Alexander, did not knowe this woorde Maſſe. And therfore yt ys like not to be his ſainge.*

This ſaing ſhall be diuided in to two partes, and to aunſwer the firſt parte of yt, I ſaie, yt ys a merueilouſe thing, that he will ſaie of him ſelf withoute all authoritie, yea euē againſt plain authoritie, that the Church did not knowe this woorde Maſſe, when by authoritie the contrarie ys prooued. Yf he will refuſe yt, let him counteruaill yt withe like authoritie, and then we ſhall geue him place. But naked woordes without proofe in matters of controuerſie are not of weight able to prooue any thinge. For the ſecond parte, wher he ſaieth: yt ys therfore like not to be his ſainge: I muſt ſaie that oute of a faināt antecedent, commeth but a weake conſequent. Euerie likelihoode hath not the verie veritie, no more hath his. And therfore in caſe yt were like (as he ſaieth) yet yt proueth not.

Alexan. his authortie approued and deliuered frō the cauile of the Aduerſ.

But to prooue that this ys the ſaing of *Alexander*, we will vſe neither ba-
B re woordes, neither fainct likelihoods. But authoritie, and probable matter. For authoritie we haue a councell holdē more then ſex hōderth yeares agon, whiche teſtifieth this to be the ſaing of *Alexander*. and neuer yet againſt ſaied by anie councell that ſince hath ben celebrated, or by anie famouſe learned catholique man. Probable matter we haue, that for aſmoche as the name of Maſſe was in vſe in the time of S. Gregorie, as ys allreadie teſtified. In the time alſo of *Felix* the fourth who was before S. Gregorie, in whoſe time the vſe of the thing yt ſelf with the name was ſo moch in vſe, that he made a decree that no preiſt withoute a great neceſſitie ſhoulde ſaie maſſe but in places halowed and dedicated to God, wher by yt ys clere that yt was vſed alſo before his time. Nowe yf the name of Maſſe or the thing were ſo ſtraung in that time, as the Aduerſarie wolde beare vs in hande, ther ſhoulde no ſoch commaundement haue ben made to will the preiſtes to celebrate onely in churches, For by this reſtraint yt maie be coniectured,
C that yt was commonlie vſed in prophane places, I meen in their houſes, no neceſſitie enforcing them therto, but their owne priuate deuocion.

Conc. Conſtantino 6.

Felix quartus epiſtola. ad Epiſc.

Nowe yf I were in the Aduerſaries caſe and ſhoulde perceaue the vſe and continuaunce of the Maſſe, and the name of yt to haue continued but for ſo long time as from *Felix* hitherto, which ys almoſt a thouſand yeare. I ſhoulde be aſhamed to take vpon me, to reprehende the doing of the wholl chriſtian worlde ſo long vſed, and the iudgement of ſo manie holie and learned men, as in ſo moche time haue liued: And contemning all them to ſetfurthe mine owne phantaſie. But pitie yt ys to beholde, he doth not onely ſo, but (arcogancie ſo leading him) he reproueth the wholl chriſtian worlde and all the Church and learned men that haue ben theſe eleuen hondreth, and three ſcore yeares and more. For euen by his owne confeſſion yt ys euident that the name of Maſſe hath ben in vſe ſince foure hondreth years after Chriſt. For theſe be his woordes towardes the ende of his ſermon: *I aſſure yowe Bretheren, in the time of Peter and Iames, neither was ther*
D *anie man that euer heard the name of Maſſe. For Miſſa was neuer named vntill foure hundreth yeares after Chriſt. And yet then was yt no Priuate Maſſe neither.* By whiche woords yt ys euident that he acknowlegeth the name of Maſſe to haue ben vſed, from foure hundreth years after Chriſt, and yf yt hath continued but ſo long, what arrogancie maie be thought in him? Not onelie arrogancie, but manifeſt vntrueth maie be perceaued in him. For yt ys all-

The Proclamer him ſelf graunteth the name of Maſſe to haue ben vſed from four hundreth years after Chriſte.

vſe within one hundreth and a fewe yeares after Chryſt. For better declaracion wherof, we haue ſhewed the vſe of yt in the time of S. Gregorie and *Felix*. But yet here ys not the beginning of the matter. For as ye haue hearde *Leo*, who was before this *Felix*. and *S. Ambroſe*, *who was before*, *do make expreſſe* mencion of yt. *Theleſporus* alſo and *Sixtus* that were verie nere the time of *Alexander* (as yt ys before ſhewed) made decrees for the Maſſe.

Seing then yt ys prooued that the name of Maſſe was in vſe from owre time to *Sixtus*, who was next Biſhoppe of Rome to *Alexander*: ys yt not a probable matter, or raither dothe yt not prooue in dede, that yt was in vſe in the time of the ſame *Alexander*. For when *Sixtus* made the addicion of *Sanctus* to the Maſſe, yt preſuppoſeth that the Maſſe was before his time. Yf before his time then neades in the time of *Alexander*, who went next before him.

Nowe Reader thowe ſeiſt ſubſtanciall proofe againſt the Aduerſarie wherby ys prooued this to be the ſaing of *Alexander*? as ſome accompt the fifte Biſhoppe of Rome after Sainct Peter, whom the Aduerſarie wolde reiect by cauſe he ſo planlie impugneth his hereſie. But this being thus prooued, the trueth appeareth that the name of Miſſe hath bē in the Churche aſſuredlie withoute all double more then fourtene hondreth years. And yf vainglorioufe pride did not to moche preuaill in the Aduerſarie, ſoche reuerence ſhoulde be geuen to antiquitie, and ſpeciallie to ſo holy a Martir as he was, that that ys ſaied of him with the approbacion of the wholl Churche ſhoulde be embraced and humblie receaued, and not arrogantlie and contemptuoſlie reiected and deſpiſed. And yet this ys to be thought of ſo holy and auncient a Martir, that he himſelf wolde not inuent a noueltie of himſelf but raither that he tooke yt of his Fathers as the maner of his writing doth in good parte prooue.

Ad Ianua. epus. 118.

And nowe that we haue driuen the matter thus farre, let vs here reſt with S. Auguſtins rule and counſell, whiche ys this: *Illa quæ per orbem vniuerſa obſeruat Eccleſia, datur intelligi vel ab ipſis Apoſtolis, vel à plenarijs Conciljs, quorum eſt in Eccleſia ſaluberima authoritas, ſtatuta retineri.* Soche thinges as the wholl Churche through the worlde dothe obſerue, we maie vnderſtand that they are retined as ordeined either of the Apoſtles them ſelues: or elſ of generall councells, whoſe authoritie ys in the Churche moſt holſome or profitable. Then foraſmoche as the name of Maſſe ys reteined through all the Churche, For that which the Grekes call *Liturgia*, the Latines call Miſſa, and in the engliſh tounge both be called Maſſe, and that name was not appointed by anie generall councell, but was in vſe before the firſt generall councell that was holden, we maie ſaie by S. Auguſtines rule, that yt cometh from the Apoſtles.

This his falſe aſſurance declareth both vntreuth, and arrogancie. vntreuth for yt was in vſe before foure hondreth yeare: arrogancie that confeſſing the vſe for Mc. years, he dothe nowe reiect yt.

And nowe wher ys the great aſſurance that this Proclamer made vnto yowe, wen he ſaied. *I aſſure yowe Bretheren, that the name of Maſſe was neuer named vntill foure hondreth years after Chryſte?* And among vs engliſh men I wolde ſee what other name either the Proclamer, or anie other learned or vnlearned man, can ſhewe to haue ben in this realme generallie vſed ſince yt receaued the faithe, but onelie this name. Yf thei haue none other name but this: and this name they receaued when they firſt receaued the faithe as ingliſh men, and haue from that time till within theſe fewe late yeares continued the ſame: What nowe moueth the engliſh man to reiecte that name that he receaued withe his faithe? With the greif of

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A my heart I tell the cause: The cause ys that he reiecteth the faithe that was first receaued. And therfor I feare that the english man reiecting the faith, wherby he was first made a christian man, and the names of thinges to that faithe apperteyning, he will also reiect Chryst, and the name also of a christian man. But God of his mercie turne his face from our sinnes, and turne vs home again to him, that we perish not in our vnfaithfullnesse: but by his grace acknowledging our offence, we maie euerie one of vs determe with the prodigall Sonne and saie: *Surgam & ibo ad patrem meum, & dicam ei: Pater peccaui in cœlum & coram te iam non sum dignus vocari filius tuus &c.* I will arise and go to my Father, and I will saie to him: Father I haue sinned against heauen, and before thee: I am not woorthye to be called thy Sonne. Whiche determinacion God graunt shortely to come to passe. *Luc. 15.*

THE THREE AND THIRTETH CHAPITER treacteth of the Masse yt self.

B

Masse hath two significations.

FOrasmoche as Masse hath a larger and straiter acception or signification: meet yt ys that both be declared, that yt maie be discerned whiche of them yt ys that proprely ys called Masse. Of Masse in his large signification the Proclamer, though more like a Sicophant, then a man of true and sincere reporte, saieth, that yt consisteth in foure partes. Yf he had added the fifte, or if in the holie consecracion, he also vnderstandeth holy oblacion he hath declared what Masse ys in the large signification. For the holie praiers that go before consecracion, oblacion, and receauing. and that folowe them: holie doctrine also as the epistle, the Gospell and other scriptures ther placed and readde, with all the Ceremonies therunto apperteining added and putto of diuerse holy C Fathers, to encrease, nourish, and conserue the deuocion of the people, for the more reuerend vse of the Sacrement to the honour and glorie of God (whose honour ys moche mainteined by the reuerend handling of his misteries) are not proprelie called Masse, but largelie forasmoch as they be annexed and ioined to that that proprely ys called Masse, and be not the Masse yt self. For the Masse yt self ys the holie consecration of the bodie and bloode of Chryst, the holie oblacion and offringe of the same, in the memoriall and remembrance of his passion and death with humble and lowlie thankes, lawdes, and praises for the same, and holie receauing, of that bodie and bloode so consecrated. This ys yt that proprely ys called the Masse, bicause thus moche ys instituted of Chryst him self. For he in his last Supper when he had consecrated and offred his blessed bodie and bloode, he saied. *Accipite, comedite. Hoc in mei memoriam facite.* Take and eate, do this in remembrance of me. So that consecracion oblacion with thankfull remembrance of Chrystes deathe, and holie receauing, of his D blessed bodie be the thinges that proprely be called the Masse. *Nam per reliqua omnia quæ dicuntur, Laus Deo defertur, oratione petitur pro populo, pro Regibus, pro cæteris. Vbi venitur vt conficiatur venerabile Sacramentum, iam non suis sermonibus sacerdos, sed vtitur sermonibus Christi.* For by all the other thinges that be saied (saieth Sainct Ambrose) lawde and praise ys geuen to God, praier

Masse prophelie what yt ys.

Ambr. de Sar. lib. 4. cap. 4.

ys made for the people, for kinges, and for other, but when the honorable Sacrament ſhall be conſecrated, then the preiſt vſeth not his owne woordes, but the woordes of Chriſt. So moche then as ys of Chryſtes inſtitucion, ys properly called the Maſſe, by the propre ſignification. And the reſt that of godlie men ys added for conſideracions before mencioned, ys generaly called the Maſſe by a general ſignificacion.

Baptiſme vſed in two ſignificacions.

As baptiſme proprely ys no more, nor proprelie extendeth yt ſelfe anie farder then to the waſhing of the bodie in the name of the Father, and of the Sonne, and of the holie Goſt. and to the waſhing of the Soule from ſinne by grace geuen in the miniſtracion of the ſame Sacrament: yet the wholl miniſtracion and praiers aſwell before batiſme as after vſed in the ſame, by a generall ſignificacion ys called Baptiſme. So ys the conſecracion and oblacion of the bodie of Chryſt with all praiers and Ceremonies either going before or folowing the ſame, by generall ſignificacion called Maſſe.

This breif deſcription of the Maſſe being made, let vs examin the partes of yt, whiche of them or howe manie of thē be againſt the woorde of God, and the example or practiſe of the primatiue Church (as yt ys pretended) that yt maie be perceaued what iuſt cauſe the Proclamer hath ſo moche to exclame againſt the Maſſe.

Parts of the Maſſe.

The firſt parte ys conſecracion. This parte for that by yt ys taught the preſence of Chryſtes bodie and bloode, whiche the Proclamer can not abide, ys one cauſe why he reiecteth the Maſſe, But howe iuſtly he doth it yt maie be perceaued through oute all this booke, in which ys prooued the preſence, whiche the catholique Church teacheth, and the figure ys improued, whiche the Aduerſary mainteineth.

An other parte ys oblacion or ſacrifice, wherin the Churche offreth Chryſt to God the Father according to the commaundement of the ſame owre maiſter Chryſt in the memoriall of his paſſion and deathe. That this parte ys not againſt the ſcriptures, and the holy Fathers yt ys allready proued in the declaracion of the prophecies of *Melchiſedech*, *Daniel*, and *Malachie* in the firſt booke, wherunto ys made an addicion, whiche thowe ſhalt finde in the xxxvij. chapiter of that ſame booke, ſufficient I truſt to aunſwere and ſatisfie anie reaſonable man.

An other parte ys receauing of the Sacrament. In the whiche twoo thinges do offend the Proclamer: The one ys that the people do receaue vnder one kinde: The other that the preiſt receaueth alone. Whether the receauing vnder one kinde be againſt the Scriptures, or the practiſe of the Primitiue Churche, yt ys diſputed, and the trueth declared in the ſeconde booke from the lxiiij chap. to the end of lxvij chap. As for the receauing whiche the Proclamer termeth priuate, yt ſhall be hereafter treacted of.

In doctrine, which ys an other parte, I knowe not what fault he can finde. In praier the firſt and laſt parte of the Maſſe he findeth two faultes. The one that praier ys made to ſainctes: The other that praier ys made for the dead, for theſe two we ſhal haue recourſe to the primitiue Churche, and there make triall whether the Church doth well in ſo doing: or the Aduerſarie euell in denieng the ſame to be laufull and good.

Nowe for the firſt parte of the Maſſe whiche ys conſecracion, I will not moche otherwiſe here treact of yt, but onelie laing furth the practiſe of the

A the Apoſtolique and primitiue Churche therin, compare the doinges of the catholique Churche nowe therwith, that yt maie be perceaued howe iuſtlie yt foloweth the example therof. As for the effect of conſecracion, whiche ys the preſence of Chryſtes bodie, ther neadeth here no ſpeciall treactice, for that the woll booke treateth therof ſo fullie, that yf the Proclamer will finde fault in the Maſſe forthat the preſence ys taught ther to be, he maie in other places of this worke finde ſufficiēt matter for the proofe of the preſence whiche yf yt will not ſatiſfie him, neither maie a fewe woordes here ſpoken moche helpe him.

As for the ſeconde parte, whiche ys the oblacion or ſacrifice of Chryſtes bodie, as before yt ys declared, that yt ys offred according to the will and commaundement of Chryſt himſelf, and that by the teſtimonie of the Scripturs, as they be vnderſtāded of a nombre of the moſt auncient Fathers, and by diuerſe other graue authorities: So ſhall yt be nowe ſet furth and cōmended to yowe by the practiſe of the Primitiue Churche. Whiche we haue differred to this place.

B And foraſmoche as the Proclamer to extenuate and abaſe the honorable eſtimacion of the Maſſe, whiche yt ought to haue in the heartes of the people, doth for ſhame, and with ſhame conceale the names of ſoche auncient Authours as do teſtifie that both Sainct Peter and Sainct Iames ſaied Maſſe, the one at Rome the other at Hieruſalem, and doth alſo to bring the matter in contempt aſke by waie of ſkorn, *whie raither we ſaie not that Chryſte him ſelf ſaied Maſſe, for that were the neerer waie to bring the Maſſe in creditte:* I ſhall by good and ſufficient authoritie ſhewe that not onelie Sainct Peter and Sainct Iames, but alſo Chryſte him ſelf did ſaie Maſſe. And ſo beginning at Chryſt deſcende to three or foure hundreth yeares after Chryſt, and ſhewe the practiſe of the Churche. And for this time I will ouerpaſſe the farder mocke and ſkorn that he maketh againſt the bleſſed Maſſe, aſking *whie we doe not raither ſaie that Aaron and his chapleins ſaied Maſſe, For in dede* (ſaieth he) *as yt hath ben vſed, the Churche hath had moch more of the*

C *Robes of the Ceremonies, and of the ſacrifices of Aaron, then of the inſtitucion or ordeinance of Chryſte.* For yf I ſhoulde touche him for that, I ſhoulde cauſe him to be perceaued to impugne and in that behalf to ſkorne the miniſtracion of the Communion. For that ys miniſtred in coapes and other ſoche garmentes as before were vſed in the Churche, and he himſelf refuſeth not to weare *Aarons* garment for a Biſhoppericke. So well agreeth his doing and his preaching together. And thus ſcoffing at the garmentes that be nowe yet vſed, he ſeemeth to me not to like this order of Religion that he liueth in, but raither to reprooue this as he doth the other: For in this poinct by his iudgement they holde both of *Aaron.*

Whē truth and learning ſeueth not, mocking and ſkorning be their beſt argumētes.

Arons garment worne for a Biſhopperke, and the Cōmunion miniſtred in a cope.

But letting this paſſe I will returne to my matter, and wiſh the Reader to remembre, what this woorde Maſſe doth ſignifie, as yt ys declared in the laſt chapiter and therwith to haue in minde, as yt ys ſaied in this chapiter, that Maſſe ys the action of the conſecracion, oblacion and receauing of the bodie and bloode of Chryſt, and ſo vnderſtanding Maſſe, I

D ſaie that Chryſt did ſaie Maſſe. For he in his laſt Supper did inſtitute Maſſe, and did ther conſecrate his bodie and bloode, and offred them in ſacrifice, and gaue them to his Apoſtes to be receaued, and commaunded that ſo yt ſhoulde be doen in the remembrance of his paſſion and death. In this matter who liſteth to be ſatisfied (forſomoche as one auncient Au-

Chryſte ſaied Maſſe.

Epist. li. 2. Epist. 3. thour maie satisfie a man) let him reade the Epistle of *Sainct Ciprian* to *Cecilius*, and he shall ther finde euery parte of the Masse here reckned, to be doen by Chryst.

First for the consecracion he saieth thus: *Vt in Genesi per Melchisedech Sacerdotem benedictio circa Abraham posset ritè celebrari, præcedit antè imago sacrificij in pane & vino scilicet constituta. Quam rem perficiens & adimpleus Dominus panem & calicem vino mixtum obtulit, & qui est plenitudo veritatem præfiguratæ imaginis adimpleuit.* That the benediction in Genesis by *Melchisedech* the preist might be celebrated accordinglie aboute Abraham, the image of the Sacrifice appointed in bread and wine goeth before. Which thing our lotde perfecting and fullfilling offred bread and the cuppe mixed with wine, and he that ys the fullnesse, hath fullfilled the veritie of the prefigurated image.

Holy Ciprian teacheth here that the bread and wine offred by *Melschisedech*, were the prefigurated ymage of the veritie fullfilled by Chryst. What the veritie ys he doth in the same epistle declare when he saieth: *Obtulit hoc idem quod Melchisedec obtulerat, id est panem & vinum, suum scilicet corpus & sanguinem.* He did offre euen the same that *Melchisedech* offred, that ys to saie, bread and wine, that ys to witte, his owne bodie and blode. Christ then fullfilling the veritie of *Melchisedechs* bread and wine, made bread and wine his bodie and bloode, which fullfilling of the veritie, and making the bread and wine his bodie and bloode, what ys yt ells, but that we call consecracion? This bodie so consectated, ys offred of vs in sacrifice, as the same Sainct Ciprian disputing against them that vsed onelie water in the Sacrifice, testifieth and saieth: *Quærendum est enim ipsi quem sint secuti. Nam si in sacrificio quod Christus est, non nisi Christus sequendus est: vtique id nos obaudire, & facere oportet, quod Christus fecit, & quod faciendum esse mandauit.* Yt must be asked, whome they haue folowed. For yf in the Sacrifice whiche ys Chryst, none ys to be folowed but Chryst, we must then obey and doe that that Chryst did, and that he commaunded to be doen.

The Sacrifice in the Masse ys Chryste himself.

Marke well these woordes: that in the Sacrifice whiche ys Chryste, none ys to be folowed But Chryste. The sacrifice then that the christian Churche in the time of holie Ciprian did offre was the bodie of Chryst, yt was Chryst him self. *In the Sacrifice* (saieth he) *whiche ys Chryst.*

That the Churche ys commaunded by Chryst to offre this sacrifice, in the remembrance of him, the same Sainct Ciprian by most expresse and plain woordes doth teache, saing: *Quodsi nec minima de mandatis Dominicis licet soluere: quanto magis tam magna r tam grandia, tam ad ipsum Dominicæ passionis & nostræ redemptionis Sacramentum pertinentiá, fas non est infringere, aut in aliud quàm quod Diuinitus institutum est, humana traditione mutare? Nam si Iesus Christus Dominus & Deus noster, ipse est summus sacerdos Dei Patris, & sacrificium ipse primus obtulit, & hoc fieri in sui commemorationem præcepit, vtique ille Sacerdos vice Christi verè fungitur, qui id quod Christus fecit, imitatur. Et sacrificium verum & plenum tunc offert in Ecclesia Deo Patri, si sic incipiat offerre, secundùm quod ipsum Christum viderit obtulisse.* Yf then yt be not laufull to breake the least of the commaundementes of our Lorde, howe moche more yt ys not laufull to infringe or breake thinges so great, so weightie, so apperteining to the verie Sacrament of the passion of our Lorde, and of our Redemption, or

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A ells by mans tradicion to chaunge yt into anie other thing, then that that by God was instituted. For yf Iesus Chryst our Lord and God yf he be the high preist of God the Father, and he first did offre this sacrifice, and commaunded this to be doen in the remembrance of him: that prest doth the office of Chryst trulie, that doth folowe that, that Chryst hath doen. And then dothe he offre in the Churche vnto God the Father a true, and a full sacrifice, yf he so beginne to offre, as he hath seen Chryst him self to haue offred. Thus moch S, Ciprian.

The same sacrifice that Christe did ys cõmaunded to be offred in his church.

Manie thinges are in this saing of Ciprian to be noted whiche I shall breiflie touche and passouer. First, yt ys to be obserued, that to alter the institucion of Chryst ys a great and a weightie matter, whiche he accompteth to be altered, when either water alone or wine alone ys ysed in the ministracion, and not both together mixed. Wherin I wish the Aduersarie to weigh whether he offende not in a weightie and a great matter, when he breaketh and altereth the institution of Chryst, as Sainct Ciprian saieth, in that he vseth but wine alone in the ministracion. And farder obserue

The Communions in Englond testifie the breach of these ordõnances and moto.

B that yf to take awaie wine or water from the ministracion be a great and a weightie matter, howe moche greater and more heinouse matter ys yt to take awaie the blessed boodie of Chryste from the Sacrament? Which Sainct Ciprian teacheth not onely in this place but in diuerse other, as before maie be seen, that Chryst aswell instituted his bodie and bloode ther to be present, as he did the matters of bread wine and water ther to be vsed. And yet in these two poinctes to alter the institucion of Chryst the Proclamer thinketh yt no great matter.

And here by the waie to note, yt ys merueilouse to beholde howe the Deuell bewitcheth this man. For he findeth great fault with the Church, and wolde make those which he reputeth faultes to be as Mowntaines in the seight of the people, as the vsing and wearing of ornamentes in the ministracion, the speaking of the woordes of consecracion high or lowe, and soch other: And yet the deniall of the presence of Chrystes

C bodie and bloode to be in the Sacrament, he accompteth yt but a small matter.

The Appologie and the Proclamaeiõ both like bolts.

In the Apologie of the Churche of Englonde, which semeth an arrowe that came oute of the same quoiuer that this Sermon did, and to be both feathered whith the feathers of one Goose, of like maner, and coolor, I meen, of phrase and matter, so near and so like are they or raither the same, that a man maie well thinke, they be one mans boltes. In that Apologie, I saie, the Authour being so desirouse to hide and cloake the famouse and notable dissention in weighty matters of Faith betwixt *Luther*, and *Zwinglius*, saieth that they were both good and excellent men, and they did not (saieth he) varie in great matters of faith, as of iustificacion, and soche like, but they varied in a litle matter, a matter of no great weight. And yet that litle matter was the matter of the Sacrament. For *Luther* taught the presence of Chrystes bodie in the Sacrament. But *Zuinglius* denieth yt, as this proclamer dothe. And so that, which Sainct Cy-

D prian accompteth a great and a weightie matter: this man being blinde on the one side can perceaue yt but a small matter, but opeining his eies to the other side he seeth yt to be a great and horrible faulte. For the ministres of Chrystes catholique churche teaching according to Chrystes institucio and woorde, saing this ys my Bodie, that his bodie ys in the Sacramẽt, are

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by this man not a litle exclamed at. For here are we Papiſtes: here are E
we Capharnates: Here are we Idolaters, and the Authours of deſtable Idolatrie: here are we makers of Gods: here are we blaſphemers: here are we the Robbers of Gods honour, and what are we not that euell ys, ſo great and wicked ys our offence teaching Chryſtes bodie in the Sacrament, and yet the ſame in Luther was but a ſmall matter. Soche ys the parciall Iudgement of this man.

But howe ſoeuer he iudgeth, holie Ciprian iudgeth him and all ſoche as he ys greuouſe offenders and brakers of the inſtitucion of Chryſt, that doe ſo alter Chriſtes inſtitucion, that wher yt pleaſed him of the abundant and vnſpeakeable loue that he beareth to vs, to ordein his owne bleſſed bodie to be miniſtred vnto vs in the holie Sacrament, as a pledg of that ſame his loue to our great conſolacion and comforte, and to our great benefitt both in bodie and ſoule: they will miniſtre and geue vnto vs not his bodie, but a peice of bread and a cuppe of wine. But that Chryſt did geue furth his owne bodie and bloode, and not bread and wine ye haue before heard yt declaretd. For Chryſte fulfilled that in veritie F B
(ſaieth Sainct Ciprian) that *Melchiſedeth* did in figure. *Melchiſedech* offred bread and wine: Chryſt perfecting that figure offred bread and wine, that ys (ſaieth holy Ciprian) *his bodie and bloode*. Note then that Sainct Ciprian expownding the fullfilling of the figure of bread and wine offred by *Melchiſedech* ſaieth not that Chryſt offred bare bread and wine, but bread and wine, that was his bodie and bloode. wiche bleſſed bread and wine of his bodie and bloode being made preſent by his allmightie power, by the turninge of materiall bread and wine into his bodie and blood ys the right fullfilling of the figuratiue breade and wine offred by *Melchiſedech*. *Ita nunc ſanguinem ſuum in vino conſecrauit, qui tunc vinum in ſanguine figurauit*. So nowe (*ſaieth Tertulian*) he hath conſecrated his blood in wine, who then figured wine in his blood. Thus then ye perceaue that Chryſt did conſecrate his bodie and bloode, whiche woorde of conſecracion ye ſee that Tertulian abhoreth not, although yt miſlike manie in theſe C
daies, but vſeth yt as the Church nowe vſeth yt, and ſaieth that Chryſt did G
conſecrate his bloode in wine.

Tertull. cõ. Martionẽ. Conſecracion the woorde vſed by Tertul.

An other note we haue whiche ys this, that Ieſus Chryſt our lorde and God the high preiſt of God the Father did firſt offre this ſacrifice. In whiche woordes we are taught not onelie that he did in his laſt Supper offre a Sacrifice, but that he did then offre a Sacrifice, that was neuer offred before. Let vs therfor diſcuſſe and ſearche what ſacrifice that was. Yt was not a ſacrificie of figuratiue bread and wine, For that alſo was offred by *Aarons* preiſtes: yt was not a ſacrifice of thankes geuing onelie, For that was both in the lawe of nature, and by the lawe of Moiſes, and alſo by Chryſt diuerſe times doen. What ſacrifice was yt then? was yt a ſacrifice after the ordre of *Melchiſedech*? Yt was a ſacrifice after the ordre of *Melchiſedech*. But yt maie be ſaied that that ſacrifice was ofred by *Melchiſedech* thouſand of years before Chryſt, ſo that Chryſt was not the firſt that did offre after that maner, wherfor yt ſhoulde appeare, that yt was not that maner of ſacrifice. True yt ys, that *Melchiſedech* offred ſacrifice in bread and wine, as yt ys proued in the firſt booke. But *Melchiſedech* offred bread and wine in figure, Chryſt offred after the ſame ordre, bread and wine in veritie. What did he offre in ve-

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ritie?

A ritie? That that the bread and wine of *Melchiſedech* did figure, what did yt figure? Yf figured the verie bread and wine of Chryſtes bodie and bloode. Then Chryſt offred in ſacrifice his bodie and blood. True yt ys. And this ſacrifice was neuer offred before Chryſt himſelf did offre yt. For neuer man did offre yt before in veritie, though *Melchiſedech* and other did offre yt in figure. For as Sainct Ambroſe ſaieth: *Chriſtus formam Sacrificij perennis inſtituens, hoſtiam ſe primus obtulit, & primus docuit offerri,* Chryſte inſtituting the forme of the euerlaſting ſacrifice, he firſt offred him ſelf a ſacrifice, and firſt taught yt to offred.

Chryſte in his laſt Supper offred his bodie and blood in ſacrifice.

Ambro. in præfaction Miſſe in cana Dom.

And that Chryſt did offre his owne bleſſed bodie in ſacrifice Sainct Ciprian hath taught vs. For firſt he ſaied that Chryſt offred bread and wine, that ys (ſaieth he) his bodie and bloode, and nowe teaching howe yt ys offred, he ſaieth that yt ys offred in ſacrifice. Thus, yf I be not deceaued, the matter ys plain that Chryſt did offre hys bodie in his laſt Supper in ſacrifice. And yf the Aduerſarie can ſhewe what ſacrifice yt was ells that Chryſt did firſt offre, yt maie ſomwhat make for him. yf he can not (as I am ſure he can
B not) let him geue place to the trueth taught by the holie Fathers in the auncient Curche.

Thus moche then for this note being ſaied, let vs farder conſider what ys ſaied of this holie Father. He ſaieth not onely that Chryſt did firſt offre this ſacrifice, but he ſaieth alſo: *Et hoc fieri in ſui commemorationem præcepit.* And he commaunded this to be doen in the remembrance of him. Here I wolde learn of the Aduerſarie which ſhall be the ſubſtantiue to the Pronowne *This*, yt ys manifieſt to him and to all that haue but their grammer rules, that this woorde, *Sacrificium*, ys the Subſtantiue. Then muſt yt of neceſſitie folowe that our lorde and God Ieſus Chryſt hath commaunded vs to offre this ſacrifice in remẽbrance of him, that he offred in his laſt Supper, whiche ſacrifice ys his bleſſed bodie and blood. Wherfore I wiſhe this to be well noted, that howſoeuer the enemies of Chryſt doo raile at the catholique Churche, and at the miniſtres of the ſame, for that they doo teache that in the Maſſe they offre ſacrifice to God: yet we are ſo commaunded to doo by the authoritie of Chryſte, as here by holie Ciprian ye
C ſee yt teſtified.

We are cõmaunded by Chryſte to offre the ſame ſacrifice that he offred.

Neither ys this to be ouerpaſſed, but diligentlie to be noted, that wher the ſame enemies of Chryſt in their ſondrie workes doo triumphe againſt certain learned catholique men, for that they ſaie that power ys geuen to Chryſtes Churche to offre ſacrifice by theſe woordes of Chryſte, *This doe ye in the remembrance of me*: for aſmoche as holie Ciprian ſaieth, that Chryſt hath commaunded vs to offre his bodie in ſacrifice, and before him ſo ſaied *Irenæus*, and after him ſo ſaied Sainct Ambroſe, and diuerſe other holie learned Fathers, I wolde learn of them, what place ells in the ſcripture ther ys wherupon theſe auncient Fathers, dooe grownde theſe their ſainges. But let them mocke and skorn at Chryſtes trueth as the Phariſeis and Scribes did at him ſelf, yet as Chryſt remained, and remaineth, and ſhall for euer remain, and ſhall condemne the wiked generacion: So dothe and ſhall this trueth
D remain to their condemnacion.

And howeſouer they will laboure to obſcure yt: yet the holie doctours, who verie well knewe by the doctrine of the primitiue Churche, howe the ſcripture ys to be vnderſtanded, ſhall allwaies open the ſame, and make yt clere. As nowe Sainct Cyprian in declaring the

the commaundement of Chryſt, doth almoſt ſpeake the verie woordes of the commaundement. Chryſte ſaied: *Hoc facite in meam commemorationem*. This doe ye in the remembrance of me. Ciprian ſaieth: he commaunded this ſacrifice to be doen in the remembrance of him. Sainct Ambroſe likewiſe growndeth himſelf vpon theſe ſaine woordes of Chryſt, when he ſaied: I *lorde being mindfull of thy honorable paſsion, come vnto thine aultar, although vnwoorthie and a ſinner, that I maie offre vnto thee the ſacrifice, that thowe dideſt inſtitute, and commaundeſt to be offred in the remembrance of thee*. The ſame alluſion haue other Fathers alſo'. So that yt ys as clear as the daie light amonge the auncient doctours, that Chryſt by theſe woordes commaunded his Churche to offre his bodie and bloode in ſacrifice.

Ambr. oratione prepar. ad Miſſam.

Nowe once to ende the notes that maie be made vpon Sainct Ciprian, and to ſtoppe the mouthes of them that ſpeake wicked thinges, as ſaieth the ſpalmiſt: Note well the laſt parte of Sainct Ciprians ſainges, and ye ſhall ſee, that both Chryſt did offre ſacrifice in his laſt Supper and that we alſo do offre ſacrifice, yf we doe obſerue, and kepe the inſtitucion of Chriſt. For Sainct Ciprian ſaieth: *Sacerdos vice Chriſti verè fungitur, ſi id quod Chriſtus fecerit imitatur. & ſacrificium verum & plenum tunc offert in Eccleſia Deo Patri, ſi ſic incipiat offerre ſecundùm quod ipſum Chriſtum viderit obtuliſſe*. The preiſt doeth truelie exerciſe the miniſtracion of Chryſte, yf he folowe that that Chryſt hath doen, and then doeth he offre in the Churche vnto God the Father a true and full ſacrifice, yf he ſo beginne to offre, as he hath ſeen Chryſt to haue offred. In which ſentence this maie be noted, firſt that Chryſt did offre ſacrifice in the laſt Supper, which the Aduerſarie denieth. Secondarely, that the Church folowing the inſtitucion of Chryſte, offreth to God, a full and a true ſacrifice, whiche alſo the Aduerſarie denieth. By this then ye perceaue theſe two partes of the Maſſe, that ys, holie conſecracion, and oblacion, to be doen by Chryſt in his holie miniſtracion.

As for the thirde, whiche ys holy receauing, ther ys no controuerſie betwixt vs and the Aduerſarie. Yt ys more then neadeth to be ſpoken of, that both Chryſt him ſelf, and all the Apoſtles preſent at the borde of Chryſt, did eat of that holie oblacion or ſacrifice. Theſe three being the ſubſtanciall partes of the Maſſe, and the verie true Maſſe in dede, and being by Chriſt inſtituted, ordeined, and appoincted, as yowe haue perceaued, what can we ells ſaie, but that Chryſte ys the Authour of the Maſſe, that he inſtituted the Maſſe, and that he ſaied Maſſe? Yf anie deſire to be better ſatisfied in theſe two partes namely conſecracion and oblacion, for the firſt let him repaire to the ſecond booke, and ther from the xli chapiter to the ende of the booke he ſhall finde enoughe to ſatisfie him. For the other in the firſt booke from the xxxiij chapiter to the ende of that booke he ſhall likewiſe finde that maie content him.

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THE FOVR AND THIRTETH CHAPITER ſheweth, the vſe of the Maſſe vſed and practiſed by the Apoſtles.

THe Maſſe (as ys ſaied, and proued) being inſtituted by Chryſte, and by him alſo cõmaunded to be practiſed and vſed of his Church: yt ſhall be expedient and neceſſarie that we ſee how and in what maner that his commaundement was executed, and his inſtituciõ practiſed, firſt, by the Apoſtles, and after by the holie Fathers of the primitiue and auncient Churche. For they well knowing Chryſtes verie minde, their doinges are to vs a perfect expoſitiõ and declaraciõ of the ſame. Wherfore minding to ſee them, they ſhall yet ſo be ſeen, as both the practiſe of the Maſſe of the catholique Church nowe in vſe, and the practiſe alſo of the Schiſmaticall Churche maie be plainlie laied furth and compared to the former practiſes, that therbie triall maie be made, whether of theſe two agree or
B diſagree with the Apoſtolique and primitiue Churche. Yf we of the catholique Churche diſſent either from Chryſtes inſtitution, or from the Apoſtles and Fathers as touching the ſubſtanciall parts of the Maſſe or anie other weightie matter of the faith, let vs ſuffre the reproche? Yf the Proclamer and and his complices haue ſwerued from them, let them repent and ſeke gods mercie. This I promiſſe before God, that I will laie furth the matter as ſimplie for the declararatiõ of the trueth, as I can deuiſe, that the fault maie be fownd wher yt ys.

And before I enter to declare this practiſe. I wiſh the reader to be aduertiſed, and to haue this for a generall rule, that wher in this Proceſſe we ſhall treact of the Maſſe and call yt the Maſſe of S. Peter, of S. Andrewe, of S. Iames, of S. Clement. or S. Dioniſe Maſſe, S. Baſills Maſſe, Chriſoſtomes Maſſe, S. Ambroſe Maſſe, and ſoche other, that we doe not neither ys yt ſo to be taken, that theſe diſtinctions be vpon the propre ſignificaciõ of the Maſſe that
C ys, that theſe Maſſes be diſtincted in the ſubſtanciall parts of Maſſe: as that the Maſſe of S. Peter ſhoulde be ſubſtanciallie diſtincted from the Maſſe of S. Iames, and the Maſſe, of S. Iames ſubſtanciallie different from the Maſſe of S. Baſill, and ſo furth: But the difference ys taken of the generall acception or ſignificaciõ of Maſſe, that ys, that they be different in extern thinges, as in ſome ceremonies, in praiers, and in other geſtures or maners, but not in intern or inwarde ſubſtanciall thinges. For in them all ye ſhall finde one thing onely conſecrated, one thing onelie offred in ſacrifice, one thing onelie receaued. And therfore in Conſecracion, oblacion, and receauing they being not different, But all one, are not called S. Peters Maſſe, nor S. Iames Maſſe and ſo furth: But Chryſtes Maſſe. For theſe thinges be of his inſtitucion, and not of theirs. The diuerſitie of Ceremonies, praiers, and other maners, ys of thẽ by the magiſterie of the holie Goſt inſtituted, and not of Chryſte. In this proceſſe then be diligent to ſee the agreement in the ſubſtanciall matters of miniſtracion, be yt either Maſſe or Communion, and yf anie be
D fownde to varie in the ſubſtanciall partes from the doctrine of the Apoſtolique and primitiue Churche, diſcredit them, and reiect them: and ſoche as ſhall be fownd to retein like doctrine in thoſe parts to the primitiue Churche receaue them, and embrace them. So vpright and indifferent will I be, that other thing then trueth will, I will not require.

Maſſe of the Apoſtles and Fathers, and that ys vſed nowe in the Church, all one in ſubſtance.

And that the matter, as yt ys confeſſed on either part, maie clerlie appear,

Masse what yt ys

pear, and as yt were lie flat before yowe, vnderstand, that the catholique, E Churche reteining the name of Masse, confesseth yt, as ys saied, to be a consecracion and oblacion of the bodie and blood of Christe in the memoriall of his passion and dath, to the releef and comforte both of the liuing, and of the dead, and the holie receauing of the same blessed bodie and blood. And although the Proclamer and his complices moche raill against the name of Masse: yet the thing that they shoote at and wherwith they are most greiued ys the presence of Christes bodie and blood, and the sacrifice of the same, Take awaie these two, and they will not force what name ys put to yt. But frasmoche as the catholique Churche teacheth these things, and these be they that the Aduersarie impugneth, yf we can shewe these two things to haue ben vsed of the Apostles, and their disciples, and the Fathers of the primitiue church we shall caselie prooue them to haue vsed Masse, whiche thing by Gods helpe I doubte not to doe. And doing this, I must to eche of these adde one other thing, as it were an handmaidden to wait vpon them. For to consecracion, must be added intencion: and to sacrifice, praier for acceptation. Fo so shall we see a great part of the order of the Apostolique and primitiue Churche in this holie ministracion: vnderstand therfor F that of these four, that ys, of the two principals, and their hādmaides, we wil seuerallie treact after this order. First, of consecration: then of the intencion of the consecratours: after that of oblacion, last of praier for acceptacion of the same. In treating of euerie of whiche I will laie to the practise of the Apostolique and primitiue Churche the doinges of the catholique Church in these daies, and of the schismaticall Churche, that iust triall maie be made whiche agreeth withe the Apostles and Fathers, which dissenteth from them.

To enter into this matter, let vs first see the maners of the ministration of the Apostles. And forasmoche os the Proclamer with a certain skof or skorn of (some saie) beginneth with the cheif Apostle S. Peter, saing that some saie, he saied Masse at Rome: I will also first beginne with him. And albeit, as ys saied, yt ys spoken with skorn that he saied Masse: yet yf yt be well weighed, the skorn turneth to the Proclamers owne head. For yf some saie that he saied Masse, and none saie the contrarie, I meen among the catholique writers, then that S. Peter saied Masse, bicause yt ys of some affirmed, yt ys a trueth: And that he saied no Masse whiche this Proclamer saeth, bicause yt ys of no catholique writer affirmed, ys an vntreuthe. And thus (*though in skorn*) he hath confessed more for the trueth, then he ys hable to bring to maintein his vntrueth. For yf we haue some to saie for vs, and he none to saie for him, whose cause ys best, yt ys casie to iudge.

That S. Peter saied Masse at Rome I can not doubt, for that he and S. Paule being the fownders of the Churche ther, as *Irenæus* witnesseth and Peter being ther Bishoppe resident xxv years, as bothe *Eusebius*, and S. Hierom do testifie, yt maie not be thought of soche an Apostle, so feruentlie professing, and folowing Christe, for so long time to haue neclected that part of his duetie. And that he therfaied Masse yt proueth well, that before being resident at Antioche he ys of diuerse testified so to haue doen. Wher- H for yt well foloweth that he saing Masse at Antioche, wher he was first resident, did the like at Rome, wher (as *Irenæus* saieth) he fownded the churche, and was all the rest of his life resident.

That he saied Masse at Antioche *Hugo de S. Victor* ys a plain wittnesse, who saieth thus: *Celebratio Missæ in cōmemorationē passionis Christi agitur, sicut ipse præcepit Apostolis,*

Irenæus li. 3 cap. 3. Euseb. eccl. hist. lib. 3. cap. 2. Hieron. li. eccl. scriptorū. Hugo de S. Vict. lib. 2. de Sac. part. 8. cap. 14.

A *Apostolis, tradens eis corpus & sanguinem suum dicens, Hoc facite in meam commemorationem. Hanc Missam beatus Petrus Apostolus primus omnium Antiochiæ dicitur celebrasse, in qua tres tantùm orationes in initio fidei dicebantur.* The celebracion of the Masse ys doen in the commemoracion of the pasion of Chryste, as he commaunded the Apostoles, deliuering vnto them his bodie and blood, saing: *This doye in remẽbrãce of me.* This Masse S. Peter the Apostle ys saied first of all to haue saied at *Antioche*, in the which in the beginnig of the faith ther were oneli three praiers saied. Thus moche he. In whom besides his testimonie that S. Peter saied Masse at *Antioche*, yt ys also testified and taught, that Chryste did institute the Masse, in the which he deliuered his bodie and blood. And that yt shoulde not be left in doubt what Masse S. Peter saied, this authour saieth that he saied this Masse wherin ys deliuered the bodie and blood of Chryst, whiche ys the Masse of the catholique Church.

S. Peter saied Masse at Antioche.

A moch like testimonie geueth *Remigius*. But yt shal suffice to heare the testimonie of *Isidorus*, who ys the eldest of these three, for he liued more then

Isid. li. 1. de off. ecl. cap. 15.

B nine hundreth years agon, who saieth thus: *Ordo Missæ vel orationum, quibus oblata Deo sacrificia consecrantur, primùm est à sancto Petro institutus.* The ordre of the Masse or of the praiers, with the which the sacrifices offred to God are consecrated, was first instituted of S. Peter. Thus *Isidorus*. In whiche his saing yt ys to be noted, that he maketh not S. Peter the institutour or authour of the Masse. For (as yt ys shewed in the first booke) he doth attribute that to Chryste, but he maketh him the authour of a certain ordre of the Masse, and of praiers to be saied at the consecracion, oblacion, and mynistracion doen in the Masse, but not of the Masse yt self. Thus moch being saied to aunswer the Proclamer for S. Peters Masse, let vs nowe procead.

Cap. vltim.

Yt maie perchaunce seem straunge to the Proclamer, to saie that S. Paule saied Masse: but that he did so, to the faithfull Chrystian considering the weight of that, that shall be saied, yt shall be made manifest. Yt ys therfore to be remembred that Masse, as yt ys taken in the propre significacion ys no more, but the consecracion oblacion, and receauing of Chrystes blessed bodie and bloode. Masse largelie taken ys both the consecracion,

S. Paule said Masse

C oblacion, receauing, and also a certain ordre of rites, ceremonies, praiers, and reading of scripturs added therunto. Nowe that S. Paule did consecrate the bodie of Chryst and sacrificed the same his doctrin in the x. and xi. of his epistle to the Corinth. hath and shal so declare the same, that the Proclamer by no honest mean shall denie yt, this being presupposed that he did as moche as he taught. But he taught the bodie and blood of Chryst to be consecrated and sacrificed. Wherfor he did the same, yf he did that, then saied he Masse as of Chryst yt was instituted. But to this institucion S. Paule also (as S. Peter) added a certain maner and ordre of praiers and ceremonies, and therfore yt maie be saied, that he saied Masse in the large maner of the acceptiõ of Masse

1. Cor. 11.

That he made a certain ordre, his own woordes will proue yt. For when he had trauailed to reduce the Corinthiãs to the right institutiõ of Chryst, that ys, to the honourable maner of the mynistracion of his bodie and blood, which ys the consecraciõ, oblaciõ, and godlie receauing of the same, in the ende of all he saieth: *Cætera cùm venero disponã.* Other things I shal sett in ordre when I come, As who might saie: I haue now geuẽ instructiõs as touching

D the substancial parts of the Masse aboute the well doing of the whiche lieth the great weight: I haue put yow in mind of the verie institutiõ of Chryst: I haue taught yow how ye aught to examin yower selues, before ye come to receaue that blessed bread the bodie of Chryste. I haue let yowe vnderstand what horrible daunger abideth thẽ, that vnwoorthilie receaue that bodie ãd

drinke that blood: and that ye might perceaue ſome foreſhewe and feel (as yt were) a foretaſte of the wrath and diſpleaſure of God vpon them, that vnwoorthilie receaue the bodie and blood of Chryſte, I haue certified yowe, that for ſoche vnwoorthie receauing God hath plagued manie with diuerſe diſeaſes, and ſickneſſes, yea and manie with death. Thus haue I inſtructed yowe in the weightie pointes of this honorable myniſtracion. As for the extern maner of ceremonies and praiers to be vſed therat after the maner of ſome other Churches, to bring yowe to one forme, when I come, I ſhall make that ordre for yowe.

That thus S. Paule did meen, the expoſitours of the ſcriptures beare witneſſe. Hugo Cardinalis ſaieth thus: *Cætera neceſſaria ad ſumptionem Euchariſtiæ, et ad ordinationem eccleſiaſticam, cùm venero diſponam.* Other thinges neceſſarie for the receipt of the Sacrament, and the ordeinance of the Church, I ſhall diſpoſe and ſet in ordre when I come. But though this expoſition maie like the quiett man: Yet yt ys like not to pleaſe the contentiouſe Sacramentarie. Wherfore we will heare S. Hierom who breiflie ſaieth thus: *Cætera de ipſius myſterii ſacramento, cùm venero diſponam.* Other thinges as concerning the ſacrament of that myſterie when I come, I ſhall take ordre for them. Thus S. Hierom.

Hugo in 11 1. Cor.

Hierō ibid

The neceſſarie, ſubſtanciall, and weightie parts of the Sacrament being ſpoken of in the, x. and xi. chapters, yt ys eaſie to gather and perceaue, that here he ſpeaketh of the ordeinance of the rites ceremonies, and praiers tobe doen aboute the myniſtracion. But that all cauille of the Aduerſarie maie vt terlie be remoued, the plain expoſition, and ſentence of S. Auguſtine ſhall be heard vpon this place, who ſaieth thus: *Vnde datur intelligi, quia multum erat vt in epiſtola totum agendi ordinem inſinuaret, quem vniuerſa per orbem obſeruat Eccleſia, ab ipſo ordinatum eſſe quòd nulla morum diuerſitate variatur.* Wherbie yt ys geuen tobe vnderſtanded, that yt was to moche that in an epiſtle he ſhoulde declare all that ordre of myniſtracion, which the vniuerſall Churche throughout the worlde taketh to be ordeined of him, foraſmoch as yt ys not by anie diuerſitie of maners varied, or altered.

Aug. ad Ianuar.

Yf then S. Paule deliuered to the Corinthians both the ſubſtanciall parts of the Maſſe, as ys ſaied, and alſo by this teſtimonie of S. Auguſtine deliuered vnto them the ceremonial part, that ys, the ordre and maner of celebracion, and myniſtracion, what can we ells ſaie, but that he deliuered and taught thē the ordre of Maſſe? And that he did ſo, S. Auguſtines wordes prooue inuincible. For he ſaieth, that he ſpeaketh of that ordre, which the vniuerſal Church obſerueth. But the vniuerſall Church obſerueth the ordre of Maſſe. Wherfor yt ys the ordre of Maſſe that S. Paule ſpeaketh of. And what ſhould we think but that theſe two cheif Apoſtles ād the other alſo ſhould ſetfurth the ordre of the myniſtracion of the Sacrament, the ordre of the Maſſe, ſith that Chriſt inſtituting the thing, left the ordre and maner of the myniſtracion to them, as S. Auguſtine ys a ſtrong and a plain wittneſſe ſaing: *Non præcepit quo deinceps ordine ſumeretur, vt Apoſtolis, per quos eccleſias erat diſpoſiturus, ſeruaret hunc locum.* Chryſte gaue no commaundement after what ordre yt ſhoulde afterwarde be receaued, bicauſe he wolde leaue that place to his Apoſtles, by whom he wolde ſett his Church in ordre.

Ad Ianuar. epiſt. 118.

Chryſt himſelf inſtituted the ſubſtanciall parts of the Maſſe, but left the order of myniſtracion to the Apoſtles.

In this ſaing of S. Auguſtin note that Chryſt inſtituting the holie myniſtracion, did, as ys ſaied, onelie inſtitute the ſubſtanciall parts of the Maſſe the thing yt ſelf, and not the ordre and maner how yt ſhould be doen. Wherbie maie be perceaued the vanitie of the railing of the Aduerſarie againſt Chryſt catholi-

A catholique Churche for the rites and ceremonies vſed in the Maſſe. For (*ſaieth he*) Chryſte commaunded no crouching no kneelinge, nor no ſoche dumbe ceremonies as the Papiſtes doo vſe. Yt ys true he commaũded none ſoche, but he left the ordre of them to his Apoſtles, that they in thoſe matters ſhould take ordre. Wherfor the Aduerſarie maie not drawe the Church to do nothing more in the holie myniſtracion, then Chryſte did. For ſo, as by S. Auguſtine yt maie be perceaued, Chryſte himſelf wolde not, but he wolde haue an ordre and maner therin, whiche he wolde ſhoulde be made by hys Apoſtles, and Churche, wherfore let not the Aduerſarie vſe anie more his vain argumẽt: Chryſt did not this, or, Chryſt did not that, therfor we ſhould not doo yt. For ſoch doings he lefte to the ordre of his Church. And foraſmoch as he ſo did we muſt with reuerent obedience accept and regard, that by her ys ordeined.

And now ſeing that Chryſte hath lefte ſoch ordre by other then by himſelf to be made, what ſhould yt offend the Proclamer to hear that S. Peter, and
B S. Paule did make a certain ordre, and certain praiers to be vſed in the Maſſe, and ſo likewiſe S. Andrew, S. Iames, S. Dionyſe, S. Baſil, and S. Chryſoſtõ, and other, by reaſon of whiche ordeinaunces and praiers by them ſeuerallie made they ſhould be called S. Peters Maſſe. S. Andrews Maſſe, S. Iames Maſſe, and ſo furth.

As S. Peter and S. Paule are teſtified to haue ſaied Maſſe, So ys S. Andrew the brother of S. Peter, who after he had with moch trauaill and manie miracles preached Chryſtes faith in *Scythia* in Europe, which contrie happened to him when the Apoſtles diuided thẽſelues to preach throughout the woorld. He came to *Patras* in Grece, wher being reſiſted by Aegeas the Proconſull, and by him apprehẽded, in geuing an accõpt of his doinges, ſaied thus to the ſame Aegeas: *Omnipotenti Deo, qui vnus & verus eſt Deus, ego omni die ſacrifico, non thuris fumũ, nec taurorũ mugientiũ carnes, nec hircorũ ſanguinẽ ſed immaculatũ agnũ quotidie in altari crucis ſacrifico, cuius carnes poſtquam omnis populus credentiũ manducauerit, & eius ſanguinẽ biberit, agnus qui ſacrificatus eſt, integer perſeuerat & viuus. Et cùm verè ſacrificatus fuerit & verè carnes eius manducatæ ſint à populo, & verè ſanguis eius ſit*
C *bibitus: tamen (vt dixi) integer permanet & viuus.* Vnto the Allmightie God, which ys one and the verie God, euery daie do I ſacrifice, not the ſmook of franken cenſe, neither the fleſh of roaring bulls, nor the blood of kiddes, but an vndefiled lãbe do I dailie offre in ſacrifice in the aultar of the croſſe. whoſe fleſh after that all the beleuing people haue eaten, and haue dronken his bloode, the lãbe that ys ſacrificed doth remain wholl, and aliue. And when he ys verilie ſacrificed, and his fleſh verilie eaten of the people, and his blood verilie dronken, yet for all (as I haue ſaied) he doth remain wholl, and vndefiled and aliue. Thus he.

S. Andre as Apoſt. ad Aegeã.

S. Andrew offred ſacrifice dailie.

Although in this ſaing of S. Andrew here ys no menciõ made of the woord Maſſe: yet he hath reported himſelf to haue doẽ that thing that he ſhould haue doẽ, yf he had ſaied that he ſaied Maſſe. For call to remẽbrance what we haue ſaied Maſſe to be: yt ys to conſecrate the bodie and blood of Chryſte, to offre the ſame in ſacrifice, and to receaue yt. Theſe three S. Andrewe reporteth himſelf dailie to haue doen. For he ſaieth that in the aultar he ſacrificed the immaculate lambe, &c. Wherbie declaring the bleſſed and innocẽt
D lambe Chryſte to be on the aultar, he declareth the conſecracion: and ſaing that he did on the aultar ſacrifice yt, he doth open the ſacrifice, and expreſſedlie alſo confeſsing the receipt, the wholl three parts of the Maſſe be confeſſed to haue ben by him doen.

Maſſe what yt ys.

Nowe let not the Aduersarie reiect the saing of S. Andrew as of none authoritie, for yt hath ben in the Churche receaued manie hundreth years, and written in an epistle by the preistes and deacons of *Achaia*, of the passiō of S. Andrewe, and to this daie of no catholique to my knowlege reproued. To these three Apostles, we shall adde one other Apostle S. Iames by name, whom with the skoff of somsaie this Proclamer wolde haue made his audience beleue that he had neuer saied Masse at Hierusalem, as he wolde haue persuaded that S. Peter neuer did at *Antioche*, or at Rome. But afterward correcting himself, as a man waking oute of a sheape or dreame, and better aduised, perchaunce not knowing when he preached his sermon that the Masse of S. Iames was a broad in print, but before he penned yt coming to knowledge, he corrected his Some saie spoken in his dreame and vnaduisedlie, ād being now waking and better aduised chaungeth his phrase, and saieth that yt ys constantlie affirmed that S. Iames saied Masse at Hierusalem. And finallie he himself confessing the same and magnifieng and highlie extolling yt by soche comparison as yt liketh him to make, he abaseth, depresseth, and dispraiseth the Masse of the catholique Church that ys nowe vsed, but howe, well he handleth the matter thowe shalt hereafter vnderstand.

S. Iames Masse allowed and praised by the Proclamer.

Let vs nowe examen the Masse of S. Iames, and see whether his maner of consecracion agreeth with ours. *Dominus Iesus ea nocte qua tradebatur, vel potius seipsum tradebat pro vita & salute mundi, accipiens panem in sanctas, immaculatas, inculpabiles & immortales manus suas, in cœlum suspiciens, ac tibi Deo & Patri ostendens, gratias agens, sanctificans, frangens, dedit nobis Discipulis suis dicens: Accipite, comedite, Hoc est corpus meum, quod pro vobis frangitur, & datur in remissionem peccatorum.* Oure Lord Iesus the same night that he was betraied, or raither in the which he deliuered himself for the life and saluacion of the worlde, taking bread into his holie, vndefiled, innocent, and immortall handes, looking vppe into heauen, and shewing yt vnto thee God and Father geuing thankes, sanctifieng, and breaking, gaue yt vnto vs his Disciples saing: Take, eate, this ys my bodie which ys broken for yowe, and geuen in the remission of sinnes. Then he tooke the cuppe and saied: *Similiter postquàm cœnauit accipiens calicem, & permiscens ex vino & aqua, & aspiciens in cœlum, ac ostendens tibi Deo & Patri gratias agens, sanctificans, benedicens, implens Spiritu sancto, dedit nobis Discipulis suis, dicens: Bibite ex hoc omnes. Hic est sanguis meus noui Testamenti, qui pro vobis, & multis effunditur & datur in remissionem peccatorum.* Likewise he after he had supped taking the cuppe and mingling yt with wine and water, and looking vppe into heauen, and shewing yt to thee God and Father, geuing thankes, sanctifieng, blessing, filling yt with the holie Gost, he gaue yt vnto vs his Disciples, saing: Drinke ye all of this. This ys my bloode of the newe Testament, which for yowe, and for manie ys shed and geuen in the remission of sinnes.

S. Iames directed his speache in the cōsecracion to God the Father

Chryst mixed his cuppe with wyne ād water

This was his maner of consecracion. And forasmoche as all the holie Apostles preached one Chryste, one faith one religion, and did all see Chryste setting furth this one institucion, yt ys to be thought in so weightie a matter, that they all vsed one forme, which maie well be proued to be this, for that S. Iames being an Apostle wolde not in this high ministracion varie or dissent from other Apostles, but vse the same ordre and maner that they did. Nowe then let the Masse of the catholiques, and the Communion (as yt ys tearmed) of the Schismatiques, be compared to his maner of consecracio that triall maie be made, which of the two ioineth neareste vnto yt, and best agreeth with yt. S. Iames approching to the holie consecracion abideth in deuoute

Chryst before the consecracion of his bodie lifted vppe his eies, and gaue thāks to his Father.

A deuout praier, and proceading in his pourpose directeth his wholl talke to God the Father, as Chryste in his propre person before the same consecracion did, both lifting vppe his eies, and geuing thāks to the same his Father. The catholique Church euen so approching to the holie consecracion abideth and continueth in deuoute praier, and proceading in the same pourpose directeth all her woordes to God the Father after the example of the Apostles Masse, thus saing: Who the daie before he suffred, tooke bread into his holie ād honorable hādes, and lifting vppe his eies vnto thee, God his father allmightie, ād also geuing thankes he blessed yt, &c. In the which woordes by the waie note, that as in the Masse of the Apostles these woordes were vsed as directed to God the Father: *He lifted vppe his eies, and gaue thanks to the God ād Father:* So in the Masse of the catholique Church yt ys saied to the Father: *He lifted vppe his eies into heauen vnto thee God his Father allmightie*, and to thee geuing thankes blessed yt, &c. Wherin ys made direction of woordes to God the Father, as was in the Apostles Masse. And here also this maie be noted that the rule of the Apostles Masse was, that when the preist came to the consecracion, folowing the example of Chryst, who tooke the bread into his ho

B lie handes, he tooke also the bread into his handes: So the preist of the catholique Church coming to the consecracion, taketh the bread into his handes, and soloweth both the example of Chryste, and of his Apostles.

The maner of the Apostles and catholique preists incō secracion.

Now the mynister of the Schismaticall Cōmuniō approching to, I cā not tel what (for that church not bearing the name of cōsecracion, I know not how to terme their doings) hystorically reherseth the woordes of Chrysts supper, not as Chryst himself and his Apostles did directing his cōmunicaciō to God the father, but passeth furth as one that wolde tell a tale, saing thus: *Who in the same night that he was betraied, tooke bread and when he had geuen thankes, he brake yt, ād gaue yt, to his Disciples, saing: Take, eate, this ys my bodie, which ys geuen for yowe, doe this in the remembrance of me.* In these woordes ye see no soch direction of speach to God the father, as Chryste and his Apostles made, and as the catholique Church vseth folowing thē. The mynister saieth, not to the Father these woordes: he looked vppe into heauen to thee, God and father, and geuing thee thanks, but onelie maketh a bare reherfall of the hystorie. Yt ys euident then

C that in this part, the schismaticall church foloweth not the maner of the Apostolique Church, but the catholique Churche doeth.

The maner of new mynisters in their Communion.

Woordes of the Cōmunion.

The rule of the Apostolique Churche was to take the bread that shoulde be consecrated into their handes: The breach of rule in the Schismaticall Church that they take not the bread into handes, but let yt lie on the table, as though they had nothing to do withall. In this also they fall not onelie from the order receaued of the Apostles, but also from the doing of Chryst, who (as in S. Iames Masse yt ys saied) tooke bread into his holie immaculate handes, &c. before he did consecrate yt. And allthough the woordes of the Euangelistes be not so full as to saie that he tooke bread into his handes: yet in that they, and S. Paule also saie that he tooke bread, yt importeth as moch as S. Iames saieth, that he tooke yt into his handes.

Conference of the Apostles and new mynistres in consecracion of the bread.

The conference thus farre being made aboute the bread and consecracion of the bodie of Chryste: let vs procead to make conference also aboute the wine, and the bloode. First, as touching the wine, yt ys manifest that the

D Apostles vsed to mixte yt with water. For yt ys in the Masse of sainct Iames saied, that Chryste tooke the cuppe and mixed wine with water, &c. The catholique Church both Latines, and Grekes in all ages preparing the cuppe of our Lorde for the holie mynistracion mixeth.

Conference of the same in the consecraciō of the wine.

water with wine in the same cuppe. The Schismaticall Communion (if yt maie be so well termed, as to call yt a Communion, when in dede yt ys rather a disunion) dissenteth here from the doing of Chryste, of the Apostles, and of the primitiue Churche, for in yt ys not vsed to mixe water with wine.

The Euangelistes saie, that Chryste likewise tooke the cuppe, that ys, as he tooke the bread into his holie handes: so tooke he the cuppe into his holie handes. The preist in the catholique Church folowing Chrystes example, and the Apostles, and Fathers of the primitiue Church taketh the cuppe into his handes before he consecrateth yt. The mynister of the Shismaticall Church herein also foloweth not the doing of Chryste, nor of the Apostles and primitiue Churche, but letteth the cuppe stand as a straunger to him, not taken into the handes. Chryste entring towarde the consecracion of his blood continueth his communicacion to his Father with thankes geuing. The Apostles beginning the same direct their woordes to God the father, as yt ys seen in the Masse of saint Iames, wher they speake to him saing: Geuing thankes to the God and Father. The primitiue Churche did the like. The catholique Church folowing Chryste, the Apostles, and primitiue Churche entreth the consecracion of the blood with these woordes: *In like maner after he had supped taking this cuppe into his holie and honourable handes, geuing thee also thankes, he blessed yt, and gaue yt to his Disciples, &c.*

Woordes of the Masse.

In whiche woordes yt ys easie to perceaue that the catholique Churche continueth her praies to God the Father, and directeth her speach to him, as Chryste the Apostles, and the primitiue Churche did. The late fownde Churche, as aboute their sacramentall bread: so aboute their sacramentall wine leauing the maner vsed of Chryste, the Apostles, and the primitiue Churche, proceadeth onelie historicallie reherssing the woordes of Chryste thus: *Likewise after supper he tooke the cuppe, and when he had geuen thankes he gaue yt to them, saing: Drinke ye all of this, &c.* In whiche maner howe moche soeuer the Proclamer braggeth for himself and his Churche, that they folowe Chryste, and the primitiue Churche, yt maie be perceaued that these are but woordes, For their doinges doo almost in nothing agree. But let vs see more of the consecration of the cuppe of our Lord.

Woordes of the Communion.

The Apostles did not onelie saie that Chryste gaue thankes to his Father, but also that he did sanctifie and blesse yt. The catholique Churche folowing them saieth likewise that he gaue not onelie thankes, but also that he blessed yt, The Proclamers Church saieth no more but that he gaue thanks, and liketh not to saie that Chryst blessed yt, or sanctified yt. And wote yow whie? Bicause they feared that the trueth might be sooner perceaued, that by the blessing and sanctificacion of Chryste, his verie bodie and blood were consecrated (as they were in dede) which by all shiftes and meanes they labour to hide. But I wishe the wholl woordes of S. Iames Masse not onely to be well noted, but also continuallie to be remembred, that he saieth that *Chryste gaue thankes, he sanctified, he blessed, and fylled the cuppe with the holie Goste.* For these woordes not onelie impugne the wicked assertion of the Sacramentarie, but also commende to vs the excellencie of the B. Sacrament, and proue the presence of that blessed bloode whiche the catholique Churche teacheth there to be present. For who can saie that after these great doings of Chryste, of sanctifieng, blesing and filling with the holie Goste, that ther ys nothing ells made but a bare hungrie figure? This godlie acte of Chryste the Apostles and Fathers foloweing, as S. Iames

Woordes of S. Iames Masse.

in

A in his Masse, S. Basill, and Chrysostom in their Mases, did not onelie make mencion of his blessiing and sanctifieng, but did them selues sign and blesse the Sacrament, as in their Masses yt ys plain to see. Which acte of Chryst, of the Apostles ād fathers, the catholike church embrancing signeth with the sign of the crosse, and blesseth the Sacrament, signifieng the sanctificacion their doen to be doen by the power of him, that by his crosse sanctified all the faithfull. But these wicked bretheren of the late fownd Church geue as fewe termes of excellencie to yt and vse as fewe gestures and actes signifieng blessing and sanctificacion, as they maie, that the estimacion of that glorious Sacrament maie be impaired.

Conference of the catholeque authoritie of preists withe the lacke of authoritie of newe ministers.

Thus nowe ye haue see the conference made, ye see the catholique Church in euerie poinct agreing with Chryste, withe Apostles, and with the priuie Churche. Contrarie wise ye see the newe fownd Churche allmost in all pointes disagreing. Finallie I thinke yt expedient that as I haue here spoken of consecracion, and conferred the doing of the catholique Churche, and of the newe Churche, with the Apostolique and primitiue Churche: So to sain a fewe woordes of the preist of the one, and of the minister of the B other. And here not moche to tarie the reader, yt ys to be remēbred that Chryste, when he had instituted this diuine and noble Sacrament, willing yt to be continued gaue his Apostles, and in them to all their successours power, authoritie, and commaundement to doo that, that he had doen. By which commaundement euery catholique preist duelie executing this ministracion, doth consecrate the verie bodie and blood of Chryste, by vertue of Chrystes ordeinance, and woordes duelie pronoueed.

Newe ministres haue no authoritie to consecrate.

The ministres of the newe churche not being of the catholique succession, as they haue no soche power, authoritie or cōmaundement from Chryste to consecrate his bodie and blood, and as their monstrouse heades neither can geue them soche, neither mindeth that they shoulde doe anie soche thing, but raither as they finde yt bread and wine so to let yt remain, and so to receaue yt: they do not so rehersing Chrystes woordes, consecrate his blessed bodie, no more then they doo that read those woordes vpō the booke in their cōmon studies. For if the histonie of Chrystes supper rehersed of C a minister not endewed with lawfull authoritie, descending to him by catholique ordre, did consecrate, then shoulde consecracion haue ben doen in manie a queruloufe and contencioufe dinner, and slipper, aswell in Tauerns as els wher, wher the like woords haue ben spokē and rehersed of men of as good authoritie for that poutpose, as the ministre. Be not deceaued therfor (gentle readers) to thinke that of soche mens handes yowe receaue the bodie of Chryste. Yt ys to moche that yowe receaue ther schismaticall bread: yt were lamentable therwith also to committe Idolatrie.

Addias hist. Apost. li. 7.

And now although this might suffice to prooue the Masse to haue ben vsed of the Apostles, yet for thy better confirmaciō (gentle reader) I shall adde the testimonie of *Abdias* Bishoppe of *Babilon*, and a Disciple of the Apostles who writeth thus of the Masse and death of S. Matthewe. *Cumque respondissent amen, & misteria Domini celebrata & Missa suscepisset omnis Ecclesia, retinuit se vt iuxta altare, vbi corpus ab eo fuerat Christi consectum, illic martyriū Apostolicū exulta-*

S. Matt hew saied Masse.

ret. And when all had saied Amen, and all the Churche had receaued the D Masse, and the misteries that were celebrated, he staied him sem self, that by the aultar, wher the bodie of Chryste was by him cōsecrated, ther should his martidom be solemnised, Thus ther. In this place ye heare plain mencio made of the Masse doen and celebrated by S. Mathewe, whiche if the Aduer-

ſarie wil ſeke to auoid, as put in by the tranſlatour: yet he can not deme theſe two thinges, whiche be in effect equiualent, that ys, the aultar, and the conſecracion of the bodie of Chryſte. Nowe if he did clerebrate at the aultar, and on the aultar did conſecrate the bodie of Chryſte, yt foloweth that he did celebrate the Maſſe.

And here I wiſh theſe two thinges to be well noted, forſomoch as they were written of one that was diſciple to the Apoſtles, and did write diuerſe bookes of their liues. The one ys, that S. Matthew did celebrate at the aultar: the other that he did conſecrate the bodie of Chryſte. Yf theſe two were to be writtē as in vſe thē, yt maie eaſelie be iudged whō doth offēd: he that doth vſe both in theſe daies, or he that refuſeth both. And wher the Proclamer as ys of late ſaied prouoketh ſo moche to the primitiue Churche, iudge nowe again, Reader, how well yt liketh him to folowe the order of the primitiue Churche, whē he abādoneth and flieth frō theſe two thinges, as frō a ſerpēt, and yet both vſed, as ye perceaue, of the Apoſtles and the Primitiue Church.

Hauing nowe ſaied ſufficiētlie for the vſe of the Maſſe in the Apoſtles time, to cōclude this chapter, this maie be ſaied, that as yt pleaſed our Sauiour Chriſte to cōmend to the worlde the trueth of his holie Goſpell principallie by foure Euāgeliſtes, and S. Paule his choſē veſſell: So yt hath pleaſed him to cō mēd the trueth of the holie miniſtracion of his bodie and blood called the Maſſe, by foure Apoſtles, namelie S. Peter, S. Andew, S. Iames, and S. Matthew and alſo by S. Paule. He of his mercie graūt that as by the Euangeliſtes his Goſpell was receaued and beleued: ſo by the teſtimonie and doinges of theſe Apoſtles the trueth of the bleſſed miniſtracion maie be embraced.

THE FIVE AND THIRTETH CHAPTER SHEweth the maner of conſecracion vſed and practiſed by the Diſciples of the Apoſtles and the Fathers of the primitiue and auncient Church.

HAuing nowe ſaied of the conſecracion vſed in the Apoſtles time, and to yt cōferred the maner of conſecracion of the catholique Church that now ys, ād the diſordred maner of the ſchiſmatical church: yt ſhall geue good light to the atteigning of the trueth yf we ſee allſo the order of the ſame conſecracion vſed of the eldeſt fathers of the priuitiue Church. Amōg the whiche, as among the Apoſtles we began with S. Peter, and S. Paule ſo ſhall we here beginne with their diſciples S. Clement, and S. Dioniſe. That S. Clement ſaied Maſſe, and conſecrated the bodie and blood of Chryſte in the ſame maner that S. Peter, and the reſt of the Apoſtles did, not onelie his Maſſe, which ys extant, and the woordes of conſecracion ther in conteined, but alſo *Nicolaus Methonen.* by expreſſe woordes doth teſtifie yt. Whoſe woordes for the clere declaracion of the matter I ſhall at large alleage. Thus he ſaieth: *Offerimus panē perfectū viuum, ſiue corpus Chriſti quod perfectum etiam poſt paſſionem permanſit & integrum. Neque enim os eius contritum eſt, & à diuina vita inſeparabile, planē quale ipſe primus noſter ac magnus Pontifex & ſacrificus victimaque ſuis ipſius Diſcipulis tradidit, iiſque demū, qui ab initio ſuis ipſis oculis verbum intuiti ſunt, eiſque miniſtrarunt, catholicæ Eccleſiæ ab extremis ad extremos vſque orbis terrarum limites tradiderunt: Omnes quidem, Hieroſolimitanæ, vbi & D. Iacobus primi magniſque Pontificis frater ac ſucceſſor myſticā incruentāq; liturgiam expoſuit. Petrus autem et Paulus Antiochenſi. Paulus verò peculiariter orbi vniuerſo. Marcus Alexandrinæ Ioannes & Andreas Aſiæ & Europæ. Omnesque vniuerſa*

Eccle

A *Ecclesiæ vbicunque sit per eam, quã S. Clemens conscripsit liturgiam, tradiderunt, in qua hæc ita ad verbum habentur: Memores igitur eorum quæ propter nos passus est, gratias agimus tibi omnipotens Deus, non quantam debemus, sed quantum possumus, vt eius statutũ adimpleamus. In qua enim nocte tradebatur, accipiens panem in sanctas & immaculatas suas manus & eleuatis oculis ad te Deum & Patrem suum fregit, deditque nobis dicens: Accipite ex eo comedite, hoc est corpus meum, quod pro multis comminuitur in remissionem peccatorum. Similiter & calicem ex vino & aqua temperatum sanctificauit deditque nobis dicens: Bibite ex eo omnes. Hic est sanguis meus, qui pro multis effunditur in remissionem peccatorum. Hoc facite in meam commemorationem,*

We offre a perfect liuelie bread, that ys, the bodie of Chryste, whiche remained also perfect and wholl after his passion, for ther was no bone of his brokẽ, and plainlie soche bodie as oure high and great Bishoppe, who ys both preist and sacrifice, deliuered to his owne Disciples, was from the diuine life inseparable, and they again, whiche from the beginning did withe their eies see the Sonne of God, and did wait vpon him, deliuered the same B to the catholique Churche, euen from one ende of the worlde to an other: euen all of them at Hierusalem, wher also S. Iames the brother and successour of that cheif and great Bishoppe settfurth the misticall and vnbloodie sacrifice, or Masse. Peter and Paule at Antioche, but Paule peculiarly to the wholl worldc. Mark at Alexandria. Iohn and Andrew in Asia and Europe. And all of them deliuered yt to the vniuersall Churche, wher soeuer yt be, by that same Masse, whiche S. Clement setfurth, in the which these woordes be had woord for woorde Being mindefull of those thinges, whiche he suffred for vs, we geue thee thankes, Allmightie God, not asmoche as we aught, but asmoche as we can, and we fullfill his ordinance, In the night that he was betraied taking bread into his holie and vndefiled hands, and lifting vppe his eies vnto thee God and his father, he brake yt, and gaue yt vnto vs, saing: Take of yt, eate, This ys my bodie whiche ys broken for manie in the remission of sinnes. Likewise also the cuppe mixed with wine and water, he sanctified and gaue yt to vs saing drinke ye all of this. This ys my C blood, which ys shed for manie in the remissiõ of sinnes. This doe ye in the remembrance of me. Thus moche this authour.

The bodie of Chryste offred in the Masse.

The Masse of S. Clemẽt the same that all thee Apostles vsed.

I haue produced this part of the Masse setfurth by S. Clement vnder the authoritie and testimouie of this man, both for that he being of the greke churche ys not to be suppected of Papistrie by the euell bretheren, and also liuing some hundreth years agon ys to be thought the freer from corruption. And albeit I iudge this that he saieth that Peter, Paule Iames and all the Apostles saied the same Masse that S. Clement afterward vsed and commended also to the churches, to be a verie notable saing, euen so notable that both catholique and protestant maie well note yt, the catholique for ioie seing the catholique religion well testified: the protestant for furie and greif seing his vntrueth impugned, and his falshed detected: yet I shall in consideracion that of this matter moche ys saied in the last chapter, ouerpasse yt, and applie my self to that, that ys in this chapter to be spoken of. This then in this place ys to be noted that the Masse that S. Clement vsed ys euen the same that Peter, Paule and all the Apostles did vse. This Masse veth not an historicall narracion in the reherfall of the woordes of Chryste at the conse- D cracion, but entring into yt by praier made to the heauenlie father, abideth and continueth in the same, vsing the like directiõ of woordes, as were vsed in the Masse of S. Iames, as by conference yt shall be easilie perceaued. This also here, as in S. Iames Masse, yt to be noted, that the cuppe of Chryste

was

was not a cuppe of wine onelie, but yt was a cuppe of wine mixed with water.

S. Proclus tractatu de tradi. diuinæ liturgis.

But perchaunce the Aduerſarie will demaunde howe we prooue that yt ys S. Clements Maſſe. God be praiſed we lacke no proues. for beſides this Grecian, whom we haue allreadie produced, we haue an other Grecian Proclus Biſhoppe of Conſtantinople who liued aboute 1100 years agon teſtifieng that manie did ſetfurth the Maſſe in writing emong whiche he nõbreth ſainct Clement. his woordes be theſe. *Multi quidem & alii diuini paſtores, qui Apoſtolis ſucceſſerunt, ac Eccleſiæ doctores ſacrorum illius diuinæ liturgiæ myſteriorum rationem explicantes, ſcriptis mandarũ Eccleſiæ tradiderunt. In quibus primi & clariſſimi ſunt beatus Clemens, ſummi illius Apoſtolorum Diſcipulus, ac ſucceſſor, qui ſacroſancta illa myſteria à ſanctis Apoſtolis ſibi reuelata in lucem edidit, & D. Iacobus, qui in ſortem Eccleſiæ Hieroſolymitanæ adminiſtrandæ vocatus fuit, quique huius primus Epiſcopus à primo illo & ſummo Pontifice Chriſto Deo noſtro cõſtitutus eſt.* Manie other godly paſtours alſo, whiche ſucceded the Apoſtles and doctonrs of the church, ſetting furth the order or maner of the Godlie Maſſe of the diuine miſteries left yt vnto the Churche in writing. Amõg the whiche the cheifeſt and moſt famouſe be S. Clement the Diſciple of him that was cheifeſt of the Apoſtles, and ſucceſſour, who did ſetfurth theſe holie miſteries, as they were deliuered or taught vnto him of the Apoſtles: And S. Iames who was called to rule the churche of Hieruſalem, who alſo was ordeined the firſt Biſhoppe of that cheif and high Biſhoppe Chryſte our God. Thus he. In this teſtimonie ye heare that not onelie S. Clement did ſetfurth the ordre of Maſſe, but other doctours, and paſtours of the church alſo, and that not by their owne authoritie, but as they had learned of the Apoſtles, And note here alſo an euident teſtimonie for the Maſſe of S. Iames, wherof we haue ſpoken in the laſt chapter.

Nowe to proceade, to heare more of the maner of conſecracion in the primitiue Church. S. *Dioniſius Areopagita* Diſciple to S. Paule, as S. Clemẽt was to Peter, that he ſaied Maſſe yt ys more euident, then nede to be declared. His booke of the *eccleſiaſticall hierarchie* ys extant, wherin the wholl order of Maſſe ys at lenght ſetfurth and declared. But forſomoche as that booke to the learned ys well knowen, and to the vnlearned although he were alleaged, yet for his obſcuritie he wold be ſtill vnknowen, I haue thought good here to ouerpaſſe him as a witneſſe famouſlie knowen, ãd bring in other more plain, and yet right famouſlie knowen. Among the whiche holie Baſill ſhall be firſt, who in his Maſſe vſed this forme of conſecracion, entring into yt by praier made to the heauenlie father, in the whiche he thus ſpake of Chryſte.

Baſil. in Miſſ.

Debens enim exire in voluntariam & beatiſſ. & viuificam, ſuam mortem in nocte qua tradebat ſeipſum pro mundi vita, accipiens panem in ſanctis ſuis & immaculatis manibus, & oſtendens tibi Deo & Patri gratias agens, benedicens, ſanctificans, frangens, dedit ſanctis ſuis Diſcipulis & Apoſtolis, dicens: Accipite & manducate, hoc eſt corpus meũ, quod pro vobis frangitur in remiſſionem peccatorum. Similiter & calicem de genimine vitis accipiens, miſcens, gratias agens, benedicens, ſanctificans, dedit ſanctis ſuis Diſcipulis & Apoſtolis dicens: Bibite ex hoc omnes. Hic eſt ſanguis meus noui Teſtamenti, qui pro vobis & pro multis effundetur in remiſsionem peccatorum. Hoc facite in meam commemorationem. Willing to go furth to his voluntarie and bleſſed death geuing life, in the night in the whiche he deliuered himſelf for the life of the world, taking bread in his holie and vndefiled hands, and ſhewing yt to thee God and Father, geuing thankes, and bleſſing ſanctifieng breaking, he gaue yt to his holie

Chryſt tooke the bread and cup pe mixed with wine and water in to his hands and bleſſed and ſanctified them.

A holie Diſciples and Apoſtles, ſaing. Take and eate, this ys my bodie, whiche ys broken for yowe in the remiſsion of ſinnes. Likewiſe alſo taking the cuppe of the iuice of the wine, mixing, geuing thankes, bleſſing, ſanctifieng he gaue yt to his holie Diſciples, and Apoſtles ſaing drinke ye all of this. This ys my blood of the newe Teſtament whiche ſhall be ſhedd for yowe and for manie in the remiſsion of ſinnes. This do ye in the remembrance of me. Thus moche in the Maſſe of S. Baſill.

Whiche if ye conferre and compare to the conſecracion vſed by S. Iames and S. Clement, ſo moche ſhall yt ſee them agree that ye ſhal iuſtilie ſaie that they be all one. Therfor leauing him to be conſidered with the notes made vpon S. Iames and S. Clement, we ſhall procead to ſee what maner of conſecracion was vſed in S. Chryſoſtoms Maſſe. Chryſoſtom (as the reſt before mencioned) entreth into yt with praier made to the Father, and coming to ſpeake of our Lorde and Sauiour Ieſus Chryſte inſtituting this moſt holie and noble ſacrament, ſaieth: *Qui veniens, completo pro nobis omni myſterio, nocte qua tradebatur, magis autem tradebat ſeipſum pro mundi vita, panem accipiens cum ſanctis ſuis & immaculatis & impolutis manibus, cùm gratias egiſſet, benedixit, ſanctificauit, & frangens ſanctis ſuis Diſcipulis & Apoſtolis tribuit dicens: Accipite, & comedite, hoc eſt corpus meum, quod pro vobis tradetur in remiſsionem peccatorum. Similiter autem & calicem poſtquam cænauit dicens: Bibite ex hoc omnes. Hic eſt enim ſanguis meus noui teſtamenti, qui pro vobis & pluribus effundetur in remiſsionem peccatorum.* Who coming, when all the miſterie for vs was fullfilled, in the night in the whiche he was be traied. or raither in the whiche he deliuered him ſelf for the life of the worlde, taking bread with his holie, vndefiled and impoluted hands, when he had heuen thankes, he bleſſed yt, ſanctifieng yt, and breaking yt, gaue yt to his holie Diſciples, and Apoſtles, ſaing: Take, and eate, this ys my bodie, whiche ſhall be deliuered for yowe in the remiſsion of ſinnes. Li kewiſe alſo the cuppe after he had ſupped ſaing: Drinke ye all of this. This ys my blood of the newe teſtament. whiche ſhall be ſhedd for yowe and for manie in the remiſſion of ſinnes. Thus moche in Chryſoſtomes Maſſe for the conſecracion, whiche that yt agreeth with all before alleaged, yt ys eaſie to perceaue. *Chryſoſt. in Miſſ.*

C But that the Proclamer ſeem not with his skoff of ſomſaie to weaken or call into doubt the authoritie of the Maſſe of S. Baſill, and S. Chryſoſtom, as I haue by authoritie proued the Maſſes of S. Peter S. Iames and other Apoſtles, and alſo of S. Clement, by good and ſufficient authoritie: ſo alſo ſhall I doo theſe two of S. Baſill, and S. Chryſoſtom. And here I wiſh the reader firſt to be aduertiſed that S. Baſill and S. Chryſoſtom did not make the ordenaunce of the Maſſe as the firſt fownders of the ordeinance, for that, as ye haue heard, was doen by the Apoſtles, and vſed by S. Clement, and ſo by liueall tradicion brought to the time of theſe two fathers. But the Maſſe of the Apoſtles being verie long as the holie Father *Proclus* witneſſeth, and the deuocion of the people waxing ſhort, and colde, theſe holie Biſhoppes Baſill and Chryſoſtom were compelled to bring yt into a ſhorter forme of praiers and ceremonies (the ſubſtance allwaies ſtanding and abiding) which ſo being ſetfurth were called the Maſſes of Baſill and Chryſoſtome, ſo that not the lack of an ordeinance of Maſſe, as though ther were none before, moued them to make this ordre, but the lacke of deuocion in the people, as yowe ſhall perceaue by the teſtimonie of the auncient Father Proclus thus reporting. *S. Baſill ād Chryſoſtō not the firſt fownders of Maſſe but ſetters furth of ſoche order ther in as they had receaued by tradicion.*

D *Poſteri, abiecta fidei firmitate & feruore, negotiis huiuſce ſeculi & curis mundi mancipati & immerſi, Miſſæ longitudinem (vt dixi) pertæſi, vix conueniebat ad audien-* *Proclus vbi ſupra.*

da

da Domini verba. Quare D. Basilius medica quadam ratione vsus, breuiorem eam & con- B
ciſiorem reddidit. Haud multò poſt Pater noſter Ioannes, cui aurea lingua cognomen dedit
curam ouium, vt paſtorem decet magna alacritate animi ſuſcipiens, ac hominum naturæ ſo-
cordiam, atque ignauiam proſpiciens, fibras omnes & radices huius prætextus ſathanici pror-
ſus auellere voluit. Quare multa præcidit, & vt breuior eſſet conſtituit, ne ſenſim homines
libertatem & ocium maximè amplectentes fallacibus, & furioſis Aduerſarii ſermonibus de-
cepti ab hac Apoſtolica & diuina traditione deficerent, quod multis ſæpe accidiſſe variis in
locis ad hunc vſque diem deprehendimus. Men of later daies leauing the feruencie and ſowndneſſe of faith being ſeruilelie geuen, and drowned in the buſineſſe and cares of this world, as I haue ſaied being wearie of the lenght of the Maſſe, they skantlie aſſembled or came to heare the woord of our Lorde. Wherfor S. Baſill vſing the waie of a good phiſition, made yt breifer and ſhorter. Not long after, our Father Iohn, whoſe golden toung hath geuen him a Surname, taking vpon him the charge of the ſhepe as yt becometh a good ſheperd, beholding the ſlackneſſe and ſluggiſhneſſe of the nature of men, he wolde vtterlie remoue or pluck awaie all the rootes and ſmall ſtringes of this intencion of Sathan. Wherfor he cutt of manie thinges, and ordei ned that yt ſhoulde be ſhorter, leſte by litle and litle men embracing libertie and idleneſſe, and by the deceiptfull and furiouſe woordes of the Aduerſarie deceaued, ſhoulde fall from this diuine and Apoſtolique tradiciō, which thing euen vnto this time we haue perceaued to happen to manie. Thus moche he, in whom yowe perceaue plain teſtimonie to be made both of the Maſſe of S. Baſill, and of S. Chryſoſtom. And not that onelie, but alſo (as I haue noted) yowe maie perceaue the cauſe whie theſe two holie men made theſe ordeinances of Maſſe.

Note the decaie of deuocion the cauſe of the short-ning of the Maſſe by S. Baſill ad Chryſoſt.

Tradiciō of the order of Maſſe obſerued frō the time of the Apoſtles.

Laſt of all yt ys to be noted, as well woorthie yt ys ſo to be, that the Maſſes of theſe two holie Fathers, be not newe Maſſes, but they be both euen that ſame Maſſe, that by the diuine and Apoſtolique tradicion, was firſt ſetfurth and commended to the catholique Churche to be practiſed, but that by theſe men, the ſmall deuocion of the people ther vnto enforcing them, they be drawen ſhorter. Wherbie we maie learn howe the auncient Churche did re tein, and abide in the tradicions of the Apoſtolique and primitiue Churche, and did for no other pourpoſe make the order of the Maſſe receaued from the Apoſtles ſhorter, but to kepe the people, that they ſhoulde not for lack of faith and deuocion by the temptacion of Sathan fall from the diuine and holie tradicion of the Maſſe, as nowe by the like means Englond hath doen.

Cōcil. Cſtā tin. ſext. cā 32.

Of theſe Maſſes as alſo of the Maſſe of S. Iames, we haue yet not one or two, or twentie witneſſes onelie, but we haue a nombre euen the wholl, vi Councell of Conſtantinople, wher the Fathers making a canon againſt the *Armenians* and *Hydroparaſtas*, whiche ſemed to miſunderſtand Chryſoſtome, for the true vnperſtanding of the matter ſaie thus of Chryſoſtom: *Non docet ſanctus Pater per ſolum vinum oblationem fieri, quandoquidem & ſuæ Eccleſiæ, vbi eſt illi paſtoralis adminiſtratio tradita, aquam vino miſcendam tradidit, quando incruentum peragi ſacrificium oportet, & precioſo & honorando noſtri redemptoris ſanguine & aqua contemperationem attendens, quæ in totius mundi viuificationem effuſa eſt, & peccatorum redemptionem. Et in omni Eccleſia vbi ſpiritalia luminaria reſulſerunt, hic ordo diuinitus traditus ſeruatur.* The holie Father teacheth not that the ſacrifice ſhoulde be doen with wine alone, foraſmoche as he gaue order to the Churche wher he was Biſhoppe that water ſhoulde be mingled with wine, when the vnbloodie ſacrifice ys to be doen conſidering the cōtemperacion of the perciouſe and hono-

Wine and water why they were mixed in our Lordes cuppe.

A honorable blood and water which was ſhedde for the life of the worlde, and the remiſsion of ſinnes. And in euerie Church wher ſpirituall lights did ſhine, this order ſetfurth by diuine tradicion ys kept.

In that the Councell ſaieth that Chryſoſtom gaue order to the Churche wher he was Biſhoppe, to mengle water with wine: they vnderſtand his Maſſe, wherin ſoch order was vſed. And let the Proclamer and all his complices note this ſaing well, that this order ſetfurth by diuine tradicion was kept in euery Church wher ſpirituall lights did ſhine: wherby maie be gathered that in Englond wher this order ys contemptuouſlie baniſhed, ther be no ſpirituall lightes, but carnall and earthlie ſmoking Turffes. Of S. Iames and S. Baſill thus yt foloweth in the ſame Councell: *Nam et Iacobus Domini noſtri Ieſu Chriſti ſecundùm carnem frater, et Baſilius Cæſarienſis Archiepiſcopus, cuius gloria omnem terrarum orbem peruaſit, myſtico nobis in ſcripto tradito ſacrificio, ita peragendum in ſacro myſterio ex aqua et vino ſacrum poculum ædiderunt, et qui Cartagine conuenerunt ita apertè tradiderunt.* Iames the brother of our Lorde Ieſus Chryſte after the fleſh, and

B Baſill the Archbyſhoppe of *Ceſaria*, whoſe prayſe ys gon throughout all the worlde, in the myſticall ſacrifice deliuered vnto vs in writing, did ſetfurth the holie cuppe ſo to be vſed with water and wine. And the holie Fathers which were together at the Councell of Cartage did euen ſo apertlie and openlie ſetfurth. Thus the Councell.

Mixing of water with wine in the holie myniſtracion ys a diuine tradicion.

Here now in the whol, ye ſee that not onelie S. Iames, and S. Baſil, and alſo Chryſoſtō did ſetfurth the holie myniſtraciō in writing, but alſo taught that the cuppe in the ſame myniſtracion ſhould be mixed with water and wine as a diuine tradicion coming from the Apoſtles, which tradiciōalthogh vſed of the Apoſtles, and receaued of the auncient Fathers, this Proclamer and his felowes doe reiect And yet to bleer the eies of mē heys euer prouoking to the Apoſtles and the Primitiue Church, when yet he himſelf will not come near yt. And here, reader, conſider, that if this Proclamer intended the reſtitucion of religiō to the maner of the Apoſtles ād the primitiue Church, whie doeth he not obſerue this, which he can not denie ther to haue ben obſerued, and by the Councels of Cartage, and Conſtantinople decreed accor

C dinglie to be receaued? But yt ys not the primitiue Church that he trauaileth for to be regarded, but yt ys his phantaſie and will that he ſeeketh to be receaued. God geue him a better minde.

Maſſe called a ſacrifice by the Counc. of Conſtātin.

This alſo ys not to be ouerpaſſed that the Councel of Conſtantinople teſtifieng that S. Iames did ſetfurth in writing the holie myniſtracion, doth call yt by the name of Sacrifice, ſaing that he did ſetfurth the myſticall ſacrifice, which name the Proclamer abhorreth. But what do I tarie ſo long aboute the ſettingfurth of theſe wittneſſes, ſeing ther be diuerſe other that teſtifie the ſame? As *Nicolaus Methonen. S. Bernard. Algerus, Beſſarion*, and other whom for breuitie ſake, I thinke yt ſufficient to haue named.

Nowe, Reader, wher the Proclamer in the ſecond place that he ſpeaketh of S. Iames, ſaieth that we conſtantlie affirme that S. Iames ſaied Maſſe, I praie thee, maie we not ſo doo, and doo truelie? And yf he and his complices ſaie the contrarie, ſhall they not ſaie falſelie? we haue wittneſſe and good authoritie to maintein that we ſaie: He deskanteth voluntarilie with manie diſcordes all oute of tune. For he ſingeth without his rule, hauing nothing well

D alleaged to maintein what he ſaieth. Thie parte therfore ſhall be, Reader, to lean and cleaue to that ſide that grounded yt ſelf vpon ſubſtanciall authoritie, and not vpon phantaſie and willfull affection.

But yt ys time that we alſo ſee the maner of conſecracion vſed in the latime Church in time of the auncient Fathers of the ſame, of the whiche one maie nowe ſuffice for all, whiche one ſhall be S. Ambroſe, who thus reporteth yt: *Vis ſcire quia verbis cœleſtibus conſecratur? Accipe quæ ſunt verba. Dicit ſacerdos: Fac nobis (inquit) hanc oblationem aſcriptam, rationabilem & acceptabilem, quod eſt figura corporis & ſanguinis Domini noſtri Ieſu Chriſti. Qui pridie quàm pateretur, in ſanctis manibus ſuis accepit panem, reſpexit ad cœlum ad te ſancte Pater omnipotens æterne Deus, gratias agens benedixit, fregit, fractumque Apoſtolis ſuis & Diſcipulis tradidit, dicens: Accipite, & edite ex hoc omnes. Hoc eſt enim corpus meũ, quod pro multis confringetur. Si militer etiam calicem poſtquàm cœnatum eſt pridie quàm pateretur accepit, reſpexit ad cœlum ad te ſancte Pater omnipotens æterne Deus, gratias agens benedixit, Apoſtolis et Diſcipulis ſuis tradidit, dicens: Accipite, et bibite ex eo omnes: Hic eſt enim ſanguis meus.* Wilt thow know that the Sacrament ys conſecrated with heauenlie woordes? Marke what be the woordes. The preiſt ſaieth: Make this oblacion (ſaieth he) alowed, reaſonable and acceptable, which ys a figure of the bodie and blood of our Lord Ieſus Chryſte. Who the daie before he wolde ſuffer, tooke bread in his holie handes, and looked vnto heauen to thee holie Father allmightie euerlaſting God, geuing thankes, he bleſſed yt, he brake yt, and broke he deliuered yt to his Apoſtles and Diſciples ſaing. Take ye, and eate ye of this all. For this ys my bodie, which ſhall be broken for manie. Likewiſe alſo the daie before he wolde ſuffre, he tooke the cuppe after they had ſupped, he looked to heauen vnto thee Father, allmightie euerlaſting God, geuing thankes he bleſſed yt, and gaue yt to his Apoſtles and Diſciples ſaing: Take and drinke ye all of this. For this ys my blood.

Ambr. li. 4 de ſac. ca. 5

Conferre this praier with the Maſſe book and yt agreeth nere conferre yt with the Cõmunion ãd yt diſſenteth farre.

Hitherto S. Ambroſe hath opened the praier vſed in the Church immediatelie before the conſecracion, and the conſecracion alſo. Which doen he maketh a certain expoſition of yt, and ſaieth thus: *Vide, omnia illa verba Euangeliſtæ ſunt, ad Accipite ſiue corpus, ſiue ſanguinem, inde verba ſunt Chriſti. Vide ſingula: Qui pridie (inquit) quàm pateretur, in ſanctis manibus ſuis accepit panem. Antequàm conſecretur panis eſt, vbi autem verba Chriſti acceſſerint corpus eſt. Chriſti: Denique audi dicentem: Accipite, & edite ex eo omnes, hoc eſt corpus meum. Et ante verba Chriſti calix eſt vini & aquæ plenus, vbi verba Chriſti operata fuerint, ibi ſanguis efficitur, qui plebem redemit.* Marke, all thoſe woordes be the woordes of the Euangeliſt vnto theſe woordes: Take either bodie or blood, frõ hencefurth they be the woords of Chryſte. Note enerie thing: Who (*ſaieth he*) the daie before he wolde ſuffer tooke bread in his holie handes. Before yt ys conſecrated yt ys bread: when the woordes of Chryſte haue comed to yt, yt ys the bodie of Chryſte. For hear him ſaing: Take and eate ye all of this, This ys my bodie. And before the woordes of Chryſt yt ys a cuppe full of wine ãd water, whẽ the woords of Chryſt haue wrought, ther ys made the blood that redemed the people.

Now of S. Ambroſe ye haue heard the praier preparatiue to thè cõſecracion: Ye haue heard the cõſecracion yt ſelf, which be the woords of Chryſt: Ye haue heard the effect of conſecracion, as yt was beleued of the holie catholique Church before ãd in the time of S. Ambroſe, ãd of S. Ambroſe him ſelf, as his owne woordes not onelie here, but in diuerſe and ſondrie other places do declare. Who among other expownding the *Pater noſter*, ſaieth thus *Memini ſermonis mei cùm de ſacramẽtis tractarẽ, dixi vobis, quòd ante verba Chriſti quod offertur, panis dicitur, vbi Chriſti verba deprõpta fuerint, iam non panis dicitur, ſed corpus appellatur.* I remẽbre my ſaing, whẽ I treacted of the Sacr. I ſaied vnto yow that before the woords of Chryſt, the thing that ys offred, ys called bread: when the woords of Chriſt be vttered, now yt ys not called bread, but ys called the bodie of Chryſt. The like woordes hath S. Auguſtine. Nowe

Ambr. in oratione dominica.

A Now what the maner of consecracion hath ben among the Fathers of the primitiue and auncient Church, as we haue learned yt in the last chapter by foure Apostles, and S. Paule: so in this we haue learned yt by foure Fathers, and S. Dionyse the Disciple of S. Paule, all which doe well agree, that yt maie well be perceaued that *Proclus* saied: that yt ys all one consecraciō of one Masse varied in shortnesse or lenght in some praiers or extern ceremonies or gesturs onelie, for the variacion of the maners of the people, but not in the substanciall parts. For proof wherof, note (gentle reader, as before ys saied) that as S. Iames, and S. Clement directe their communicacion in praier to God the Father: so doth S. Basill, Chrysostom, and S. Ambrose, so also doth the catholique Church: The schismaticall Church of the Proclamer and his felowes doth not so, but reherseth historicallie the woordes of the scripture.

All one consecraciō in the Masse vsed by the Apostles their Disciples, the Fathers of the primitiue Church, ād of the Churche nowe.

Yf yt should be asked whie the Proclamer and his likes refuse to folowe herin the auncient maner of the primitiue Church, the imitaciō, of whiche they so moch pretend, and so often haue yt in their mouth: yt ys easie to answer that they so doo, bicause innouaciō (whichdelighteth yt self with thown B inuencions and desiereth nouelties, and liketh allmost nothing that before was fownded ād setled by the Fathers, which also pleaseth the people thursting chaunges of thinges) occupieth their heades. Other cause whie they shoulde not kepe the same forme maner and order of consecracion, as the Apostles, their Disciples, and the Fathers did: whie they should not cōtinew their peticion and praier in the time of consecraciō, to god the father, as they did: whie theie vse not soch phrase and maner of woordes as all or most, or some of thē did: whie they put not water to the wine, as all they did, I cā none assign. But to conclud, hitherto yt maie be perceaued that the catholique Church in nothing varieth from the Apostolique primitiue and auncient Church, and that the hereticall Church in nothing, as touching consecraciō agreeth.

Protestāts why they folow not the maner of primitiue Church.

THE SIXE AND THIRTETH CHAP. DE-

clareth what was the intencion of the Apostles and Fathers in and aboute the consecracion in the Masse.

C THe order by me appointed now requireth, that we search what was the faith ād intenciō of the Apostles and Fathers of the primitiue Church alwell Grekes as Latines in and about the cōsecracion. Yt ys a world to see how the Proclamer like a commō iester trifleth with soch a weightie matter. Ah mercifull God, that wise men can not see the deueliſh wicked intēts of this heretical brood. *Brentius* and *Caluine* contemne the woordes of the formes of Sacraments: The Proclamer mocketh and skorneth the intencion of soch as myniſtre the sacraments. Yet when these two be taken awaie, what sacrament haue yowe? But that I tread not oute of my path, leauing to entre the disputacion of intencion and faith generallie in all sacraments, I will onelie here declare the intencion of the consecracion of the B. Sacrament by the practise of the Apostles and fathers. And without all circumstances breiflie to entre into the matter, we will first see the intent, and faith of S. Iames, what he thouht tobe wrought in the consecracion of the Sacrament. Which his goodlie praier wil fullie declare wherin he praieth thus: *Miserere nostri Deus omnipotens, miserere nostri Deus seruator noster, misere nostri Deus secundùm magnam misericordiam tuam, & de*

D *mitte super nos, et super hæc dona proposita, Spiritum tuum sanctissimum, Dominum vnificum, vnà tecum Deo Patre, et vnigenito Filio tuo, assidentem, simul regnantem, consubstantialem, ac coeternū, qui locutus est in lege et Prophetis, et in nouo tuo testamento, qui descen-*

S. Iacobus in Missa.

dit in ſpecie columbæ ſuper D.n. Ieſum Chriſtum in Iordanis fluuio, & manſit ſuper eum, qui deſcendit ſuper Apoſtolos tuos in ſpecie ignearum linguarum in cœnaculo ſanctæ & glorioſæ Syon in die Pentecoſtes: Ipſum ſpiritum tuum ſanctiſſ. demitte nunc quoque Domine in nos, & in hæc dona ſancta propoſita, vt ſuperueniens ſancta, et bona, et glorioſa ſua præſentia ſanctificet, et efficiat hunc panem corpus ſanctum Chriſti tui, et calicem hunc precioſum ſanguinem Chriſti tui, vt ſit omnibus ex iis ſumentibus in remiſſionem peccatorum, et in vitã æternam. Haue mercie vpon vs, o God allmightie, haue mercie vpon vs, o God our Sauiour, haue mercie vpon vs, o God according to thie great mercie, and ſend downe vpon vs, and vpon theſe propoſed giftes thy moſt holie Spiritt our liuing Lorde ſitting, and reigning, and euerlaſting together with thee God the Father, and thy onelie begotten Sonne, who hath ſpokẽ in the law, and in the Prophets, ãd in thie new teſtament, which came down in the ſhape of a doue vpon our Lord Ieſus Chryſt in the floud of Iordane, ãd abidde vpon him, who came downe vpon thy Apoſtles in the ſhape of fierie toungs in the parlour of the holie and glorioufe Syon in the daie of pentecoſt: The ſame thy moſt holie Spiritt o Lorde ſende down alſo vpon vs and theſe holie propoſed gifts, that he coming vpon them maie with his holie good and glorioufe preſence ſanctifie and make this bread the bodie of thy Chryſt, ãd this cuppe the precioufe blood of thie Chryſt, that yt maie be to all that receaue of yt, remiſsion of ſinnes, and life euerlaſting, &c.

S. Iames bo lõe'd by the worke of the holie Goſt, the bread and wine to be conſecrated into the bodie ãd blod of Chryſte.

Allthough in this praier of S. Iames manie things might be fownd woorthie of note: yet yt ſhall ſuffice for this preſent that we obſerue that he vpon the conſecracion had the ſame maner of intent and faith that the catholique Church now hath, that ys, that the bread and wine ſet vpon the aultar, bythe miraculouſe woork of the holie Goſt be made the bodie ãd blood of Chryſt. Which thing ys ſo liuelie and fullie ſpoken and vttered, that yt nedeth no farder declaracio. This onelie maie be added that yf ther were no more doẽ by the conſecracion, but that the bread and wine be made a ſacramentall bread and wine, that ys, onelie figurs and tokens of the bodie and blood of Chryſt, S. Iames wold neuer haue ſo earneſtlie praied for the coming down of the holie Goſt to ſanctifie that bread and wine, he knowing that the bread and wine might without the ſpeciall ſanctificacion of the holie Goſt verie well be figurs of Chryſtes bodie and blood, as manie other things were in the olde lawe. Neither wolde he haue praied that the holie Goſt by his holie preſence ſhould make the bread and wine the bodie and blood of Chryſte, yf he had entended or beleued Chryſts inſtitucion to haue but figures. Yt were in my iudgement a mockrie of God to deſire, that the bodie and bloode of Chryſte might be ther, and wolde not haue yt in dede, but onelie the figurs of yt. But whie do I ſaie ſo moch in ſo plain and clere a mater.

As ye nowe perceaue by S. Iames his praier that his entent and faith was that Chryſtes verie bodie and verie blood were conſecrated on the aultar: ſo ſhall ye ſee that S. Clement came to the aultar with, the ſame faith, and entent, wherupon he praied thus: *Rogamus vt mittere digneris ſanctum tuum Spiritum ſuper hoc ſacrificium, teſtem paſsionum Dom. Ieſu, vt efficiat panem hunc corpus Chriſti tui, & calicem hunc ſanguinem Chriſti tui.* We praie thee that thowe wilt vouchſafe to ſend thie holie Spirit vpon this ſacrifice, a witneſſe of the paſsions of our Lorde Ieſus, that he maie make this bread the bodie of thie Chryſte, and this cuppe the blood of thie Chryſte. Thus moche S. Clement. Yf in anie place the faith and intent of holie

A holie men maie appear, that ſhoulde yt moſt cheiflie doo in their holie praiers deuoutlie and ſimplie powred oute in the ſeight of God. S. Clement then making his deuoute praier in the holie diuine myniſtracion of this bleſſed and glorioufe Sacrament, and deſiering God that the holie Goſt might be ſent to make by his diuine power the bread and the wine vpon the aultar the bodie and blood of Chryſt, his intent and faith was that yt ſhould ſo be. No man will ſaie that he praied againſt or contrarie to that, that he beleued, and intended. His faith therfore and intent was, that by conſecracion ther was made preſent the bodie and blood of Chryſte. As in the laſt chapiter I referred the reader to S. Dionyſe to ſee his myniſtracion in his booke: ſo doe I here alſo. And therfore the practiſe of the Apoſtles perceaued by S. Iames, and of their Diſciples by S. Clement, thinking that yt will do well to vnderſtand the like in the Fathers, that by the receauing and continuall practiſe of the ſame one thing in diuerſe times, in diuerſe churches, and of diuerſe Fathers, the more aſſured and perfect knowledge maie be had, and ſo occaſion

B maie be taken for the reader to ſtaie, and confirme himſelf in the veritie of Chryſtes Sacrament: we ſhall deſcend to the Fathers that were more then two hundreth years after them, to make trial whether they kept like order as the Apoſtles and their Diſciples did, or varied from them.

S. Clement beleued the bread and wine to be made the bodie and blood of Coryſte by the work of the holie Goſte.

And in this proceſſe we will firſt ſee what S. Baſill intended, and what he beleued to be wrought in the Sacrament, what he intended and beleued his owne praier will liuelie and fullie declare. Thus in his Maſſe, he praieth: *Te poſtulamus, & te obſecramus ſancte ſanctorum beneplacita tua benignitate venire Spiritum ſanctum ſuper nos, & ſuper propoſita munera ea, & benedicere iſta, & ſanctificare, & oſtendere panem quidem iſtum ipſum honorificum corpus Dom. Dei, et ſaluatoris noſtri Ieſu Chriſti: quod autem eſt in calice iſto ipſum ſanguinē Dom. Dei & ſaluatoris noſtri Ieſu Chriſti, qui effuſus eſt pro mundi vita.* We beſech and deſire thee, o moſt holie of al holie that by thie wellpleaſing goodneſſe thie holie Spirit maie come vpon vs, and vpon theſe propoſed giftes, and to bleſſe and ſanctifie them, and to ſhewe this bread to be the verie honorable bodie of our Lord God and Sauiour Ieſus Chryſte. And that ys in this cuppe the verie blood of our Lord

C God and Sauiour Ieſus Chryſte, which was ſhedde for the life of the world. Thus moch S. Baſill.

S. Baſill by the ſanctifi cacio of the holie Goſt beleued the bread and wine to be made Chryſts bodie and blood.

Yf ye call to remembrance the maner of S. Iames his praier in his Maſſe, and compare yt to this, ſo litle difference ys ther betwen them, that they might be thought all one, ſo well doo they agree in woordes, ſo well in faith that as thei ſpeake all one thing: ſo they beleued all one thing, namelie the conſecracion of Chryſtes bodie and blood to be wrought in the holie myniſtracion by the worke of the holie Goſt. And yet thus moche hath S. Baſill more then S. Iames, that he doth not onelie deſire that the bread and wine maie be made the bodie and blood of Chryſte, but that the holie Goſt will make thē *ipſum corpus, et ipſum ſanguinē Domini*, the verie ſelf ſame bodie ād blood of our Lord. So that ther ys no doubt, but that in the Maſſe, he beleued by the cōſecracion, the bodie and blood of Chryſt to be made verilie preſent. That the reader be not lōg deteined frō the pleaſure ād godlie delight that he maie cōceaue ād haue by the heauenlie harmonie of the iuſt cōſent ād agree mēt of the holie fathers breiflie laied together: we will alſo heare Chryſoſtō,

D ād by his own woords learn of him, what intēciō and faith he had about the myniſtraciō of the bleſſed Sacr. Thus he like vnto other praied: *Precamur et ſupplicamus, vt mittas Spiritum ſanctum tuum ſuper nos, et ſuper hæc appoſita munera, et fac panem iſtum quidem precioſum corpus Chriſti tui, et quod in calice, eſt*

Chryſoſt. in Miſſa.

precioſum ſanguinem Chriſti tui, permutans ea ſancto Spiritu tuo. We praie and beſeche thee, that thowe wilt ſende thy holie Spirit vpon vs, and vpon theſe gifts ſetfurth, and make this bread the precioufe bodie of thy Chryſte, and that ys in this cuppe the precioufe blood of thy Chryſte, permuting or chaũging them by thine holie Spirit. Thus farre Chryſoſt.

Chryſoſtõ beleued the bread and wine by ſanctificacion to be the bodie ãd blod of Chryſte. Li. 4. de Sacram. ca. 5

Yt ys not hard to perceaue either his agreement will other before alleaged, or his like intencion and faith when he vſeth the ſame maner of woordes that they did, and the like requeſt or praier? ſauing that wher they deſiered the bread and wine to be made the bodie and blood of Chryſte by the high and great woorke of the holie Goſt, he declareth alſo by what meã the holie Goſt doeth yt, ſaing: *Permutans ea ſpiritu tuo ſancto*, chaunging them by thy holie Spirit, mening that yt ys doen by the holie Goſt chaunging the bread and wine into the bodie and blood of Chryſte.

To procede by as manie in this matter as we did in the other treacted of in the laſt chapiter, we muſt than alſo heare S. Ambroſe, who declareth the faith and intent of the Latine Church aboute the conſecracion ſaing thus: *Vis ſcire quia verbis cœleſtibus conſecratur? Accipe, quæ ſunt verba. Dicit ſacerdos, Fac nobis (inquit) hanc oblationem aſcriptam, rationabilem, & acceptabilem, quod eſt figura corporis & ſanguinis Do. n. Ieſu Chriſti.* Wilt thow knowe that the Sacrament ys conſecrated with heauenlie woordes? Marke what be the woordes. The preiſt ſaieth. Make this oblacion (ſaieth he) allowed, reaſonable and acceptable which ys a figure of the bodie and blood of oure Lord Ieſus Chryſte.

As S. Ambroſe willeth yowe to marke the woordes of the praier of the preiſt, wherby ye maie perceaue, what intent and faith was in S. Ambroſe and in the holie Fathers, that myniſtred and conſecrated the holie Sacrament in thoſe daies: So wiſh I yowe to marke them that ye maie conferre them, with the praier of the catholique Church that now ys, declaring the intent and faith of the ſame. The praier of the Church ys thus: *Facere digneris hanc oblationem, tu Deus omnipotens, in omnibus quæſumus, benedictam, aſcriptam, ratam rationabilem, acceptabilemque, vt nobis corpus & ſanguis fiat filii tui Do. n. Ieſu Chriſti.* Vouchſafe, we beſeche thee, o God Almightie, to make this oblacion bleſſed, allowed, approoued, reaſonable and acceptable, that yt maie be made vnto vs the bodie and blood of thy beloued Sonne oure Lord Ieſus Chryſte.

The praier in the Maſſe now vſed agreeth with the Apoſtolique ãd primitiue church.

Yf ye note the firſt part of this praier yt agreeth almoſt woord for woord with the praier of S. Ambroſe, yf ye note the ſecond part, wher yt ſaieth and deſiereth that yt maie be made the bodie and blood of our Lord Ieſus Chriſt yt agreeth with S. Iames S. Clement. S. Baſill and Chryſoſtom, all whiche deſiered the like. So that the praier of the catholique Church declaring the intent and faith of the ſame agreeth fullie with the Apoſtolique, primitiue, and auncient Church, euerie one of them deſiering that the bread and the wine maie be made the bodie and blood of oure Lord Ieſus Chryſte. But the intencion withoute faith of the newe feigned Church ys ſooen perceaued to diſſent and diſagree from all theſe princes, pillers, and Fathers of the Church for ſoch a countenaunce of praier they make. *Heare vs, o mercifull Father, we beſeche thee, and graunt that we receauing theſe creatures of bread and wine according to thie Sonne our Sauiour Ieſus Chriſts inſtitucion in remembrance of his death and paſſion, maie be partakers of his moſt bleſſed bodie and blood.* Thus they. Here firſt let vs, before we haue of other, make conference of this praier with the praiers of the Apoſtles, and primitiue Church, and then after we ſhall examen the treuth of yt, and of their intent.

woordes of the Communion.

Remembre, gentle reader, obſerue and note, that S. Iames, S. Clement. S. Ba-

S. Basill. S. Chrysostom. S. Ambrose and so of all the Churche which they liued in both greks and latines for the space of foure hundreth years immediatlie after Chryste, praied not that they might receaue the creatures of bread and wine, but that the creaturs of bread and wine might be made the bodie and blood of Iesus Chryste. Wherfor the newe Church making to them selues a newe fownd praier, so farre dissenteth here from the Apostolique and primitiue Churche, that I can not proprelie make a conference betwene them, but raither shewe the great difference of them. The Apostolique and primitiue Churche desire the bread and wine maie be made the bodie and bloode of Chryste: The newe Churche, that the bread and wine maie remain to be receaued, and so of consequent contrarie to the other church, desiereth that they maie not be made the bodie and blood of Chryste. See ye not then howe farre these two praiers are different? They are so farre different as two contraries, euen as yea and naie, I will, and I will not: so neerlie and iustlie doth this newe fownde Church folowe the primitiue
B Church, of the which this Proclamer so moche braggeth. The Apostolique and primitiue Churche desiereth not to receaue the creatures of bread and wine in the B. Sacrament, but the verie bodie and blood of Chryste, as their plain woordes do plainlie testifie: This erring Churche desiereth not by expresse woordes to receaue the verie bodie and blood of Chryste in the Sacrament, but the creaturs of bread and wine, and then to be made partakers of the bodie and blood of Chryste, but howe, or whiche waie, wher or by what means, what maner of bodie, spirituall or corporall, reall or phantasticall, they ourpasse with silence. Thus still ye see, that they in all these weightie matters altogether dissent frō the Apostolique and primitiue Churche, and do no lesse varie from yt then they do from the catholique Churche nowe being, whiche they so feercelie persecute.

The praier of the newe Church varieth from all the praiers of the Apostolique and primitiue Churche

And that they so doo, this shall well prooue yt, that neuer yet did anie catholique Father or authour, greke or latin, young or olde vse this phrase of woordes of theirs, either in praier, sermon or writing. Whiche if yt had
C ben agreable, yt must nedes haue ben fownde in some of them, and learned of some of them. But this newe praier of this newe churche ys so newe, that the like of yt could neuer vntill this newe degeneracio be seen heard or knowen. Yf yt were let the Proclamer, and all his complices learned and vnlearned bring furth some president. Yf they can, I will ioin this issue with them, that I will praie and receaue with them. Yf they can not, as I am sure they can not, let them praie and receaue with vs. We haue brought furth presidents for oure praiers: let them bring furth presidents for theirs, I prouoke them to yt.

The praier of the newe Cōmunion neuer vsed nor heard of before

Thus moche being saied of the difference of the praier of the newe Churche from the praier of the Apostolique Churche: let vs nowe examen the trueth of the same praier. Their praier hath these woordes: *that we receauing these they creaturs of bread and wine, according to thy sonne our Lord Iesus Chrysts institucion in remembrance of his deathe &c.* I wolde learn of the masters of this Churche, wher that institucion of Chryste ys, that we shoulde eate the creatures of bread and wine in remembrance of his death. The proclamer requireth
D some plain and expresse sentence of the Catholiques to proue what they affirme against his articles: I require of him and his companie some plain sentence in the scriptures to prooue that, that he and his companie affirme, that Chryste by expresse woordes cōmaunded vs to eate bread and drinke wine

What autoritie hath the Proclame or all the Protestants to shewe, that the eating and drinking of bread and wine ys of Chrysts institution

in remembrance of his death. Yf anie place be, yt muſt be the place of the E
inſtitucion of the Sacrament, in whiche place although yt be teſtified that
he tooke bread in his holie hands: yet yt teſtifieth withall that he ſanctified
and bleſſed the ſame bread, and when he had ſo doen, yt was ſo farre chaun-
ged from the nature of bread, that Chryſt who ys the trueth, and in whoſe
mouth was no guile might and did boldlie ſaie, *Take and eate*, not a peice of
bread, but *my bodie, euen the ſame that shal be deliuered for yowe*. And likewiſe of the
cuppe he ſaid: *Take ād drinke ye, this ys*, not a cuppe of wine, but euē *my blood that
shall be shedd for yowr ſinnes and the ſinnes of manie*. This eate ye, and this drinke
in the remembrance of me. What ſhould they eate? That that he tooke vnto
them. what did he take vnto them? The Euangeliſts do teſtifie: *Take eate,
this my bodie*. They ſhoulde drinke in the remēbrance of him. What ſhoulde
they drinke- That alſo that he did take them. What did he take them? The
Euangeliſts likewiſe declare. *Drinke ye all of this*, ſaieth Chryſte, *for this ys my
blood of the newe teſtament &c*. Here be the woordes of the inſtitucion. Here
By Chryſts inſtitucion we ſhoulde receaue his bodie and bloode in remēb &c. ys inſtituted that the bodie and bloode of Chryſte ſhould be receaued in F
the remembrance of his paſſion and death, that bread and wine ſhoulde be
ſo receaued, here ys not one title. Chryſte ſaied not, eate this bread, and
drinke this wine in my remembrance. Wher then be we commaunded to
receaue the creaturs of bread and wine according to the inſtitucion of Chry
ſte, yf yt be not commaunded here? As touching the inſtitucion of Chryſte,
yt ys at the full treacted of in the ſecond booke, wher be produced xii coo-
ples of the higher houſe of Chryſtes Parliament, and vi cooples of the lower
The newe church chargeth Chryſt with an vntrueth. houſe, of the which a great nombre declare the verie ſubſtance of Chryſtes
bodie and blood to be verilie diſpenſed and geuen in the Bleſſed Sacrament
and a good nombre of them denie the ſame Sacrament to be a figure one-
lie. Yf yt be not a figure, then ys yt not bread and wine: Yf yt be not then
we eate not bread and wine, as they ſaie, according to Chryſts inſtitucion.
Beholde thē the impudencie of theſe mē ſee their notable vntrueth, that fear
not before mē onelie (which in ſo weightie a matter were to moche) but alſo
as yt were) euen to the face of God to make a ſtoute lie againſt his onelie G
begotten ſonne charging him with that, that they be not hable to proove.
But that this their vntrueth wher with they charge our Sauiour Chryſt maie
more fullie appeare, and the trueth of the catholique Churche clerelie be
ſeen, ye ſhall not onelie when ye come to the next chapter, note what ys
doen according to Chryſts inſtitucion, but alſo here the practiſe of the Apo
ſtolique and primitiue Churche ſhall teache yowe, what Chryſte inſtituted
to be receaued for the remembrance of his death. S. Iames praied thus in
his Maſſe: *Miſericors Deus dignum me fac gratia tua vt citra condemnationem particeps
fiam ſancti corporis, & precioſi ſanguinis in remiſſionem peccatorum &c*. O mercifull
God make me by thie grace wourthie that withoute my condemnacion, I
maie be made partaker of thie holie bodie, and preciouſe blood, to the re-
miſſion of ſinnes. S. Baſill thus: *Nullum noſtrum ad iudicium aut condemnationem
facias accipere ſanctum corpus & ſanguinem Chriſti tui*, Make none of vs to iudge-
ment or condemnacion to receaue the holie bodie and bloode of thie
Chryſte. S. Chryſoſtom praied thus: *dignare potenti manu tua tribuere nobis imma
culatum corpus tuum & precioſum ſanguinem, & per nos omni populo*. Vouchſafe with
thy mightie hand to giue vnto vs thie vndifiled bodie and thie preciouſe H
blood, and by vs to all the people. Thus they,

Yt ys not to be doubted, but that all theſe, and the Churche that they li-
ued in receaued the ſacrament according to Chryſtes inſtitucion. But theſe

creaturs

A creaturs of beead and wine omitted, they ſhewe thē ſelues by expreſſe woor des, to receaue the bodie and bloode of Chryſte. Wherfor Chryſts inſtitucio ys to receaue his bodie and blood, and not the creaturs of bread and wine. And that they ſpeake not of the ſpirituall bodie onelie, but of the reall bodie in the bleſſed Sacramēt, two thinges in theſe fathers prooue yt inuincible. The one ys in S. Iames and S. Baſill. They both deſire that they not to cōdēnacio maie receaue the holie bodie ād precioufe blood of Chryſt. That bodie thē ys here receaued, that maie be receaued both to ſaluacio and damnacion. The ſpirituall bodie can be receaued but to ſaluacion, the reall bodie both to ſaluacion and damnacion, wherfor they receaue the reall bodie of Chryſte, that maie be receaued to condemnacion. The other ys in Chryſoſtom, who deſiereth Chryſte that he wold vouchſafe both to imparte vnto him his bodie and blood, and alſo by him and the preiſts to the people. Wher vpon we maie thus reaſon: That bodie was receaued of Chryſoſtom and the preiſtes, which by them alſo might be deliuered to the people, But the reall bodie of Chryſte, and not the ſpirituall might by them be deliuered to
B the people. Wherfore Chryſoſtom and the preiſts receaued the reall bodie of Chryſte. That the ſpirituall bodie of Chryſte, or Chryſte ſpirituallie cā not by the preiſts be deliuered to the people, yt ys ſo manifeſt that yt nedeth no probacion, yt ſtandeth thē certē and ſure that Chryſoſtome receaued the verie reall bodie of Chryſte.

To conclude then this diſputacion vpon the principall part of that, that here ys intended: S. Iames, S. Baſill. S. Chryſoſtom receaued that, that was according to Chryſts inſtitucion to be receaued in the remembrance of his death: But they receaued not the creaturs of bread and wine, but the verie reall bodie of Chryſte: Wherfor they receaued according to Chryſts inſtitucion his verie reall bodie in the remembrance of his paſsion and death. Yt ys euident then that yt ys not Chryſts inſtitucion to receaue the creaturs of bread and wine in the remembrance of his death, wherfor we maie conclude that the pretenſed praier of the late erected Churche hath a foule and a wicked vntrueth in yt, and for the maintenance of an abhominable hereſie, doth vntruely report and ſaie of our Sauiour Chryſte, and that not one-
C lie to the world, but euen, as yt were to the face of God.

Of intēcio of the newe miniſtres.

Nowe remaineth the laſt thing appointed here in this chapter to beſpoken of, which ys the intencion and faith of the miniſters of this newe Churche, in the whiche a fewe woordes, maie and ſhall ſuffice. The intencion and faith of this Church ys not onelie perceaued by their cōmon profeſſio: but alſo by this their praier. Their common profeſſion denieth the preſence of Chryſts bodie in the Sacrament, their praier confirmeth the ſame. For deſiering to receaue the creaturs of bread and wine, they exclude the bodie and blood of Chryſte, into whoſe ſubſtance (as Euſeb. Emiſ. ſaieth) the inuiſible creaturs are turned. Vnderſtand that in this newe fownded Church be two ſorts of miniſtres that doo miniſter this Communion. One ſorte ys of preiſts, whiche laufullie conſecrated in the catholique Churche, haue fallen to hereſie; who although they haue authoritie by their holie orders to conſecrate the bodie and bloode of Chryſte: yet nowe hauing neither right intencion nor faith of
D the catholique Churche, they conſecrate not. The other ſort ys of miniſtres made after the ſchiſmaticall maner. Theſe men though they wolde vnwiſelie haue intencion to conſecrate: yet laking the laufull authoritie they neither do nor can conſecrate, but (as yt maie be iuſtlie though)

Two ſortes of miniſtres of the Communion.

thought) hauing neither autoritie, nor due faith and intencion they neither receaue nor distribute to the people anie other thing then bread and wine. Whiche their doing and intencion compared to the Apostolique and primitiue Churche sooen sheweth yt self to be nothing like yt, to haue nothing to do with yt, nor nothing to folowe yt.

The miserable state of catholique preists folowing the schisme

The condicion of this matter being soche, what case be those preists in, whiche hauing catholique authoritie and catholique faith, and thinke but well of the catholique misteries and religion, for feare, or for liuing sake, leaue that they knowe to be good, and doo that they knowe to be euell? What trembling hearts shall they haue before the terrible iudgement seat of God, when their owne consciences shal accuse them, saing: we were called to serue the aultar, we had authoritie geuen vs to confecrate Chrysts bodie and blood according to his holie institucion, we might haue offred the same in sacrifice to the memoriall of Chrysts death, to the cõfort of our owne soules, and releiff of manie. We might haue receaued that blessed food to the nutriment of our soules to euerlasting life. Thus might we haue spent our time in the seruice of God, thus might we haue liued in our calling, wher omitting all these, we haue ioined with schismatiques and heretiques, and ben as yt were in armes against Chrystes ordeinance, against his catholique Church and the holie religion of the same, wo be to vs, wo be to vs, what shall we doo? This or soche like or moche more bitter and greuouse accusation will yowr consciences make against yowe. Awake therfor and looke a bout yowe in time. Yt ys yet the time of mercie, the time of iustice will come in whiche repentance shall come to late.

Thus hauing here to speake of intencion and faith, for that I see yowe in countenance to decline form the excucion of that intencion and faith that shoulde be seen in yowe, and professed of yowe, I haue a litle digressed from my principall intencion to ad monish yowe to return to yowr deutifull intencion. And here to conclude with yowe as I do with schismatiques and heretiques, whiche ys a greif to my heart that I maie so doo, I saie that hauing intent to receaue the creatures of bread and wine in the Sacrament, ye fullfill not Chrysts institucion, neither do ye folowe the intencion and faith of the Apostolique Churche, neither of the primitiue and auncient Church.

THE SEVEN AMD THIRTETH CHAPITER

treacteth of the oblacion and sacrifice of the Masse as yt was vsed of the Apostles and Fathers.

SO moche being all readie spoken of the oblacion and sacrifice of the Masse, I should not nede, but that the speciall order here taken so requireth, to speake anie more of the same. I minde therfor no otherwise here to treact of yt, but onely as I haue doen in the matters of consecracion and intenciõ to shewe furth the practise of the Apostles and fathers vsed in their Masses. And here first for the practise vsed among the Apostles, we will see what was doen by S. Iames being well assured that he did in this weightie matter of faith no otherwise then all the rest of the Apostles did. For what he did, all they did: and what they did he did soche was their conspiracion, common consent, vnitie and agreement. In his Masse immediately after consecracion, thus he proceded: *Memores igi*

Iacob. in Miss.

tur &

A *tur & nos peccatores paſsionum eius viuificarum, crucis ſalutaris ac mortis, ſepulchri & reſurrectionis à mortuis tercio die, aſcenſionis in cælos, & aſſeſsionis eius ad dextram tuam Dei Patris, & ſecundi, glorioſi, & tremendi eius aduentus, cùm veniet cum gloria ad iudicandum viuos & mortuos, cùm reddet vnicuique ſecundùm opera eius, offerimus tibi, Domine, hoc ſacrificium verendum & incruentum, orantes ne ſecundùm peccata noſtra nobiſcum agas.* We ſinners alſo therfor mindefull of his liuelie paſſions, of his holſom croſſe and death, buriall and reſurrection from the dead the third da ie, of his aſcenſion into the heauens and of his ſitting at the right hand of God the Father, and of his ſecond, glorioufe and fearfull coming, when he ſhall with glorie come to iudge the quicke and the dead, when he ſhall geue to euery one according to his workes: We offre vnto thee, o Lord, this dreadfull and vnbloodie ſacrifice, praing that thowe do not with vs according to our ſinnes. *S. Iames of fred ſacrifice in the memorial of Chryſts Death*

In this part of S. Iames Maſſe we maie perceaue three thinges. The firſt that Chryſts bodie ys offred in ſacrifice: The ſecond, that yt ys offred in re- B membrance of his paſsion and death, reſurrection, aſcenſion &c. The third, that yt ys doen for the remiſsion of ſinnes. For the firſt, yt ys to be noted that immediatelie after conſecracion, by the which ys wrought the preſence of Chryſts bodie (*as ys ſaied*) hauing yt preſent he furthwith ſaieth: *We offre vnto thee, o lord, this dreadfull and vnbloodie ſacrifice.* This ſaied S. Iames immediatelie vpon the conſecracion, when nothing ells was before him to offre but the bodie of Chryſte. Wherfor he then offred the bodie of Chryſte. *Three thigs notable in S. Iames Maſſe.*

To this vnderſtanding manie things do enforce vs in the woords of S. Iames. firſt, that he vſeth the demonſtratiue (*thus*) ſaing this ſacrifice, whiche ſpoken at the aultar vpon the conſecracion of Chryſtes bodie, whiche ys the verie true ſacrifice, ſignifieth vnto vs, that he offreth yt. Farder, that he calleth the ſacrifice whiche he offreth a *dreadfull ſacrifice*. What ſacrifice, that by man can be offred to God, ys dreadfull, but onelie the bodie of Chryſte, the bodie of God and man? whiche for the maieſtie of Godhead, wherunto this bodie ys ioined in vnitie of perſon ys dreadfull, other ſacrifices what ſoeuer, be not of themſelus. Wherfor the dreadfull ſacrifice that he offred was the C bodie of Chryſte. Laſtlie, he calleth yt an vnblooddie ſacrifice. Whiche verie well agreeth with the ſacrifice of Chryſts bodie offred on the aultar. For that bodie being nowe glorified ys impaſsible, and immortall, and neuer ſhall ſhedd blood to be ſacrificed by death again, but ys nowe offred to the Father with remembrance of that paſsion and death, and blood ſhedding, whiche he once ſuffred, and ſhall neuer ſuffre again, and ys ſo ſet before the face of his Father to procure vs mercie of the remiſsion of oure ſinnes, and to obteign for vs the grace of God, and the giftes of his holie Spirit.

Nowe the oblacion perceaued in this holie Apoſtle, and by him in all the Apoſtles: let vs deſcend to the Diſciple of the cheif Apoſtle, to ſee in him whether he and other Diſciples did in the Maſſe make oblacion and offre ſacrifice as the Apoſtles did. This man (S. Clement I meen) euen as S. Iames did, immediatelie after the holie conſecracion praied thus: *Memores igitur paſſionis eius, mortis, reſurrectionis, reditus in cœlos, & futuri eius ſecundi aduentus, in quo veniet iudicaturus viuos & mortuos, reddituruſque cuique ſecundùm opera ſua, offeri-* D *mus ibi Regi & Deo ſecundùm eius inſtitutionem panem hunc, & hunc calicem, gratias tibi per eum agentes, quod nos dignatus fueris aſtare, coram te, & tibi ſacrificare.* Being therfor mindefull of his paſsion, death, reſurrection, aſcenſion into heauen, and of his ſecond coming, in the whiche he will iudge both quicke and dead *S. Clemens in Miſſa vt refert Methon.*

and

and will geue to euerie one according to his workes: We offre vnto the King and God according to his institucion this bread and this cuppe, geuing thee thanks by him, that thow haueſt vouchſafe vs to ſtand before thee, and to offre ſacrifice to thee. Thus S. Clement. E

S. Clement offred Chryſts bodie and blood in ſacrifice.

Let not the good Chryſtian be diſmaied, nor the Sacramentarie triumphe that he ſaieth we offre this bread, but let them both vnderſtand, that as our Sauiour Chryſte in the vi of S. Iohn, and S. Paule in the x of the firſt to the Corinth. whiche ys allreadie declared, and in the xi of the ſame, whiche here ſhall be declared, doo call the bodie of Chryſte bread: So doth S. Clement here. For proofe wherof haue recourſe to the praier of S. Clement in the laſt chapter before and ſee his faith what he beleued to be in the Sacrament, wher ye ſhall finde him deſiering that the holie Goſt maie be ſent, who maie make the bread the bodie of Chryſte and the wine the blood of Chryſte. Yf then the bread by the worke of the holie Goſt be made the bodie of Chryſt, then ther ys no other bread there after conſecracion to be offred in ſacrifice but the bread of the bodie of Chryſt and the cuppe of his blood. F Neither can the Sacramentarie with all his wreſting malice vnderſtand this of materiall bread. For this that ys here offred, ys offred according to the inſtitucion of Chryſte: but as the Sacramentarie can not but confeſſe, Chryſte neuer inſtituted materiall bread to be offred in ſacrifice. Wherfor yt can not be vnderſtanded of materiall bread. Yt ys euident then that S. Clement offred Chryſts bodie, and blood the verie true bread, and true wine in ſacrifice.

S. Baſill offred the like ſacrifice to S. Ia. ād S. Clem.

This being made plain, we ſhall deſcende to S. Baſill and ſee what he did, whether he offred in his Maſſe or no. He as S. Clement, immediately after the conſecracion continued his holie taulke to God, ſaing on this wiſe: *Memores ergo, Domine, & nos ſalutarium eius paſſionum, vinificæ crucis, triduanæ ſepulturæ, ex mortuis reſurrectionis, in cælum aſcenſionis, in dextra tua Dei Patris ſeſſionis, & glorioſæ ac terribilis ſecundæ eius præſentiæ, tua ex tuis tibi offerimus.* We alſo therfor, o Lorde, being mindfull of his holſom paſſions, liuelie croſſe, three daies buriall, his reſurrection from the dead, his aſcenſion into hauen, his ſitting at thie right hand, God and Father, and of his glorioſe and terrible ſecond preſence: we offre thine to thee oute of thine. Thus he. G

See ye not here, as in S. Iames and S. Clement an oblacion of the bodie and bloode of Chryſte, whiche be thinges of God, conſecrated of his creaturs bread and wine, and ſo offred vnto God? Hitherto then ye ſee the holie Fathers, to haue offred Chryſtes bodie and blood, and therfor in their woordes and writings not to haue abhorred the tearmes of offring, or making oblacion and ſacrifice, as the newe brothers do.

Chryſoſtome offred ſacrifice in Maſſe.

But for farder proofe of the practiſe of the Sacrifice we will procede and ſee what Chryſoſtom did in his Maſſe. For he keping the order before mencioned immediatelie vpon the conſecracion addeth this praier: *Memores igitur ſalutaris huius mandati & omnium eorum, quæ pro nobis facta ſunt, crucis, ſepulchri, reſurrectionis, ad cælos aſcenſionis, ſeſſionis ad dextram, ſecundi & glorioſi rurſus aduentus, tua ex tuis tibi offerimus.* Remembring therfor this holie commaundement and all thoſe thinges that haue ben doen for vs as the croſſe buriall, reſurrection, aſcenſion into heauen ſitting at the right hand, the ſeconde and glo riouſe coming again: we offre thine vnto thee of thine owne. Thus ther. H

Yt can not be that they that ſo iuſtlie agree in woordes and ſentēce ſhoulde varie and dyſagree in ſence and vnderſtanding. Wherfor Chryſoſtom, as the other did, did in his Maſſe offre ſacrifice. I labour not here to ſeke the deapth

A deapt of this matter,for that I haue done allreadie in diuerſe places of this worke,but I cheiflie ſeke by the woordes of theſe Fathers to declare that all they did offre ſacrifice: What they offred,and to what effect,yt ys and ſhalbe declared,and,as yt maie for this place ſuffice,by S.Ambroſe yt ſhall be made euident,what he and the auncient Church in his time did offre. Wnerby alſo we ſhall be aſſured what the former Fathers did offre, this being certen that holie Ambroſe did nothing contrarie to the holie faith of the primitiue Church. Thus he reporteth,of the practiſe of the auncient Church of his time and before: *Sacerdos dicit: Ergo memores glorioſiſſimæ eius paſſionis, & ab inferis reſurrectionis, & in cœlum aſcenſionis, offerimus tibi hanc immaculatam hoſtiam rationabilem hoſtiam, incruentam hoſtiam, hunc panem ſanctum, & calicem vitæ æternæ.* Being therfor mindful of thie moſt glorioufe paſsion,and reſurrection frō death,ād aſcenſion into heauen,we offre vnto thee this vndefiled ſacrifice, reaſonable ſacrifice,vnbloodie ſacrifice,this holie bread and cuppe of life euerlaſting.

S. Ambroſe and the church that he liued in offred ſacrifice in the Maſſe.

Note here what maner of ſacrifice was offred in the Maſſe.

B Doo ye not here ſee by the teſtimonie of S.Ambroſe that the preiſt did offre ſacrifice in the remēbrance of Chryſts paſſion,reſurrection and aſcenſion? But note and marke well what maner,of ſacrifice: An immaculate or vn defiled ſacrifice,a pure ſacrifice. What ſacrifice ys yt that man can offre to God,that he maie boldlie ſo tearm and call? No pure man dare ſo farre preſume of his owne doings of offrings to God. This pure and vndefiled ſacrifice then can be none other,but that pure and innocent lambe of God, that purifieth and clenſeth vs by taking awaie the ſinnes of the worlde, euen Ieſus Chryſte his verie bodie and blood. Which maner of vnderſtanding the later woordes of this offring ſentence doeth alſo enforce vs to take,determining this pure and vndefiled ſacrifice to be the holie bread on the aultar liēg before the preiſt,in that he ſaieth: *hunc panem ſanctum*, this holie bread,and that he tearmeth the cuppe to be the cupp of euerlaſting health. For as the bread ys holie,and the fountain of holineſſe,from whence to vs floweth all holineſſe: ſo ys the cuppe the cuppe of euerlaſting health. For *ſanguis Ieſu Chriſti emundat nos ab omni delicto.* The blood of Ieſus Chryſt doth clenſe vs from all ſin ne,and ſo pourging the groſſe and filthie humoures of ſinne,which make the C ſoule ſicke geueth vs euerlaſting health,and wher euerlaſting health ys, ther ys euerlaſting life. And ſo cometh to paſſe that Chryſt ſaieth: *Qui manducat meam carnem, et bibit meum ſanguinem, habet vitam æternā.* He that eateth my fleſh and drinketh my blood hath euerlaſting life.

1.Ioan.1. Ibid.6.

Chryſts bodie in the Sacr ys the vnbloodie ſacrifice of the Church

Thus then maie yt be perceaued,that this holie bread and cuppe of life euerlaſting,ys the holie vndefiled and vnbloodie ſacrifice,which S. Ambroſe teſtifieth to be offred in the Church,which (*as ys ſaied*) well conſidered and weighed,and theſe tearms: the vndefiled and vnbloodie ſacrifice, and the holie bread and cuppe of life euerlaſting,compared and ioined together as meening one thing (as they doo in dede) cā ſignifie no other thing to vs but the verie bodie and blood of oure Lord and Sauiour Ieſus Chryſt,offred as the vndefiled and vnbloodie ſacrifice of his Church.

And Reader in caſe the Aduerſarie wold bleer thine eie, expownding thys woord of S.Ambroſe Maſſe, *panem ſanctum*, holie bread,to be the ſacramētall bread,and the bread of their holie cōmunion,ſo to delude thee,and to elude the argument,and to auoide the preſence of Chryſts bleſſed bodie in the Sacramēt: yet the woords adioined,which be,that the cuppe ys called the cuppe of euerlaſting life,do ād ſhal ſo ſtreict him,that he cā not but vnderſtand thē of the bodie ād blood of Chryſt,ād not his ſacramētal bread,and cuppe. For the one bi the cōfeſsion of *Oecolāp.* ād *Crāmer* cā receaue no holines being a

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dumbe creature,and the other wil be confeſſed of all men,yf yt be but a cuppe of wine,that yt ys not the cuppe of euerlaſting life. Yt remaineth then that they arevnderſtanded of the bodie and blood of Chryſt,which be the holie bread,and cuppe of euerlaſting life,and the vndefiled and vnbloodie ſacrifice of the Church.Hitherto ye haue perceaued that S.Ambroſe agreeth with S.Iames,S Clement,S.Baſill,and S.Chryſoſtome in this poinct, namelie in the oblacion of ſacrifice.

And now that by S.Ambroſe yt ys perceaued that he and the Church that he liued in did offre ſacrifice,and that that ſacrifice was the bodie and blood of Chryſt,ther remaineth now that we conferre with him and the reſt, the doing of the catholique Church now in their Maſſe, and of the hereticall cõgregacion in theCõmunion, as they vntruelie tearm yt. The catholique Churche as in the practiſe of all the Fathers yt was vſed, immediatelie after the conſecracion ys doen proceadeth thus ſaing:*Vnde & memores nos Domine, ſerui tui,ſed & plebs tua ſancta eiuſdem Chriſti Filii tui tam beate paſſionis,necnon & ab inferis reſurrectionis,ſed & in cælos glorioſæ aſcenſionis, offerimus præclaræ maieſtati tuæ de tuis donis ac datis,hoſtiam puram,hoſtiam ſanctam,hoſtiam immaculatam ,panem ſanctum vitæ æternæ,& calicem ſalutis perpetuæ.* Wherfore,o Lord,we thie ſeruantes, and the holie people alſo being mindeful of the bleſſed paſion of the ſame Chryſte thie Sonne,and of his reſurrection,and alſo of his glorioufe aſcenſiõ into heauẽ,we offre to thie excellẽt maieſtie of thie gifts,and graunts a pure ſacrifice,and holie ſacrifice,an vndefiled ſacrifice,the holie bread of euerlaſting life,and the cuppe of euerlaſting ſaluacion. Thus the Church.

Woords of the Canon in the Maſſe.

Wher ye perceaue that as S.Iames.S.Clement S.Baſill,and other did offre ſacrifice and that in the remembrance of Chryſts paſion, reſurrection, &c.So dothe the catholiqueChurch now likewiſe offre in this praier,which foraſmoch as yt dependeth of ſomthing going before,vnderſtand,that as in the Maſſe of S.Iames and the other,ſo in this Maſſe reherſal ys made of this cõmaundement of Chryſt:*Do ye this in remẽbrance of me.* Wherupõ this praier, wherin in euerie of theſe Maſſes oblaciõ ys made of the ſacrifice of Chryſtes bodie and blood,ys furthwith added as the fulfillingof that cõmaundemẽt, and therfore ſaieth:*Wherfor we mindeful,o Lord,of the bleſſed paſion,&c.* Whiche ys aſmoch to ſaie,foraſmoch as thie Sonne our Lord and Sauiour hath commaunded vs to offre in ſacrifice his bleſſed bodie and blood in the remẽbrãce of that death,which he did once ſuffre in that bodie,ãd of other his great and wõderfull actes that he did in the ſame,as his reſurrectiõ, aſcenſion, &c. Therfor,o Lord,according to this thy Sonne his cõmaundemẽt,being mind full of thoſe great ãd wonderful actes,we offre vnto thee this holy ſacrifice.

We be commaunded to offre Chryſt in ſacrifice.

And here by the waie let the Proclamer note,that wher he wold be certified, wher we be commaunded to offre Chryſt in ſacrifice, he maie by all theſe Maſſes be taught that we are ſo cõmaunded by Chryſts owne woord, wherupõ,if he wil ſee,he maie perceaue that oblaciõ ys made of the bodieãd blood of Chryſt in eche of thẽ,euen by his cõmaũdemẽt as ys allreadie ſaied

Sacrifice of fred by S. Iames.

That the bodie and blood of Chryſt ys the ſacrifice that ys here offred yt maie ſuffice to repete a fewe words of S.Sames our firſt witneſſe,ãd of S.Ambroſe our laſt witneſſe for the profe of the ſame,this being oute of all doubte that the Fathers betwẽ thẽ diſſented not frõ thẽ.S.Iames ſaied:*Offerimus tibi, Domine,ſacrificiũ verendũ,et incruentũ.* We offre vnto thee,oLord,this dreadful ãd vnbloodie ſacrifice.This ſacrifice being dreadfull and vnbloodie cã be none other,as ther yt ys proued but the bodie of Chriſt.And in that he calleth yt an vnbloodie ſacrifice, he beateth downe the groſſe hereticall obiection

of the

A of the enemies of Chrysts euerlasting sacrifice, saing: that if he be offred in sacrifice, he must be slain again, and his blood as often shedd, as he ys offred, wher the faith of all holie Fathers acknowlegeth, yt to be an vnbloodie sacrifice, for that no violence ys now wrought to the shedding of Chrysts blood. S. Ambrose saieth: *Offerimus tibi hanc immaculatã, rationabilẽ, incruentã, hostiã.* We offre vnto thee this pure reasonable and vnbloodie sacrifice. And determining what this sacrifice ys he addeth: *Hunc panẽ sanctum, & calicẽ vitæ æterna.* *This holie blood, and cuppe of euerlasting life.* In that he calleth yt a pure sacrifice, he alludeth to the Prophet *Malachie* calling yt an vnbloodie sacrifice, he foloweth S. Iames: in that he calleth yt the holie bread, and the cuppe of the euerlasting life he perfectlie determineth yt to be the blessed bread of Chrystes bodie, ãd the cuppe of his blood geuing euerlasting life. Now the catholike Church embracing the faith of the Apostles and Fathers, saieth as they saied, and doeth that they did. For as S. Ambrose saied we offre this pure sacrifice, so saieth the catholique Church now, we offre this pure sacrifice. As S. Ambrose

Sacrifice was offred in Masse by S. Ambr.

B saied, *we offre this holie bread and cuppe of life euerlasting.* So saieth the Church, *we offre the bread of euerlasting life and the cuppe of euerlasting saluacion.* Thus ye see howe iustlie he catholike Church in this our time foloweth in this point the faith and doing of the aunciẽt Church. But now the degenerating church maketh no one title mencion of offring Chryst in sacrifice, neither wold that her my nisters should haue soch intent, therfore can therbe no comparison here made of her faith and doing. For cõparison must be made betwen two thinges or mo that be or haue a being. For *Inter ens & non ens nulla est comparatio*: Betwen a thing that ys, and that that ys not ther ys no cõparison. Thus thenwe maie ende this part that the new Church not offring sacrifice neither kepeth Chrystes institucion, neither foloweth the practise of the Apostolique primitiue, and auncient Church, but omitteth the commaundement of Chryst in his institucion, and dothe clean contrarie to the examples of the Apostles, and holie Fathers.

The catholike church now offring sacrifice in Masse foloweth Christ his holie Apostles, ãd the primitiue Church the newe Chrch offring none do cõtrarie to them all.

C

THE EIGHT AND THIRTETH CHAPTER TREATeth of the praier for acceptacion of the oblacion or sacrifice made in the Masse, and vsed aswell by the Apostles as the Fathers.

NOwe remaineth to shewe what maner of praier was vsed of the Apostles and of their Disciples, and of the primitiue Church after the offring of sacrifice in Masse, for the acceptacion therof. The holie Apostles and Fathers thought yt not enough onelie in bare maner to offre the sacrifice to God: but also their condicion considered thought yt apperteining to their duetie most humblie by deuoute praier to craue and desire at Gods hãd that their seruice in so doing might be mercifullie accepted. And her to obserue the ordre before vsed we shall first see how the Apostle S. Iames made his praier to God for the acceptacion of his seruice in offring of the sacrifice. Thus he praied: *Pro oblatis & sanctificatis, preciosis, supercœlestibus, ineffabilibus, immaculatis, gloriosis, tremendis, horrendis, diuinis donis Dom. Deo nostro oremus, vt Dom. Deus n. acceptisiis in sanctum & super cœleste, mentale, & spiritale altare suum, in odorem spiritalis fragrantiæ, rependat ac mittat*

Iacob. in Missa.

D *nobis diuinã gratiã et douũ sanctiß. Spiritus: Oremus.* Let vs praie to our Lord God for these offred ãd sãctified, preciouse heauẽlie, vnspeakable, immaculate, glorious, fearfull, horrible, diuine gifts: Let vs praie that our Lord God accepting these into his holie ãd heauẽlie, mẽtall ãd spirituall aultar to the sauour of spi

tuall fragrance or ſweetneſſe, maie geue again and ſend to vs the diuine grace, and the gift of the moſt holie Spirit. Thus he ther.

S. Clement after he had offred ſacrifice praied thus. *Rogamus vt propicio ac ſereno vultu reſpicias ſupra hæc propoſita dona coram te, tu qui nullius indiges Deus, & tibi complacitum ſit in eis ad honorem Chriſti tui, &c.* O God, which neadeſt no other mans goods we beſeche thee, that with a merciful and pleaſant countenance thow wilt looke vpon theſe preſent gifts ſet before thee, and that thowe maiſt be well pleaſed with them to the honour of thy Chryſte.

In Miſſa Apoſt.

S. Baſill praied thus: *Dominum poſtulemus pro oblatis & ſanctificatis, honorificentiſſimis muneribus Domini Dei noſtri & commoditate bonorum noſtrarum animarum, vt clementiſſ. Deus, qui accepit ea in ſancto & ſuper cæleſti, intelligibili altari in odorem ſuauitatis emittat nobis gratiam et communionem ſancti ſui Spiritus.* Let vs deſire our Lorde for the offred and ſanctified moſt honourable gifts of our Lord and God, ād the commoditie of the goodneſſe of our ſoules, that our moſt mercifull God who hath receaued them in his holie and heauenlie and intelligible aultar in the ſauour of ſweetneſſe, maie ſend vnto vs the grace and communion of his holie Spirit. Thus he.

Baſil. in Miſſa.

S. Chryſoſtom foloweth S. Baſill, and after the oblacion of ſacrifice praieth thus: *Pro ablatis et ſanctificatis precioſis donis Dominum deprecemur, vt clemens Deus qui ea ſuſcepit in ſancto cæleſti intelligibili altari ſuo mittat nobis propterea gratiam, et donum ſancti ſpiritus.* For the offred ād ſāctified precioufe gifts, letvs praie to our Lord that our merciful God, who hath receaued thē in his holie ād heauēlie intelligle aultar, maie ſēd vs therfore grace, ād the gifte of the holie Goſt. Thus he.

Chryſoſt. in Miſſa.

I wiſh that all theſe alleaged Fathers praing to God for the acceptacion of their ſeruice in the offring of ſacrifice, might be ſo diligētlie noted, that their phraſe maie hereafter be remēbred. For yf they be well noted, they ſeme in maner of ſpeach to praie for their ſacrifice, which maner of ſpeach S. Ambroſe alſo vſeth, and after him the catholique Church S. Ambroſe in this maner. *Petimus et precamur vt hanc oblationem ſuſcipias, in ſublimi altari tuo per manus Angelorum tuorū, ſicut ſuſcipere dignatus es munera pueri tui iuſti Abel, et ſacrificiū Patriarchæ noſtri Abrahæ, et quod tibi obtulit ſummus ſacerdos tuus Melchiſedec.* We deſire and praie thee that thow wilt receaue this oblaciō bi the hāds of the Angels into thy high aultar, as thow haueſt vouchefafe to receaue the gifts of thie childe *Abell*, and the ſacrifice of our Patriarch *Abraham*, and that, which thie preiſt Melchiſedech did offre vnto thee. The catholique Church maketh the like requeſt in this maner: *Supra quæ propitio ac ſereno vultu reſpicere digneris, et accepta habere, ſicuti accepta habere dignatus es munera pueri iuſti tui Abel, et ſacrificium Patriarchæ noſtri Abrahæ, et quod tibi obtulit ſummus ſacerdos tuus Melchiſedec, ſanctum ſacrificium, immaculatam hoſtiam.* Vpon which things, vouchefafe to looke with a merciſull and pleaſaunt countenance, and to accept them, as thow dideſt vouchefafe to accept the gifts of thie child Abel the iuſt, and the ſacrifice of our Patriarch Abraham, and that which thie high preiſt Melchiſedec did offre vnto thee, an holie ſacrifice, ād an vndefiled hoſte. And immediatelie yt foloweth thus: *Supplices te rogamus, omnipotens Deus, iube hæc perferri per manus ſancti Angeli tui in ſublime altare tuum, in conſpectu diuinæ maieſtatis tuæ, vt quotquot ex hac altaris participatione ſacroſanctum Filij tui corpus et ſanguinem ſumpſerimus omni benedictione cœleſti repleamur et gratia, per eundem Chriſtum Dominū noſtrū.* We mekelie beſech thee (o allmightie God) cōmaunde theſe to be caried by the hands of thie holie Angells vnto thie high aultar in the ſeight of thy diuine maieſtie, that as manie of vs as do by this participacion of the aultar, receaue the moſt holie bodie and blood of thy Sonne, maie be fulfilled with all heauenly bleſsing

Amb. li. 4 ca. 6. de ſacr.

Woor des in the Maſſe nowe vſed.

and

A and grace by the ſame our Lord Ieſus Chryſt.

Theſe be the praiers that the Proclamer in his ſermon derideth, mocking withall the godlie doings of the catholique Church. Here he triumpheth, here he ſheweth his trifling toies and merie cõceates to delight himſelf, ād ſoch as were of light heads and graceleſſe heartes in his audience. Here his diſſembled grauitie failing, he ſhewed himſelf in his owne colours, euen like a man of his profeſsion, that ys to miſconſtrue, to miſunderſtand, to wreſt, to diſtort to adulterate ſoch things as they read, and yet ſhameleſlie with bolde countenaunce to vtter yt, to compaſſe therbie a miſcheif. But that he be no otherwiſe charged then his own woordes will require we ſhall reporte them as they be. Thus he ſaieth as touching theſe praiers.

Moreouer the preiſt deſiereth God ſo to accept the bodie of his Sonne Ieſus Chriſt as he once accepteth the ſacrifice of Abell, or the oblaciõ of Melchiſedec. Yt ys knowẽ that Abell offred vppe of his fruict of his flocke a lãbe or a shepe, and that Melchiſedec offred vnto Abrahã and his cõpanie returning frõ the battaill bread and wine. And think we that Chriſt the Sonne of God ſtandeth ſo farre in his Fathers diſpleaſure that he nedeth a mortal and miſerable man to be his ſpokeſmã to procure him fauour? or think we that God receaueth the bodie of his onelie begotten ſonne none otherwiſe, then he once receaued a shepe or a lãbe, at the hands of Abel? or then Abrahã receaued bread and wine of Melchiſedec? Yf no: why doth the preiſt then make this praier in the Canon immediatelie after conſecraciõ? Supraquæ propitio ac ſereno vultu reſpicere, digneris, & accepta habere, ſicuti accepta habere dignatus es munera pueri tui iuſti Abel, & ſacrificiũ Patriarchæ noſtri Abrahæ, & quod tibi obtulit ſummus ſacerdos tuus Melchiſedec, that ys to ſaie: Looke down with mercifull contenãce vpõ theſe ſacrifices (that ys, the bodie of Chryſt thy Sõne, and the cuppe of his blood) and vouchſafe to receaue thẽ, as thow ſomtime vouchſafeſt to receaue the oblaciõs of the child *Abel* the iuſt, and the ſacrifice of our Patriarch Abrahã, and that thing that was offred to thee by thy high preiſt *Melchiſedec. Beſides this he deſiereth that an Angell maie come, and carie Chryſts bodie awaie into heauen. This ys the praier that he maketh: Iube hæc perferri per manus ſancti Angeli tui in ſublime altare tuum. What a fable ys this that Chryſt ſhould be born vpon an Angel, and ſo caried vppe awaie into heauen?* Thus moch the Proclamer.

The woordes of the Proclamer See what blind iudgement blind malice pronounceth of all the chriſtian world

B

How ſaie yow? Haue not ſeen him plaie his part? Haue ye not ſeen a merueloufe mockrie of Gods holie myſteries? Haue ye not heard the phraſe of the praiers of the holie Apoſtles, ād of their Diſciples, of the aunciẽt Fathers of the primitiue Church ād of all the catholike Church derided ād skorned? For thus skorning ād abuſing the praiers of the canõ of the Maſſe vſednow in the catholique Church, he skorneth and abuſeth the praiers of all thẽ a foreſaied. For the praiers of the Canon contein their woordes, ād are cõpiled of thẽ. The beginning of theſe woordes produced by the Proclamer, that ys, *Supra quæ propitio ac ſeren, &c.* ys taken oute of S. Clement, who praied thus: *Rogamus vt propitio ſerenoq; vultu reſpicias ſuper hæc doua.* The Church ſaieth: vpõ which vouchſafe, with a mercifull and pleaſed countenãce to looke vpõ, &c. S. Clement ſaied: *We beſeche thee that with a merciful and pleaſed countenaunce thow wilt look vpon theſe gifts or ſacrifices*, that that foloweth in the praier of the Canon yt ys whollie in S. Ambroſe, ſauing that yt ys ther diuided as yt were into two praiers, that S. Ambr. cõprehẽdeth in one. For wher in the praier of the Churche yt foloweth thus: *& accepta habere ſicuti accepta, &c.* And vouchſafe to receaue theſe, as thow vouchſafeſt to receaue the gifts of Abel the iuſt, and the ſacrifice of our Patriarch Abraham, &c. yt ys in S. Ambroſe woorde for woorde in effect. For thus he praied. *Petimus & precamur vt hanc oblat, &c. ſupra.* We deſire ād praie thee that thow wilt receaue this oblaciõ by the

The praiers of the Canõ of the Maſſe be the praiers of Fathers of the primitiue Church.

C

D

handes of the Angels into thie high aultar as thowe vouchſafeſt to receaue the gifts of thy childe *Abel* the iuſt, and the ſacrifice of oure Patriarch Abraham, and that, that thie high preiſt *Melchiſedec* offred vnto thee. See ye not nowe that the catholique Church vſeth the verie ſame woordes that S. Ambroſe and the auncient Church in his time did vſe? well let vs procede to ſee and compare the reſt.

The Church goeth further in the Canon and praieth thus: *Suplices te rogamus omnipotens Deus iube hæc perferri, &c.* We humblie beſeche thee, o Allmightie God, that thowe wilt commaunde theſe ſacrifices to be caried by the hands of thy holie Angell into thie high aultar in the ſeight of thine diuine Maieſtie S. Ambroſe praieth, thus: *Petimus et precamur, vt ſupra.* We deſire and praie, that thow wilt receaue this ſacrifice by the hands of the holie Angells into thie high aultar.

Nowe ye ſee the praier of the Canon of the Maſſe vſed in the catholique Churche, with which the Proclamer hath fownd ſoche fault, ye ſee alſo the praiers of S. Clement and S. Ambroſe, and by conference ye perceaue them ſo to agree, that the woordes of the praier of the Church nowe be none other then the woordes of S. Clement and S. Ambroſe. Maie yt not then be truelie ſaied, that the Proclamer deriding and skorning the praier of the Church nowe vſed, dothe deride and skorn S. Clement and S. Ambroſe and the church that they liued in? But let vs conſider the great enormities and abuſes that the Proclamer pretendeth to be in theſe praiers of the Canō in the Maſſe. Ther be in all three principall and horrible blaſphemies, as he feignethād ſetteth thē furth, cōmitted in theſe praiers: The firſt is, that Chriſt ſhould ſo ſtand in the diſpleaſure of his heauenlie Father that he nedeth a mortall and miſerable man to be his ſpokeſman. The ſecond, that the bodie of the onelie begotten Sonne of God ſhould in no better wiſe be receaued of the father then a lambe at the hands of *Abel*. The third, that deſire ys made that an Angell maie come and carie awaie Chryſts bodie into heauen.

Three feigned faultes fownd in the Canon of the Maſſe by the Proclamer.

As touching the firſt, hath the Proclamer no more learning and knowledge in the phraſis of the ſcripturs and doctours, then here his railing blaſphemie declareth? Or wher the Fathers in the ſcriptures vpon the oblacion of their ſacrifices were yt oxe, calf, kidde, or lambe made their praiers for acceptacion, will he alſo mock them and ſaie that they vnſemelie praied to God to receaue an oxe, calf, kidde or lābe at their hāds, or that they praied for ſoch brute beaſts as they offred to be receaued into his fauour? But to diſcuſſe this point within the liſt and compaſſe of oure owne matter: When S. Iames in his Maſſe praied as ys before alleaged, ſaing: *For theſe offred, and ſanctified, precious, heauenlie, vnſpeakeable, immaculate, glorioufe, dreadfull, horrible, diuine gifts, let vs praie that oure Lord accepting theſe into his holie heauenlie mentall and ſpirituall aultar, vnto the ſauour of ſpiritnall fragrance:* And when S. Baſill ſaied: *For the offred and ſanctified moſte honorable gifts of oure Lorde and God, let vs praie:* And when Chryſoſtom likewiſe ſaied: *Let vs praie to oure Lorde for the offred and ſanctified precious gifts:* wher vndoubtedly by theſe ſanctified, preciouſe, dreadfull offred gifts, they vnderſtood and ment the bodie and blood of Chryſt, ther on the aultar offred in ſacrifice: Wil the Proclamer, I ſaie, mock all theſe and other holie Apoſtles ād Fathers, and skorning their phraſeis ſaie that they praie to God the Father for the bodie of his Sonne Ieſus Chryſt to be accepted? Ys this the learning and grauitie wherwith a matter of ſo great importance of ſo great, weight, of ſo long continaunce, of ſo great eſtimacion, reuerence and honoure, ſhal be ouerthrowē? Maie ſogreat a myſterie of chriſtiā religiō be without

Anſwer to the firſt.

ſcriptu

A ſcripture againſt ſaied, without autoritie cõuelled withoute graue reaſõ impugned, without ſtrõg argumẽt cõuinced, ãd without formall proceſſe clean defaced. Truſt me, gẽtle reader, in al his vehemẽt inuectiue againſt this part of the Canon of the Maſſe, he hath impugned yt with no other good learning or authoritie, no other graue reaſon or argument, then onelie gibing mockes. This ys one that ys woorthie to occupie the place of a Biſhoppe, this ys one that ys reputed a famouſe preacher: this ys a Iuell to helpe to plucke down the Churche of Chryſte and to ſett vppe the Sinagog of Sathan, that can with a falſe feigned skoff ſeeme to ſticke down all that ſtand in his waie doctours, Fathers, Biſhopps, Diſciples, Apoſtles, and all. Can anie chryſtian heart thinke that S. Iames S. Clement S. Baſill S. Chryſoſtom, S. Ambroſe, and all other holy fathers vſing theſe alleaged praiers, did thinke thẽ ſelues ſpokeſmen to intreate the Father for Chryſte? Yf yt can not be thought of them, howe can yt be thought of the catholique Churche vſing the ſame praiers.

Mockes ãd skoffes the onely argumentes of the Proclamer in this matter.

To conclude therfor this firſt part againſt the maliciouſe mocke of the
B Proclamer, I ſaie, that yf the Apoſtles and Fathers vſing this maner of phraſe in their praiers were ſpokeſmen to the Father for Chryſt his Sonne, then ys the Church ſo nowe likewiſe: yf they were not, no more ys the Churche. The Apoſtles and fathers, and the Church did allwaies and doth well know Chryſte, as he ys the onelie begotten, ſo ys he the welbeloued Sonne of the Father. They beleue, they teache and preache that yt ys he, in whõ the Father ys wel pleaſed: yea they beleue that in him the Father ys ſo wel pleaſed, that whatſoeuer thei aske of the Father in his name, he wil geue yt thẽ. Wher vpon the churche in this praier making humble inteceſſion (as the Apoſtles and fathers before haue doen) not for Chryſt, but by Chryſte, not to procure fauour for him, but to procure mercie to them ſelues from God the Father, cocludeth their peticions and requeſts in theſe ſame praiers, whiche the Proclamer skoffinglie abuſeth, with theſe woordes, *Per Chriſtum Dominum noſtrum.* By Chryſte oure Lorde, which ys as moche to ſaie: All this we deſire for Chryſte our Lorde his ſake. In this firſt part then behold the ſlaunderou ſe vanitie, and ſo let vs examine the next pretended fault.

The meaning of the Curche in the firſt poincte.

2. Anſwer to the ſecõd fault.

C In the ſeconde he accuſeth the Churche that yt wolde Chrſtes bodie no better to be accepted of the Father, then the ſacrifice of *Abel*, of *Abraham*, of *Melchiſedec*. *Abel*, *Abraham*, and *Melchiſedec* were men acceptable to God, whoſe ſacrifices were alſo acceptable, not for the thinges them ſelues that were offred by them, as a ſhepe a ramme, bread, wine, for of theſe thinges as God hath no nede being the Lorde of the wholl earth and all that ys ther in: ſo of them, as of them ſelues he hath no pleaſure. In theſe ſacrifices then not the things but the ſeruice of them which offred thoſe thinges, was acceptable and pleaſaunt vnto God. *Abel* offred ſacrifice to God, ſo alſo did *Cain*. But *reſpexit Dominus ad Abel, & ad munera eius. ad Cain autem & ad munera eius non reſpexit.* God did looke vnto *Abel* and to this gifts, but vnto *Cain* and to his gifts he did not looke. He looked firſt to *Abel* him ſelf, then to his gifts He behelde his hartie deuocion and for that looked to his ſeruice in his due tiſull ſacrifice: he ſawe in *Cain* a ſlackneſſe or coldeneſſe of deuocion, wherfor he neither looked fauorablie to him nor to his ſeruiſe in offring ſacrifice.

God looked not on the thing offred in the olde ſacifices, but on the deuociõ of the offerers.

D *Noë* offred ſacrifice and God ſmelled a ſwete ſauoure, ſaith the ſcripture, not that God was delighted with the kitchẽ ſauour of burnt meate as here the Proclamer might in his licenciouſe maner skoff at the phraſe of the ſcripture as he doth at the phraſe of the catholique Churche, but God ſmelled

the ſwete ſauour of his deuoute and duetifull ſeruice. As God then was not E
deſiered by *Abel* to receaue his ſhepe in to heauen, nor by *Melchiſedec* to take vppe thither bread and wine, nor by *Abraham* to take the ramme that he offred, but that their humble ſeruice and obedience therby ſhewed and declared might be accepted: So the Churche deſiereth not that her ſacrifice whiche ys Chryſte might be accepted (being moſt acceptable in yt ſelf, and all other made acceptable by yt) but that her deuocion, humble ſeruice and obedience in doing that ſacrifice maie be ſoche, that yt maie be accepted as was the ſeruice of *Abel*, of *Melchiſedec*, and of *Abraham* in the offring of their.

Iacob. in Miſſ. In this ſame ſenſe praied the Apoſtolique and primitiue Churche. S. Iames in this maner: *Reſpice in nos, o Deus, & ad noſtrum hoc rationabile obſequium intuere, idque accipe vt Abel dona accepiſti, Noë ſacrificia, Moyſis & Aaronis ſacerdocia Samuelis pacifica, Dauidis pœnitẽtiã, Zachariæ incenſum.* Looke vpõ vs, o Lord, and behold this our reſonable ſeruice, ãd receaue the ſame as thowe dideſt receaue the gifts of *Abel*, the ſacrifices of *Noe*, the preiſtlie oblaciõs of *Moyſes* ãd *Aarõ*, the peace offrings of *Samuel*, the penance of *Dauid*, the inceuſe of *Zacharie*.

Baſil. in Miſſ. S. Baſill in his Maſſe praied almoſt with ſame woordes: *Reſpice in nos, Deus & vide ſuper ſeruitutem noſtram hanc, & ſuſcipe eam ſicut ſuſepiſti Abel munera, Noe, ſacrificium, Abrahæ horocauſtum, Moyſes & Aronis ſacrationes, Samuelis hoſtias pacificus, ſicut ſuſepiſti de ſanctis tuis Apoſtolis verum iſtud myſterium, ſic & ex manibus noſtris peccatorum ſuſcipe munera iſta in benignitate tua Domine. &c.* Looke vpon vs, o God, and looke vpon this our ſeruice, and receaue yt, as thow dideſt receaue the preſentes of *Abel*, the ſacrifice of Noẽ the burnt offring of Abraham, the oblaciõs of Moyſes and Aaron, the peace offrings of Samuel, euen as thowe haueſt receaued this true miſterie of thie holie Apoſtles, ſo, o Lord, receaue theſe ſacrifices of oure hands being ſinners, in thy benignitie. F

S. Ambroſe and the auncient latin Churche that he liued in, as ye haue heard yt allreadie teſtified, vſed a moche like phraſe. *We beſeche thee, o Lorde,* ſaieth he, *vouchſafe to receaue this ſacrifice as thowe haueſt vouchedſafe to receaue the gifts of thy childe Abel the iuſt, the ſacrifice of our Patriarche Abraham, and that whiche thy high preiſt Melchiſedec did offre vnto thee.*

The ſeruice in doing of ſacrifice ys deſierd to be accepted, not the ſacrifice yt ſelf. Thus haue ye nowe ſeen the praiers for acceptacion of ſacrifice, that were praied by the Apoſtles, vſed of the greke Church, receaued of the auncient G
latin Churche, and cõtinued by the catholiq; Churche euẽ to this our time. Nowe did S. Iames ãd the Apoſtles praie for the acceptaciõ of Chryſte their ſacrifice? Did S. Baſill and the greeke Churche deſire that the bodie of Chryſte might no otherwiſe be accepted thẽ the ſacrifices of *Abel*, *Noë*, *Abrahã*, &c. Did S. Ambroſe ãd the fathers of the latin Church for theſe xiihũdreth years ſo baſely think of the woorthineſſe of Chryſts bodie and ſacrifice, that they thought a ſhepe, an oxe or breadãd wine as acceptable as the bodie of Chriſt? No, they thought nothing ſo, but thei deſiered (as ys ſaied) that their ſeruice in offring this ſacrifice might be accõpted as the ſeruice of thoſe other was accepted. This acceptiõ thẽ hath reſpect to the offrers, ãd not the ſacrifice off.

And that the Proclamer ſhall not ſaie, that this expoſition ys feigned by me, let him vnderſtãd that this ſame expoſitiõ hath ben made by diuerſe learned fathers ſome hnndreth years agon, of the whiche for profe I will alleage the ſaing of one whiche ſhall be Hugo de S. victore, who expownding the ca-
Lib. 2. de. eccl. off. ca. 33. non of the Maſſe, vpõ, this praier which the Proclamer by his mooking ſo blaſ- H
phemouſlie abuſeth and derided ſaieth thus: *Quaſi per gradus ſcalæ aſcẽdens cõmorat munus Abel pueri, ſacrificiũ Abrahæ Patriarchæ, oblationẽ Melchiſedec ſacerdotis, qui in pane & vino ſpeciẽ veri ſacrificii elegãter expreßit, ſicut Abrahã veritatẽ in filio, et Abel innocentiæ munus in agno. Quod dicit: Sicuti accepta habere dignatus es munera, &c. non*

A *optat similiter acceptari oblationes (hæc enim multo est acceptabilitor) sed offerentes.* As one going vppe by the steppes of a ladder he maketh mencion of the gifte of *Abel* his childe, of the sacrifice of *Abraham* the Patriarch, and of the oblacion of *Melchisedec* the preist, who in bread and wine did well setfurth the figure of the true sacrifice, as *Abraham* the veritie in his Sonne, and *Abel* the gift of innocentie in a lambe. That he saieth: As thowe haueſt vouched safe to accept the gifts of thy childe *Abel* &c. he desireth not the oblacions or sacrifices to be in like accepted (for this sacrifice ys moche more acceptable) but the offerers. Yf of this vnderstanding the Proclamer wolde see more he maie read Gabriell and other whiche treacte of the Canon of the Masse, and he shal see so moch that he maie haue iust cause to be ashamed of his vain ād wicked saings and false imaginacions against the godlie doings of Chrysts catholique Churche. To conclude then this seconde parte also yt ys euidēt that the Churche desiereth not the sacrifice of Chryste to be equallie taken with the sacrifices of *Abel*, *Abraham*. *Melchisedec*, but raither the offerers of

B these sacrifices, that ys, that the preist and people offring this sacrifice maie so do yt, as bothe they and their seruice in so doing maie please God and be accepted as were *Abel*, *Abraham*, *Melchisedec*, and their seruice in offring their sacrifices to God.

The mening of the Churche in the secō de poinct.

ε.

The third faulte that the Proclamer falselie (I wil not saie foliſhlie) pretēdeth to be in the Canon, ys, that (as he fableth) desire ys made that an Angel maie come and carie Chrystes bodie awaie into heauen. Ys not this a fonde deuised toie of a man pretending grauitie? Did euer man as moche as dreame anie soche phantasie that had his witts not intoxicated with the poison of heresie, and his heart not fiered with the furiouse flames of malice? Ah good Lord, who wolde haue thought that euer soche time wolde haue comed, that a Chrystian man shoulde be so depelie drowned in heresie, that by force of malice therof he shoulde blowe oute soch blasts of contempt of honorable antiquities, and soche horrible blasphemie against Gods blessed sacrifice, and ministerie and that in so honorable audience, and not so to ceasse, but afterward in printe to publish the same to the notice of the worlde? or that

C chrystian people could euer haue patientlie heard soche vain inuēted toies so farre vide from all good reason and learning, soche wicked vntrueths so farre abhorring from all godlie pitie and religion? or that euer they shoulde like to read them? So farre hath this Proclamer presumed, so clean hath he cast awaie all reuerence and semelie iudgement of all holie forefathers and their doinges, folowing therin *Melhoserus*, *Zuinglius* and soche like, that he iudgeth them insensate men and verie fooles, and thinkes him self onelie wise.

Answere to the thirde fault.

But that thowe (gentle reader) maie, not by my woordes onelie, but by good substanciall matter iudge these maliciouse false imaginacions to be his inuēted toies void of all learning and rrueth, and aswell impugning and skorning the phrase of holie scripture and auncient fathers, as of the catholique Church in these daies, vnderstand that the scriptures haue this maner of speache that an Angell doth carie oure praiers into the seight of God. For the Angell *Raphaël* saied vnto the holie father *Tobias*, *Quando orabas cum lachrimis, & sepiliebas mortuos &c. ego obtuli orationem tuam Domino*. when thowe

D dideſt praie with tears and dideſt burie the dead &c. I did offre or present thy praier to God.

Nowe will the Proclamer here skoff at the saing of the Angell *Raphaël* and aske in his histrionicall maner whether he caried *Tobies* praiers in a cart or a

Tob. 12.

wheleba

whelebarow, or will he aske him whether God could not knowe the praiers of *Tobie* except he had brought them vppe into his ſeight? Soche fond friuolouſe queſtions might he aſwell here moue againſt the ſaing of the Angell in the holie ſcripture, as he doth againſt the ſame maner of ſpeache in the Canon of the Maſſe.

S. Ambroſe praied in this point as the Churche doth now.

S. Ambroſe, as before ys ſeen, declareth that he and the Churche wher in he liued, vſed the like maner of ſpeache in their praier within the Canon of the Maſſe, ſaing thus: *We deſire and praie thee, that thow wilt receaue this ſacrifice into thie high aultar, by the hands of thie holie Angells.* Nowe did S. Ambroſe and the Churche that he liued in deſire by this maner of praier as the skoffing Proclamer fableth, that their ſacrifice (whiche was he bodie of Chryſte) might be caried a waie into heauen by Angells? Was S. Ambroſe of ſo ſmall learning and knowledge, or of ſo litle witte and vnderſtanding as to iudge or think that? Naie, the lacke of learning knowledg witte and grace alſo ys rather in the Proclamer, who of ſo learned and holie a man, and of the wholl Churche withall, ſo raſhlie and wickedlie iudgeth. S. Ambroſe ſo praieng foloweth the maner of ſpeache vſed in the ſcripturs, and the Churche nowe vſing the ſame phraſe foloweth both the ſcripturs and S. Amhroſe, and the auncient Churche, wherfor in the vſing of ſoche phraſe ther ys no ſoche fable entended, as the Proclamer maliciouſlie pretendeth and feigneth.

Of the miniſterie of Angells.

Gen. 22.
ibid. 28.
Iudic. 13
Tob. 3. 4. 5

Ibid. 10. 11 12.

Luc. 1.
ibid Ma. 2.
Act. 5. 8.

But that the right ſenſe of this phraſe maie be here more fullie declared: vnderſtād, that, as S. Paule ſaieth, the Angells of God are all miniſtring ſpirites ſent to helpe thē, that ſhal atteing the inheritance of ſaluacion. In the old law they did to *Abraham*, to *Iſaac*, to *Iacob*, to the parents of Sampſon, and to diuerſe other innumerable miniſteries. To holie *Tobie* the Angel *Raphael* was the miniſter to conduct his ſonne to *Raguel* in *Rages*. and ther to him he was the counſailour, not onelie to take *Sara* to wieff, but alſo by chaiſt vſage of her, and by other means to reſtreign and debarre the wicked aſſaulting and moleſting ſpirit, that infeſted that houſe. To the ſame father *Tobie* the Angell ſo miniſtred that his ſeight was reſtored. His praiers alſo and other good dedes he did preſent in the ſeight of God.

Euerie mā hath a pro pre Angell

Pſal. 90
Math. 18.

Bern. ſer. 7 in Cant.

Angells offre vppe our praiers to God.

In the newe teſtāment the Angell *Gabriell* was the meſſenger of the ioifull conception of the Sauiour of the world. An Angell was the Meſſenger to *Zacharias* to tell him before of the birth of his ſonne Iohn the Baptiſt. An Angell was meſſenger to the poore ſheperds to geue them to vnderſtand that they had a Sauiour born. An Angell attended vpon Peter and opened the doores of the priſon, guided him oute and dimiſſed him in ſafetie. What ſhall I ſtand to enombre the nōbre of the places of ſcripture to this matter apperteining, whiche be allmoſt immunerable? This ys certen, that both men and children haue their Angells to kepe them, helpe them, and to offre vppe their praiers to God for them, *Angelis ſuis mandauit de te &c.* He hath commaunded his Angells (ſaieth the Pſalmiſt) to attende thee, that they maie kepe thee in all thie waies, they ſhall carie thee in their hands, that thowe hurt not thy foote with a ſtone. And for children Chryſte gaue monicion ſaing: *Nolite ſcandalizare vnum ex his puſillis.* Do not offend one of theſe litle ones. I ſaie vnto yowe that their Angells do allwaies ſee the face of my Father which ys in heauen.

Diuerſe of theſe ſcripturs are treacted of by S. Bernard and expownded to the ſame ſenſe that I haue alleaged them for. Of the place of *Tobie* thus he ſaieth: *Credimus Angelos ſanctos aſtare orantibus, offerre Deo preces & vota hominum*

vbi

A *vbi tamen ſine ira & diſceptatione leuari puras manus perſpexerint. Probat hoc angelus ita loqueus ad Tobiam: Quando orabas cum lachrimis &c.* We beleue that the holie Angells be preſent with them that do praie to offre to God the praiers and deſires of men, wher they ſee clean hands to be lifted vppe withoute wrath and diſceptaciō. This doth the Angell prooue thus ſpeaking to Tobie: when thowe dideſt praie with tears and dideſt burie the dead &c. I did offre thie praier before God. And vpō the ſaing of the Pſalmiſt he ſaieth thus: *Quantā tibi debet hoc verbum inferre reuerentiam, adferre deuotionem, conferre fiduciam? Reuerentiā pro præſentia, deuotionem pro beneuolentia, fiduciam pro cuſtodia. Cautè ambula, vt videlicet cui adſunt Angeli &c.* Howe moche reuerence, howe moche deuocion, howe moche truſt aught this woorde to bring to vs? Reuerence for the preſence, deuocion for beneuolence, truſt for their cuſtodie, walke wiſelie foraſmoche as Angells be preſent. *Adſunt, & adſunt tibi, non modò tecum, ſed etiam pro te. Adſunt vt protegāt, adſunt vt proſint.* They are preſent, and vnto thee they are preſent, not onelie with thee but alſo for thee. They are preſent to defend, they are preſent to profitt thee, and to doo thee good. That the ſaing of Chryſte teacheth that Angells attend young children, S. Bernad doth alſo wittneſſe thus: *Parum eſt, quod facis Angelos tuos ſpiritus, facis & Angelos paruulorum. Denique, Angeli eorum ſemper vident faciem Patris.* Yt ys but a ſmall matter to thee, o God, that thowe makeſt thie Angells ſpirits, thowe makeſt thē alſo the Angells of litle children.

Idem ſer 12 in pſal. 90.

ibidem

B To conclude with S. Bernarde ſpeaking of the miniſterie of Angells abou tevs in the ſeruice of God, thus he ſaieth: *Attendite principes veſtros cùm ſtatis ad orandum, vel pſallendum, & ſtate cum reuerentia, & diſciplina, & gloriamini quia Angeli veſtri quotidie vident faciem Patris, nimirum miſſi in miniſterium propter nos, qui hæreditatem capimus ſalutis, deuotionem noſtram in ſuperna ferunt, referunt gratiā.* When ye ſtand to praie or to ſing praiſes to God, remembre your rulers (*mening Angells*) and ſtand with reuerence and good ordre, or ſemelie maner, and reioice that your Angells do dailie ſee the face of the Father. For they being ſent in miniſterie for vs, which receaue the inheritance of ſaluacion, do carie vppe our deuoute ſeruice into heauen, and bring vs again grace. That Angells then be preſent with vs, that they kepe vs, that they helpe C vs, that they carie vppe oure praiers and deuoute ſeruices and offre them to God, not withſtanding the Proclamers apiſh mockrie, yt ys euident both by ſcripturs and Fathers.

Idem ſer. 7. in Cant.

Angells what miniſteries they do for vs.

But that the reader maie vnderſtād howe they offre our praiers, and what ys therby ment, and to the intent alſo that both he maie be deliuered from all ſcruple of that matter, and the Proclamers vntrue feigning vpon this place of the Canon, perceaued to be all together againſt the minde of the Churche, as a thing neuer by anie of them ther thought or ſpoken, I ſhall for this time produce one of the ſame Churche, expownding the ſame praier of the Canō whiche the proclamer ſo ſhamefullie abuſeth and wickedlie wreſteth to a deueliſh ſenſe. This ſhall be the reuerend Father *Hugo de S. Victore*, who expowndeth yt thus: *Sacrificium per manus Angeli perferri nihil aliud intelligimus, quàm ipſum cooperari noſtræ deuotioni. Cooperatur autem nobiſcum pro nobis orando, modoque inenarrabili et inuiſibili bona mentibus noſtris ſuggerendo.* The ſacrifice to be carried by the hands of the Angells, we vnderſtand to be no other thing, but D the Angell to woorke with our deuocion. He woorketh with vs both praieng for vs, and alſo by a merueilouſe and inuiſible maner putting good things into our mindes.

li. 2. ca. 34. de offic. eccl

The Angell then, after the minde of the Churche, to carie oure ſacrifice,

ys

ys to helpe vs by godlie ſuggeſtion to doo our ſeruice therin humblie and deuoutlie, and by faith and charitie effectuallie, and therin to praie with vs and for vs, that our doing maie be acceptable and pleaſant in the ſeight of God. This ys and euer hath ben the minde of the Churche in this praier of the Canon. And here will I ioin iſſue with the Proclamer, that yf he bring furth anie one catholique writer, be he neuer ſo ſlender, neuer ſo vnlearned, neuer ſo auncient, or neuer ſo young, that ſaieth that the praier of the Canō ys to be vnderſtanded as he hath moſt vainlie and falſelie (after his heretical maner folowing *Melhoferus*) feigned and diuiſed, I will yelde to him and ſaie, that the wholl Church hath offended: yf he can bring no one (as certen I am he can not) and I dare ſaie he himſelf knoweth that he can not, let him bluſh and be aſhamed of this his wicked toieng: and let the reader ſee his vanitie, and beware of his falſe hereticall ſubtiltie, knowing that this ys but a vain imagined, and maliciouſe diuiſed vnderſtanding of heretiques, neuer af moche as once dreamed of any good catholique.

The meaning of the Church in the third point

And here I ſaie farder to the Proclamer, that yt can not be but that he hath vttered this feigned vnderſtanding either of ignorance or of malice. Yf of ignorance, yt ys to moche ſhame for him occupieng the place of a Biſhoppe ſo fierclie and in ſoche audience to impugn that he ys ignorant of: Yf of malice (whiche ys more like) then muſt yt nedes be of the Deuell, who ſo leadeth men, that although they knowe the trueth, he maketh them maliciouſlie to impugn and depraue yt, they knowe to be the trueth, and ſo to ſpeake directlie againſt their knowledge, and their conſciences. By whiche of theſe the Proclamer hath thus depraued the godlie praiers of the Churche, I will not here certenly pronownce, but leaue yt to his conſcience, whiche I dare ſaie, doth greuouſlie accuſe him. Thus theſe praiers being deliuered frō wicked vnderſtanding, and opened according to the true mening: and ſo finallie conſecracion, intencion, oblacion, and acceptacion by full declaracion from the Apoſtles and Primitiue Churche, proued, I ſhall here ceaſſe of them any farder to treact, and go to other Matters of the Maſſe.

THE NINE AND THIRTETH CHAPT. TREacteth of the value of the Maſſe to the quicke and the dead

NOw foloweth the fourth thing I pourpoſed to ſpeake of, namelie of the value of the ſacrifice for the quicke and the dead. For the whiche alſo I will haue recourſe to the time of the Apoſtles and the Fathers of the primitiue Churche, as here tofore I haue doen in the proof of matters reproued by the Aduerſaries, and the proclamer. Yf yt ſhall be made euident that S. Iames in his Maſſe, S. Baſill in his Maſſe S. Chryſoſtom in his Maſſe, and other auncient Fathers in their writings doo ſaie that the ſacrifice of the Maſſe auaileth all that be faithfull both the quicke and the dead, and not one can be brought that denieth yt, reaſon wolde that oure cauſe ſhoulde be approued and alowed, and the cauſe of the Aduerſaries diſproued and diſalowed. And for that the Aduerſaries will ſooner graunt yt to be profitable to the quicke then to the dead, and the proof of the value of yt to the dead, proueth well the value to the quicke, I ſhall ſtand the more vpon yt, and ſo by proof of the one, make good the other.

And

A And firſt to ſee what was doen of and among the Apoſtles, we will ſee what was doen in S.Iames Maſſe,thus praied he: *Recipe munera hæc propoſita per tuam benignitatem,& fac vt oblatio noſtra grata et acceptabilis ſit,per Spiritum ſanctum ſanctificata,in propitiationē peccatorum noſtrorum,& eorum,quæ populus per ignorantiā admiſit,& in requiem animarum eorum,qui ante nos dormiunt,vt & nos abiecti,& peccatores,& indigni ſerui tui,digni habiti,qui ſine dolo miniſtremus ſancto altari tuo,mercedem,accipiamus fidelium & prudentium diſpenſatorum,gratiamque mueniamus et miſericordiam in die illa tremenda retributionis tuæ iuſtæ et bonæ.* Receaue through thy mercifulneſſe theſe giftes of our handes which be ſinners, ād graunt that our oblacion maie be pleaſing and acceptable,ſanctified by the holie Goſt,vnto the forgeueneſſe of our ſinnes,and of thoſe which thy people hath cōmitted by ignorance,and vnto the reſt of the ſoules of them,which ſleape before vs, ād that we alſo abiectes and ſinners,and thy vnwoorthie ſeruantes, maie be accōpted woorthie,which maie without gile myniſter at thie holie aultar, and that we maie receaue the rewarde of the faithfull and wiſe ſtewardes,ād that B we maie finde grace and mercie in that fearfull daie of the iuſt and good rewarde. Thus moch S.Iames Maſſe.

S.Iames praieth both for the quick and the dead

Not minding to tarie vpon the beginniug of the praier,wher ye maie perceaue that like maner of praier ys vſed as in the laſt chapter ys ſpokē of,namelie that this ſacrifice maie be receaued gratefullie acceptably, &c. Whiche I doe but touche, wiſhing yt to be noted the better to perceaue the malice of the Proclamer,who (as ye haue heard)reproueth and skorneth that in the Church,that was vſed of the Apoſtles. I minde not,I ſaie,to tarie, but to haſt me to note theſe thinges,that now we haue to ſpeake of,namely that the ſacrifice of the Maſſe ys auailable both to the quicke ād the dead,which both be here teſtified,whē the Apoſtle praieth that this ſacrifice maie be pleaſing and acceptable vnto the remiſsiō of ſinnes,ād to the reſt of the ſoules of thē that ſleape before vs. Doe not theſe woordes teach vs,that S.Iames took this for a ſacrifice propiciatorie,whē he deſiereth that the ſacrifice maie be accepted to the propiciaciō of our ſinnes? And did he not thinke yt auailable to the dead,whē he praieth that yt maie be to the reſt of the ſowles of thē that C be dead? The woordes be ſo plain,that yt can not be deuied.

S.Iames Maſſe ys full of knowlege euē by the iudgement of the Proclamer

And as Caiphas,though he were an euel Biſhoppe ſpake one trueth of the death of Chryſt: ſo the Proclamer though he be an euell mā ſpake one trueth of S.Iames Maſſe. For he ſaieth that S.Iames Maſſe ys full of knowledge. Yf yt be full of knowledge by the teſtimonie of the Aduerſ. thē feare thowe not,whether thow be catholike or other,to ſaie that this ys good knowledg, that the ſacrifice of the Maſſe ys aualeable to the quick ād the dead. For ſoch ys the knowledge in S.Iames his Maſſe. And that thow maiſt be farder aſſured that the Apoſtles taught praier and the Maſſe to be profitable to the dead,harken firſt what *Dionyſe* the Diſciple to ſainct Paule,ſaieth for the one, and what Chryſoſtome teſtifieth for both. S. *Dionyſe* deſcribing the maner of the buriall and exequies vſed in his time and before his time in the churche,for parte of yt ſaieth thus: *Dionyſ.eccleſ.Hier. cap.7.parte prim.*

Accedens venerandus Antiſtes, precem ſacram ſuper mortuum peragit, precaturque diuinam clementiam vt cuncta dimittat, per infirmitatem humanam admiſſa, peccata defuncto, eumque in luce ſtatuat, in ſinibus Abrahæ, Iſaac, et Iacob, in loco vbi aufugit dolor et triſticia, et gemitus. *Praier for the dead vſed in S. Dionyſe time.*

D The reuerēde Biſhoppe coming,maketh holie praier vpon the dead,and praieth the goodneſſe of God,that he wold forgiue the dead perſon al hys ſinnes which he hath through infirmitie committed,and that he will place him in the place of light in the Boſomes of Abraham, Iſaac,and Iacob, in the

place frō whēce flieth ſorowe, heauineſſe ād morning. Thus moch S. Dyniſe.

See yowe not praiers here made for the Sinnes of the dead? See yowe not peticion made for him that he maie come to the place of light, to the place wher he maie feell neither ſorowe nor heauineſſe? Yf this maner of praier was vſed in the time of the Apoſtles, in whoſe time this Dionyſe liued, what ſhall we thinke, but that S. Iames being one of them, praied for the dead as the other Apoſtles did.

Obiection.

Perchaunce yt maie be ſaied that yf the Apoſtles had thought yt neceſſarie to praie for the dead they wolde haue left yt writtē in ſome of their epiſtles. To this I ſaie, that yt neaded not. For firſt amōg the Iewes yt was before the coming of Chryſt in vſe, to praie and offre ſacrifice for the dead, as the ſecōd booke of the *Machabies* doeth teſtifie. Which booke although the Aduerſarie doeth reiect: yet S. Auguſtin ſaieth yt ys in the Canon of chriſtē men. And *Antonius Margarita* one conuerted frō a Iewe to a Chryſtian man, in a booke that he made of the faith of the Iewes, declareth the praier that they made for the dead which ys not, moch vnlike to this praier of S. Dionyſe. And ouer he ſaieth that they haue a booke wherin be written the names of them that be dead, which thrice in a yeare be redde and ſo praied for. Which order ys yet amongeſt them ſo that then neaded not.

Auguſt. de cura pro mortu. Lib. vniuerſ. fid. Iudeorum.

As for the Gētiles although they vſed funerall obſequies: yet for that they were vngodlie after the heathē maner, the Apoſtles gaue thē commaundement by tradicion to burie their dead, and to praie for thē after the chryſtiā maner. Of the which cōmaundement S. Clement maketh mēciō, how yt was geuē by S. Peter. And ſo doth Chryſoſtome that yt was doē by the Apoſtles. For he ſaieth thus: *Non fruſtra ab Apoſtolis ſanctiū eſt, vt in celebratione venerandorū myſteriorū memoria fiat eorū qui hinc deceſſerunt. Nouerunt illis multū hinc emolumenti fieri, multiū vtilitatis. Stante ſiquidē vniuerſo populo manus in cœlos extendente, cœtu itē ſacerdotali verendoque poſito ſacrificio quomodo Deū non placaremus pro iſtis orantes?* Yt was not but to good pourpoſe decreed of the Apoſtles that in the celebracion of the honourable myſteries (wherby he meneth the Maſſe) a memorie or remēbrance ſhould be made of thē that haue departed hence. They knew that moch commoditie ſhoulde come from thence to thē, and moch profit. For all the people ſtanding, and holding vppe their hāds into heauē, the cōpanie alſo of preiſtes, and the fearfull ſacrifice being ſettfurth, how ſhall we not appeaſe God praing for theſe? Thus Chryſoſtome.

Clemens epiſt. 1. Hom. 3. Philip. pri.

The Apoſtles decreed that the deadshould be praied for in the Maſſe.

As before ye haue ſeen the praier of the Apoſtle S. Iames praing for the dead: ſo now ye ſee yt teſtified by Chryſoſtome that the Apoſtles cōmaūded the dead to be praied for in the celebraciō of the holie myſteries, whiche ys the Maſſe, wher the holie and bleſſed bodie and blood of Sauiour Chryſt ys ſetfurth in the ſeight of the Father: wherby his paſſiō ād death being liuelie remēbred, ād hūble peticiō in the preſence therof, and for the meritte therof by the preiſtes ād people being made, yt cā not be (ſaieth Chryſoſt.) but that God will be appeaſed ād merciefor the ſoules obteined. For (as S. Cypriā ſaieth) *In huius præſentia nō ſupernacuè mēdicāto lacrimæ veniā, nec vnquā patitur cōtriti cordis holocauſtū repulſam.* In the preſence of this (vnderſtād ſacrifice) teares doe adſiu rediebegge pardō, neither doeth the ſacrifice of a cōtrite heart at anie timeſuffre repulſe. Therſor in this ſentēce Chryſoſtome doeth not onelie teſtifie the dead to be praied for by the decree of the Apoſtles, but alſo that they are to be praied for in the celebracion of the honourable myſteries. Which myſteries after, when he ſpeaketh of the praiers of the preiſtes, ād the people, he calleth the fearfull ſacrifice, wherbie ys fullie taught that this holie celebracion

Cypr. ſerm. de cœna.

A lebraciō ys a ſacrifice. Finallie howeſoeuer the Deuel hath bewitched ſome, that they in their death beddes make ſpeciall requeſt not to be praied for when they be dead, and at the buriall of the dead praier ys abandoned: yet of S. Chryſoſtom we maie learn, that yt ys highlie beneficiall to the dead, that the preiſtes and the people ſhoulde in the preſence of the bleſſed ſacrifice, which ys Chryſtes bodie and bloode, praie for the dead. But let vs go to S. Baſills Maſſe, and ſee whether he did therin praie for the dead. In his Maſſe I finde, this praier: *Nos autē oēs de vno pane & de vno calice participantes, coadunari Spiritus ſancti cōmunione, & nullū noſtrū ad iudiciū aut condemnationē facias accipere ſanctū corpus, & ſanguinē Chriſti tui: Sed vt inueniamus miſericordiā & gratiā in cœtu omniū ſanctorū, qui à ſeculo tibi placuerunt, Auorū, Patrū, Patriarcharū, Prophetarū, Apoſtolorū Euangeliſtarū, Martyrum, Confeſſorum, Doctorū, & omnis ſpiritus iuſtorum finē in fide habentium. Præcipuè ſanctæ & intemeratæ, benedictæ dominatricis noſtræ, Dei genitricis, & ſemper virginis Mariæ, ſancti Ioannis præcurſoris & Baptiſtæ, Sancti illius, cuius memoriam facimus, & omnium ſanctorum tuorum, quorum poſtulationibus viſita nos Deus.* *Baſil. in Miſſa.*

B *Et memento omnium dormientium in ſpe reſurrectionis vitæ æternæ, & refrigera eos vbi viſitat lux vultus tui.* Make all vs partaking of one bread and cuppe to be made one together in the Communion of the holie Goſte, and make none of vs to receaue the holie bodie and blood of thy Chryſt, to iudgement and condemnacion, but that we maie finde mercie and grace in the companie of all ſainctes which haue pleaſed euen from the time of owre Graunfathers, Fathers, Patriarches, Prophetes, Apoſtles, Euangeliſtes, Martyrs, Confeſſours, doctours, and of the ſpirittes of all righteouſe men hauing their ende in faith, ſpeciallie of the holie and vndefiled our bleſſed Ladie, the Mother of God, and euer virgen Marie, of ſainct Iohn the forerunner, and Baptiſt, and of that Sainct whoſe memorie we make this daie, and of all thie ſainctes, by whoſe praiers viſite vs (o God) And remembre all them that ſleape in the hope of reſurrection of euerlaſting life, and refreſh them, wher the light of thy countenaunce comforteth. Thus fare S. Baſill. *S. Baſil praied in his Maſſe for the dead, and made interceſsiō to Sainctes*

In this praier yt not onely requeſt made for them that be deade, whiche ys one thing among other for the whiche the Aduerſarie raileth at the C Maſſe: But ther ys alſo interceſsion made to ſainctes, which ys an other matter that miſliketh him therin, which interceſsion alſo ys in the Maſſe of ſainct Iames. For thus ſhall yowe finde ther: *Commemorationem agamus ſanctiſsimæ, immaculatæ, glorioſiſsimæ, benedictæ Dominæ noſtræ Matris Dei, & ſemper virginis Mariæ, ac omnium ſanctorum, & iuſtorum, vt precibus atque interceſsionibus eorum, omnes miſericordiam conſequamur.* Let vs make a commemoracion of the moſt holie, vndefiled, moſt glorioufe, our bleſſed ladie the Mother of God, and perpetuall virgen Marie, and all holie and iuſt men, that by their praiers and interceſſions, we maie all obtein mercie. *Iacob in Miſſa. S. Iames made interceſsion to Sainctes*

See ye not peticion here made that by the interceſsions and praiers of all ſainctes and iuſt men mercie maie be obteined. Nowe yf the knowledge of S. Iames Maſſe teacheth vs the conſecracion of the bodie and bloode of Chryſt, yf yt teach vs the ſame bodie and bloode ther to be offred in ſacrifice: yf yt teache vs yt to be auaiable to the quicke and the dead: yf yt teache vs the interceſsion of Sainctes: and yf the ſame thinges be in the Maſſe nowe vſed in the Churche, howe happened yt that the Proclamer D coulde make that to be ignorance in our Maſſe, that ys knowledge in ſainct Iames Maſſe, ſithen ther ys one knowledge in them bothe? Yf yowe will knowe how yt happened, I ſhall ſhewe yowe. Yt happened by the ſame mean that he in an other compariſon ſaieth, that ſainct *Iames in hys*

Maſſe preached and ſetfurth the death of Chryſt: but they in their Maſſe (ſpeaking of the catholique Church) *haue onelie a nombre of dumbe geſtures, and Ceremonies, which they themſelf vnderſtande not, and make no maner mencion of Chryſtes death.* The mean that he ſpake this by was the ſpiritt, but wilt thow aske me what ſpirit? For ther be two ſpirittes: *Spiritus veritatis, qui docet omnem veritatem:* The Spiritte of trueth that teacheth all trueth: And *Spiritus mendax in ore prophetæ,* the lieg ſpiritt in the mouth of the Prophet. To the queſtion then I ſaie, that yt can not be the ſpiritt of the trueth, that teacheth all trueth. For that ſpiritt can teach and vtter nothing but trueth, ād with vntrueth he medleth not. But yt ys the lieng ſpiritte, who although ſomtime he vtter a trueth: yet yt ys to maintein an vntrueth, and to ſett a countenance of a trueth vpon an vntrueth, and ſo by that countenance of trueth, to make ſale of his bragge and vntrueth.

The ſpiritt of the Proclamer.

For in the compariſon vnder this trueth that S. Iames in his Maſſe preached, and ſetfurth the death of Chryſt, he vttereth three vntrueths againſt the catholique Church. Firſt, he ſaieth that they in their Maſſe haue onely a nōbre of dūbe geſtures and ceremonies. How farre wide this ys from the trueth yt ys eaſie to perceaue by his one teſtimonie. For he ſaieth that in the Maſſe ys holie praier holie doctrine of the woorde of God, holie conſecracion, and holie receauing. But contemning his teſtimonie ther ys (*as in S. Iames Maſſe*) the ſacrifice of lawdes, and thankeſgeuing: ther ys the holie ſacrifice of Chryſtes bodie, with praiers for all ſtates and ſoch other: ther ys a remembrance of Chryſtes frendes, the holie Apoſtles and Martyres, and Sainctes, to the ſettingfurth of Gods honour in them, who ſo mercifullie hath wrought in them, that in their weake bodies, he wolde woorke the ſtronge confeſsion of his holy name, euen to the ſheding of their bloodes for the ſame, ther ys charitable praier for the ſoules departed, according to the tradicion of the Apoſtles: all which be more thē onelie dūbe geſtures, ād ceremonies, wherfor by this he ys conuinced to haue ſpokē and writtē an vntrueth.

Three vntrueths vttered in one place by the Proclamer.

What thinges be conteined in the Maſſe now vſed.

2

The ſeconde vntruethys that he ſaieth that we oure ſelues vnderſtāde not theſe dūbe geſtures and ceremonies. This ys not onely an vntrueth. For he knoweth that ther be learned Fathers, that haue written bookes of the ceremonies of the Maſſe, and farder haue declared what euerie p cercell or peice of the garmētes that the preiſt doeth weare in myniſtracion doe ſignifie and haue fullie ād plainlie expounded euerie part of the Maſſe and the canon of the ſame, as *Iſidorus, Rabanus, Hugo de Sancto Victore,* Gabriel, Hoiffmiſter ād Garetius with other. But yt ys alſo arrogantlie ſlaunderouſe, For he generallieac cuſeth the wholl Church of ignorāce, therbie ſeking to winne to himſelf the praiſe of ſingular knowledge, and to blott all other before him with the groſ neſſe of ignorance, to make himſelf to be ſeen wiſe, and all other to be reputed as fooles but *dicentes ſe eſſe ſapientes ſtulti facti ſunt.*

The thirde, which ys ſo manifeſt an vntrueth, that euen a plain mā wolde by plain woorde call yt a lie, as he maie doe the reſt before mencioned, ys that the Maſſe maketh no maner of mencion of Chryſtes death. Who wolde hauing knowledge ſo ſaie except he were ſo farre paſt ſhame, that he regarded not what he ſaied? Who wolde ſo ſaie that were not forced by Deuelliſh malice, that wittinglie he wolde impugne the trueth and ſaie that not to be that ys, and that to be that ys not? What ys he that knoweth not, that the Maſſe ys the memoriall of Chryſtes paſsion and death? Why ys the conſecracion, and oblacion of the bodie of Chryſt doē, but to the remēbrance of his paſsiō ād death? Farder whē the preiſt ſaieth, *that the daie before our Lord Ieſus ſuffred, he tooke bread into his holie hādes, and gaue thankes and ſaied, take, eate, this ys my bodie*

The Maſſe ſetfurth the death of Chryſte more liuelie thē the new Communiō

A *bodie which shall be geuen for yowe*: maketh he no mencion of Chryſtes death? When he ſaieth alſo, *This ys my bloode of the new teſtament which shall be shedde for yowe and for manie*: ys ther no mencion made of Chryſtes paſsion and deth? what hath the newe Communion to ſettfurth the death of Chryſt more thē this? but in the Maſſe beſides this, when the bodie and blood of Chryſt be lifted vppe, as once that ſame his bodie was vpon the croſſe: ys ther not a liuelie mencion made of his exaltacion vpon the croſſe, and of his death? whē the preiſt in doing of this ſpeaketh the woords of Chryſt, *As often as ye doe this ye shall doe yt in the remembrance of me*: ys ther not good occaſiō geuē to remembre Chryſtes paſsiō, and death by the reherſall of his owne cōmaundemēt?

After all this the preiſt immediatelie praieth and ſaieth: *Wherfore we Lorde being mindefull of the paſsion, reſurrection, and aſcenſion of oure Lorde, offre vnto thie noble maieſtie this pure ſacrifice*: and be theſe woordes ſpoken without anie menciō of Chryſtes death, wher his paſsion, reſurrection and aſcencion be called to minde, and ſpokē by expreſſe woordes? Ys not the prophecie of S. Peter fulfilled in this man and his likes when he ſaieth: *Erunt in vobis magiſtri mendaces, qui introducent ſectas perditionis, &c.* 2. *Peter.* 2.

B Ther ſhall be among yowe liēg maſters which ſhall bring in ſectes of perdiciō, denieng the God, that bought thē, bringing vpon thē ſelues haſtie perdiciō? But leauing his vntrueths ād ſlaūders to him ſelf, and wiſhing this onelie here to be noted that ſoch vntrueths come not frō a good ſpirit, I will returne to holie Baſill, of whoſe ſpirit ther ys no doubte, and remembre that he in his Maſſe doeth both make interceſsion to Sainctes, and doeth alſo praie for the ſoules of them that be departed.

Chryſoſtome alſo in his Maſſe praieth likewiſe in this maner. *Offerimus tibi rationabile hoc obſequiū pro fideliter dormientibus, pro patribus & pro auis noſtris, interuenientibus Patriarchis Prophetis, Apoſtolis, Martyribus, confeſſoribus, et omnibus ſanctis.* We offre vnto the this reaſonable ſeruice for thē that ſleape in faith; for our Fathers and great graundfathers, the holie Patriarches, Prophetes, Apoſtles, Martyrs, and confeſſors, ād all ſainctes praing for vs. And ſhortlie, after he praieth thus again: *Sancti Ioannis Baptiſtæ prophetæ & præcurſoris, ſanctorū & nominatiſſimorū Apoſtolorū, et ſancti huius cuius memoriā agimus, et omniū ſanctorū ſupplicationibus viſita nos Deus, et memor eſto omniū in Domino dormientiū, in ſpe reſurrectionis vitæ æternæ* C *ac requiem præſtaeis, vbi lumen vultus tui ſuperintendit.* By the ſupplicaciō or praiers of S. Iohn the Baptiſte the prophet and forerunner, ād of the holie ād moſtfamouſe Apoſtles, ād of this Sainct whoſe memorie we make, o God viſet vs, ād be mindfull of all that ſleape in our Lord, in hope of the reſurrectiō of euerlaſting life, ād geue thē reſt wher the light of thy coūtenance ouerlooketh all. As in the other, ſo in Chryſoſtōs Maſſe yowe ſee oblaciō made for the dead, yowe ſee praier made for thē to obtein thē reſt, ād that alſo by the interceſſiō of Sainctes. By this then ye maie perceaue the maliciouſe and ſlaunderouſe railing of the Aduerſ. againſt the Church, who ſaieth that the Papiſtes haue made the Maſſe a ſacrifice for the quicke ād the dead, to the entēt they might make their merchandiſe therwith, and ſo robbing the people fill their purſeis, with ſoule pence. But ye ſee yt not inuēted of the Papiſtes as the Aduerſarie termeth the catholike Chryſtiās, but ye ſee yt vſed ād practiſed of the Apoſtles and the holie Fathers in their Maſſes, and ſo deliuered to vs.

Miſſa Chriſoſt.

Chryſoſtō deſiereth hin terceſsiō of Sainctes ād praieth for the dead.

Aug. li. de hereſ. Aerius accōpted an hcretike denieng the ſacrifice of the Maſſe to auail the dead.

Now as we haue ſeen the practiſe of the aunciēt Church, for the doing ād af- D firming the thing: ſo let vs ſee the practiſe of the ſame for deniēg ād refuſing the thing. S. Auguſtine, and before him *Ephiphanius*, declare that ther was one called, *Aerius*, who as our newe maſters doe nowe a daies, denied the ſacrifice of the Maſſe to be profitable to the dead, for the whiche and

certain other doctrines, he was of the holie learned Fathers nombred amõg heretiques, and of the Church ſo eſteemed and reputed. The practiſe of the Church then vpon them that denied the ſacrifice of the Maſſe to be auaila-
Concil. Cartha. 4. ble to the dead, was to eſteem them, and repute them as heretiques, and this eſtimacion and reputacion was before the time of *Epyphanius*, ād S. Aug.

Let vs now proceade and ſee yet a litle farder. In the fourth Councell of Cartage, in the which S. Auguſtine was one, ſoch a decree was made: *Qui oblationes defunctorum, aut negant eccleſiis, aut eum difficultate reddunt, tanquam egentium necatores, excommunicẽtur*, they which denie vnto the church the oblacions of the dead, or ells doe ſlacklie paie thẽ, let them as the ſlears of the neadie be excommunicated.

What ſhal I ſtand longer in ſo plain a matter, ſithen the practiſe declared vnto vs by holie Cyprian, doth both teach vs that ſacrifice was offred for the dead as to ther releif, ād that to ſome yt was denied, as a pain inflicted? Thus in a certain epiſtle we finde this practiſe to be reported, *Epiſcopi anteceſſores noſtri religiosè cõſiderantes, & ſalubriter prouidẽtes cenſuerũt ne quis frater excedẽs, ad tutelã vel curam clericũ nominaret. Ac ſi quis hoc feciſſet, non offerretur pro eo, nec ſacrificium pro*
Cip. li. epiſt. 9. *dormitione eius celebraretur. Neque enim ad altare Dei meretur nominari in ſacerdotum prece, qui ab altari ſacerdotes, & miniſtros ſuos leuitas auocare voluit. Et ideo Victor, cùm contra formam nuperin concilio à ſacerdotibus datã, Geminiũ Fauſtinum auſus ſit actorem conſtituere, non eſt quo pro dormitione eius apud vos fiat oblatio, aut deprecatio aliqua nomine eius in eccleſia frequentetur, vt ſacerdotũ decretum religiosè, & neceſſariè factum, ſeruetur à nobis.* The Biſhoppes our predeceſſours, godlie conſidering and hol-
If yt be the aultar of God what a wicked dede ys yt to throw them downe? ſomlie prouiding, made a decre, that no brother departing this life ſhould appoincte anie one of the cleargie to be his Gardiã. And if anie did ſo, neither ſhoulde oblacion be made for him, nor ſacrifice celebrated for his death. Nei ther doth he deſerue to be named in the praier of the preiſtes at the *Aultar, of God*, that wold call awaie the myniſters, the preiſtes and Deacons from the aultar. And therfor ſithen *Victor* contrarie to the order of late geuen oute by the preiſtes in the counſell, hath ben ſo bolde to cõſtitute *Geminius Fauſtinus*, the preiſt his Gardian, their ought not among yowe, anie oblacion to be made for his death, or that anie praier ſhould be vſed in the Church in his name that the decree of the preiſtes godlie and neceſſarely made maie be kept of vs. Thus moch S. Cyprian.

The denial of praier for the dead of fending prouoketh the vſe therof to be good. Of whom as we maie learn the decree and practiſe of the Church before his time, that ſoch as made preiſtes their Gardians, for the puniſhment of their ſo doing, ther ſhould neither ſacrifice nor praier be doen or made for them in the Church after their death: ſo maie we verie well perceaue, that for them that died in the obedience of the Church ther was both ſacrifice and praier offred and made for them at their burialls, and ſo after their deaths were remembred in the praiers of the preiſtes. Bi the ſame alſo are we inſtructed that as the deniall of oblacion, ſacrifice and praier was to the pain of them that were dead: ſo was the doing of the ſame to the emolument releif and profitte of them that were dead.

What ſhall I nede after ſo manie practiſes of the holie Apoſtles, of the pri
Amb. ad Fauſtin. mitiue Church, and of the Church in the time of the auncient Fathers to ſet furth the practiſe of the Church in the time of S. Ambroſe, who writing an epiſtle of cõforth to *Fuſtinus*, for the death of his ſiſter ſaieth, that he thinketh
Li. 9. Cõfeſ ca. 13. her not ſo moch to be lamented, as with praiers to be releiued: not moche to be made ſad with tears, but raither with oblacions to be commended to God? Or of S. Auguſtine, whoſe mother (as before ys ſaied) deſiered in her death

A death bedde tobe remembred at the Aultar, which ys, ther to be praied for? whiche her doing being recited of S. Auguſtine to her immortall laude, and praiſe, well proueth the thing to be according to the order of the church that then was, and alſo that to deſire to be praied for after death ys well doē and woorhie of praiſe. And if they be woorthie of praiſe that ſo deſire, what be they that deſire not to be praied for, or they that deride the pra ier for the dead, or take awaie the order of praing for them? yt ys eaſie to iudge.

The practiſe of the churche in this matter being ſo farre brought furth as to the time of S. Auguſtine, I ſhall therin nowe no farder encombre the rea der, but ſtaing vpon a place or two of the ſame S. Auguſtin, end this chapter In one place thus he ſaieth: *Orationibus verò ſanctæ Eccleſiæ, & ſacrificio ſalutari, & eleemoſinis quæ pro eorum ſpiritibus erogantur, non eſt dubitandum mortuos adiuuari, vt cum eis miſericordius agatur, quam eorum peccata meruerunt. Hoc enim à patribus traditum vniuerſa obſeruat Eccleſia, vt prò eis qui in communione corporis & ſanguinis Chriſti defuncti ſunt, cùm ad ipſum ſacrificium loco ſuo commemorantur, oretur, ac pro illis quoque id offerri commemoretur.* Yt ys not to be doubted, that the deade B by the praiers of the holie Church, and the holſom ſacrifice, and the almoſes whiche are geuen furth for their ſoules, be holpen, that they maie be more mercifullie dealt withall then their ſinnes haue deſerued. For this as deliue red of the Fathers the vniuerſall Chuhch doeth obſerue, that for thē which are dead in the communion of the bodie and bloode of Chryſt, praiers ſhoulde be made, when at that ſacrifice they are remembred in their place, and that remembrance be made, that that ſacrrfice alſo ys offred for them. Thus he.

Auguſt. de Verbis Ap. ſerm. 32.

Praier, ſacrifice, and almoſe pro fitable to the dead, deceſsingin the Coion of the bodie ād blod of Chryſte.

In this ſaing of S. Auguſtine firſt note the maner of his ſpeache. that yt ys not to be doubted but the dead are holpen with the praiers of the holie Churche, with the holſom ſacrifice, and with almoſe. Yf by the iudgement of S. Auguſtin yt ys not to be doubted, mercifull God, whie ys yt called in queſtion at the bare ſaing of a railing heretique, and not onelie called in queſtiō, but vtterlie denied, and almoſt with skorne hiſſed oute of the Chur che of Inglonde?

Praier for the dead banished out of Englond.

C Secondlie, note that in the time of S. Auguſtine, the vniuerſall Church did receaue this order of praing for the dead. For aſmoche as the vniuerſall churche did accept yt in S. Auguſtines time, and before (*for they receaued yt of the Fathers*) and then was the flowriſhing Church both in holineſſe of life, and excellencie of learning howe dothe nowe a peice of the church that ys in holineſſe farre vnlike, in learning moche inferioure, reiect and contemne that, that (as ys ſaied) the wholl church hath in the auncient time reuerent lie receaued?

Tbe vniuerſal Chur che in and before the time of S. Auguſt. praied for the dead.

Thirdlie, marke what was receaued, namely that bothe praier ſhoulde be made for them that died in the Communion of Chryſtes bodie and bloode, and alſo that ſacrifice ſhoulde be offred for them. This doctrine S. Auguſti ne ſaith, ſhoulde not be doubted of: yea yt ys ſo certen a doctrine that in an other place he ſaieth yt can not be denied. Thus he writeth: *Neque negandū eſt defunctorum animas pietate ſuorum viuentium releuari, cum pro eis ſacrificium mediatoris offertur, vel eleemoſinæ in eccleſia fiunt.* Neither ys yt to be denied, but that D the ſoules of the dead are releiued by the godlineſſe of their frendes liuing, when the ſacrifice of the mediatour ys offred for them, or ells almoſe dedes be doen in the Churche. Yf by the iudgement of S. Auguſtine yt be not to be denied, then yt ys a doctrine to be receaued and holden of a good chry-

Auguſt. in Enchi. ca. 110.

Sith yt can not be deni ed but that praier for the dead ys good yt can not againbe denied. but theybe naught that ſaie yt ys euel

ſtian. And wicked maie he be iudged that reiecteth yt, contemneth yt, and derideth yt. The time ſhall come that ſoche ſhall deſire to be refreſhed as did the riche glotten, but they ſhall not be heard.

But that I maie once make an ende of this matter of the value of the Maſſe to the dead, though a iuſt volume might be made of that that therin maie be ſaied: yet this maie ſuffice to him that will be ſatisfied. For firſt ys ſhewed that the praier and ſacrifice for the dead, was vſed of the Apoſtles. For proof wherof ys produced the praier of S. Iames Maſſe, and to confirme that, ther ys added both the teſtimonie of Chryſoſtom, and alſo the maner of praing for the dead deſcribed by S. Dioniſe S. Paules Diſciple. Afterwarde for the farder declaracion of the practiſe of the Churche the authorities of the Maſſes, aſwell of S. Baſill as of Chryſoſtom be alleaged. And that the continuance and generall receipt of this practiſe maie be perceaued to be good, and the refuſall of yt to be euell, aſwell in the greke Churche as in the latin, *Epiphanius* and S. Auguſtine be brought furth as wittneſſes teſtifien ge that *Aerius* mainteining the cõtrarie doctrine, was reputed eſteemed and nombred among heretiques. Againſt ſoche like perſons did the Councell of Carthage publiſh a decree. And that this practiſe might moſt clerelie be perceaued to be frequented in the churche, the decree reported by S. Cyprian, and the practiſe of the ſame decree by S. Cyprian vpon *Geminius Fauſtinus and Victor* ys added, which inuinciblie prooueth praier and ſacrifice to be vſed for the dead in the holie auncient churche.

Finallie for the proofe of the countinuãce of this ſacrifice from the Apoſtles time to the time of S. Ambroſe and S. Auguſtine not onely mencion ys made what S. Ambroſe wolde haue doẽ towarde and for *Fauſtinus* ſiſter, and what was doen of S. Auguſtines Mother, but alſo two places be alleaged, in the which the certentie of this matter ys ſo taught, that yt ys neither to be denied nor doubted. And good cauſe whie we ſhoulde neither denie yt, nor doubte of yt. For yt was receaued ād obſerued of the vniuerſal Churche.

Nowe, reader, when thowe ſeiſt this matter ſo plainlie and ſo euidentlie teſtified to thee, that thus yt hath ben taught, thus yt hath be doen: thus yt hath ben vſed: and yet all this not withſtanding, that the Aduerſarie raigeth and raileth againſt yt, and that, that by theſe Fathers was taught to be hereſie of him to be taught to be averitie: that the Apoſtles and Fathers commaunded to be vſed, that he commaundeth to be refuſed: that the holie Fathers had in reuerence, that he hath in contempt, I ſuppoſe, thowe neadeſt no farder aduertiſement, but when thowe ſeiſt him ſo ſtowtlie, ſo arrogantlie, and therfor hereticallie impugn this being ſo certen a trueth, thowe maiſt iuſtlie thinke, that he ys not ledde of the ſpiritt of trueth, who medleth not (as ys ſaied) with falſheade, but he ys ledde with the lieng ſpiritt. And therfor iuſt cauſe haueſt thowe to ſuſpect all that he ſaieth, and to no parte of yt to geue creditte as ſpoken of him, but as ſpoken of other whoſe doctrine agreeth with the doctrine of the Spiritt of trueth, taught in his ſchoole the holie Churche.

Iffuioined with the proclamer for praier for the dead.

And nowe to ende, I will ioin this yſſue: yf either the proclamer, or anie other of his adherentes can bring anie one catholique and auncient Father, that ſaieth that ſoche as departe in the faith of Chryſt, are not to be praied for, or that ſacrifice ys not to be offred for them, or that charitable almoſſe doeth not profitt thē: Let them I ſaie bring one aunciēt and catholiq; Father ſo writing, and I dare and will not onely for my ſelf, but for aſmanie as be catholique and learned, promiſſe that we will ſubſcribe.

Again

A Again, reader I beſeche thee, if thowe be learned marke: if thow be vnlearned enquire if euer anie Aduerſarie in anie booke made anie argument of authoritie againſt this matter, other then mocking, lieng, denieng, and reproouing by voluntarie reaſon, and will warrant: if thowe wilt weigh and marke, thowe ſhalt finde none. Yf then in that ſide ys nothing but wilfullnes: and on this ſide thowe ſeiſt graue auncient and weghtie authoritie: call vnto God for his grace, and ſtaie wher authoritie ys, and flee from thence wher noiſom wilfullnes reigneth.

THE FOVRTETH CHAP. TREACTETH OF *priuate Maſſes (as the Proclamer tearmeth them) and ſolueth his argumentes.*

B HAuing nowe ſomwhat ſaied of two principall partes of the Maſſe, namelie conſecracion and oblacion: ther remaineth the thirde principall parte to be ſpoaken of, whiche ys receauing. As touching that the Sacrament ſhoulde be receaued ther ys no controuerſie, betwixt vs and the Aduerſarie. For on both ſides yt ys affirmed that yt ſhoulde be receaued. But the controuerſie ys aboute the maner of receauing. Which ſtandeth in two poinctes: The one whether of neceſſitie yt muſt be receaued vnder bothe kindes: The orher whether of neceſſitie yt muſt be receaued of mo then one at once. Of the firſt we haue ſpoken at large in the ſecond booke. Of the other ſhall be treacted here.

In this matter, for that the catholique Church permiteth preiſtes in their common miniſtracion to receaue the bleſſed Sacrament alone, and ſeke men for their neceſſitie to doe the like, yt liketh the Proclamer (as yt hath doen other his likes) with might and main to accuſe the Church of tranſgreſſion and breach of Chryſtes ordinance. And here we be all that euell ys, for our ſo doinge. Here the Proclamer triumpheth vpō vs in his own conceipt, preſſing and cruſhinge vs, as he ſuppſeth, euen to the grownde, ſo lowe, that he thinketh we ſhall neuer be able to ſtand on foote again againſt him, C and hath (as to him appeareth) ſo ſtopped our mouthes with ſcriptures and the practiſe of the primitiue Churche, and the authorities of auncient Fathers, that we ſhall likewiſe neuer be able to open our mouthes againſt him. But as Horace ſaieth. *Parturiunt montes, naſcetur ridiculus mus*: ſo here be great bragges, but we ſhall haue but colde roſte: here ys a great cowntenance, but ſmall ys the force.

The Prt clamer his arguments againſt ſole receauing.

Chryſte (ſaieth he) miniſtred not to one alone, but to all the twelue Apoſtles. Paule commaunded that one ſhoulde tarie and wait for an other, *Inuicem expectate*. S. Clement willed that ſo manie hoſtes ſhoulde be offred vpon the Aultar, as might beſufficient for the people, S. Dioniſe ſaieth that the preiſt when he had receaued himſelf and deliuered the holie communion to all the people, geueth God thankes and maketh an ende of the miſteries. *Iuſtinus* the holie Martir ſaieth that in his time the Deacon exhorted the people that they will be partakers of thoſe thinges that be laied furth before thē S. Ambroſe rebuketh his people that were then growen necligent in receauing the lordes ſupper, and vſed to excuſe the matter for that they thought D them ſelues not woorrhie, ſaing to them: *Yf thowe be not woorthie euery daie, thē art thowe not woorthie once in a yeare*. And again S. Ambroſe expownding theſe woordes of S. Paule: *Alius alium expectate*, writeth thus: He commaunded them to tarie one for an other, that the oblacion of manie maie be celebrated

ted together, and ſo be miniſtred vnto them all. S. Hierom, S. Auguſtine, and the eccleſiaſticall hiſtorie, wittneſſe, that vntill that time cõmonlie euery where, but ſpeciallie in Rome, the people vſed to cõmunicate euery daie. *Leo* wrote to *Dioſcorus* Biſhoppe of *Alexandria*, and willed him, that wher the churche was not able to receaue all the people to cõmunicate together, that the preiſt ſhoulde miniſtre two or three communions on one daie, that as the people came in, and had once filled the Churche: ſo they ſhoulde receaue the communion, and afterwarde geue place to other. S. Hierom writing vpon the elementh chapter of S. Paules firſt epiſtle to the Corinthians ſaieth that the ſupper of the Lorde muſte be common to all the people. For Chryſte gaue his Sacramentes to all his Diſciples that were preſent. Theſe be the Proclamers ſcriptures, theſe be his Doctours, theſe be his authorities.

Solucion of the Proclamers arguments.

And nowe, gentle Reader, weigh with one, what force theſe authorities haue, to proue that he intendeth. His intent ys to prooue that of neceſsitie ther muſt be mo communicantes then one at euery place and time, wher and when yt happeneth Maſſe to be ſaied. Nowe theſe places prooue no ſoche neceſsitie, onelie they prooue that the Sacrament in the beginning was miniſtred to the people, that were diſpoſed to receaue, and therby he maie prooue that manie maie receaue, and that the Sacrament ought to be cõmon to all that will orderlie deſire to receaue. And that yt can not be denied to ſoche as ſo require yt, bicauſe Chryſte hath inſtituted yt be a cõmon Sacrament of all his faithfull, that be meet and able to receaue yt, to be receaued, as he hath alſo inſtituted Baptiſme. For theſe ſacramentes were not inſtituted for Kinges, Princes, Biſhopps and the mightie of the earth onlie, but anſwearablie to their figures, for all people. For as all the Iewes, as well high as lowe, riche and poore did all (as S. Paule ſaieth) paſſe through the Read Sea, and all did eate of one meat and all drinke of one drinke: ſo (*as Chryſoſtom ſaieth*) yt ys in the churche. *Non aliud quidem corpus diues, aliud verò pauper, neque alium quidem ſanguinem ille, alium autem iſte. Sic & tunc, non aliud accipiebat quidem diues Manna, aliud verò pauper, neque alterius fontis iſte participes erat, alterius verò indigentoris illle.* For ſo yt ys nowe in the Churche. For he riche man receaueth not one bodie, a poore man an other, neither he one maner of bloode, and this man an other. So alſo then the riche man did not eate of one Manna and the poore man of an other, neither of one fowntain was this man partaker, and of a woorſe the other man. So theſe two ſacramentes, I ſaie, are common to all, bothe Baptiſme, and the Sacrament of Chryſtes bodie and bloode.

Chryſoſt homil in dictum Apoſt Nolo vos ignor

And to this pourpoſe ſaied S. Hierom, wher the Proclamer alleageth him, that the ſupper of our lorde muſt be common to all people. For Chryſt gaue his ſacramentes equallie to all his Diſciples, that were preſent, and not to the pourpoſe that the Proclamer alleageth yt, whiche ye maie perceaue by this woorde (*equallie*) wherby ys ſignified that Chryſt gaue his bodie and bloode as well to the inferiour Apoſtles, as to the higher, and ſo equallie to all.

The Proclamer both falſlie interpreteth S. Hierom and miſunderſtãdeth him.

And here note that the proclamer in his tranſlacion left oute this woorde equallie, and ſaied thus: that Chryſt gaue his ſacramentes to all his diſciples that were preſent, minding by that phraſe of woordes to make yt appeare that all that be preſent muſt communicate, whiche was not ſaincte Hieroms minde, but raither after the minde of S. Paule to ſhewe that both the ſupper of the riche, and the Sacrament of Chryſte ſhould be common to all that were preſent equallie, as Chryſt made his ſupper of the paſchall lambe

and

A and the ſupper of his bodie blood common to all his Diſciples, equallie geuing yt as well to the lower, as to the higher. But ſoche ys the ſleight of this man.

But to returne: Baptiſme ys a common ſacrament for all, Nowe ſhall we ſaie that we maie not miniſtre yt to one alone, but to manie at once? Naie: the communitie of yt ſtandeth well if all receaue yt, though but one at once receaue yt. But yowe vrge and ſaie, that he bringeth the practiſe of the primitiue and auncient Churche, that yt was receaued of manie. To this firſt I ſaie that he maie doe the like for the miniſtracion of the ſacrament of Baptiſme. Yt ys knowen to all that be learned, that ther were in the primitiue Churche two ſpeciall aſſigned times for Baptiſme: Eaſter and whitſontide, at which times not one alone, but manie were baptiſed, and commonlie in that time Baptiſme was miniſtred to manie, and not to one alone. But yet no good argument can of that be deduced that Baptiſme ys not to be miniſtred, but to manie together, and not to one alone. So though he bring manie practiſes of the Church, that manie did receaue the ſacrament together, yet yt prooueth not that yt can not be receaued of one alone at one time. B For though the Sacrament be common, yt nothing hindereth the communitie of yt (when all maie and doe receaue yt) though but one at one time doe recaue yt. And ſo receaued yt maie verie well be called, and ys in dede a communion, foraſmoche as one thing ys made common to all, and one thing ys receaued of all, and in that one thing all the receauers being manie be made one. And therfor dothe the Proclamer againſt all trewth call the Maſſe, wher one alone doeth receaue, a priuate Maſſe. For the thing ther receaued ys yt, by which all we be made one.

Shewing that manie receaned together, yt prooueth that the like maie be doen nowe, but enforceth no neceſsitie that yt aught ſo to be, or that anie ys forbodden to receaue alone.

Again I ſaie, theſe allegacions prooue well the deuocion and godlie zeale of the people in the primitiue churche, whiche I wiſh were like nowe in our people, but they prooue no lawe. For if yt had ben a lawe that the people as often as Maſſe was ſaied, ſhoulde communicate, Fabianus the nineteth Biſhoppe of Rome and holie Martir, who liued aboute the yeare of our Lorde two hundreth fourtie and two, and therfor in the pure time, wolde not haue made a lawe, that the people ſhoulde receaue the Sacrament at the C leeſt thrice in a yeare, that was, at Eaſter, Whitſontide and Chryſtenmaſſe. And yet after this the deuocion of people decaing, and waxing colder and colder, that lawe was remitted, and a newe decree made, that the people ſhoulde once in the year, at Eaſter, receaue the Sacrament, whiche ys yet obſerued.

Fabianus made a lawe that people ſhulde receaue thrice in a yeare.

Nowe I wolde aske of the Proclaimer whether holie Fabian when he ordeined that the people ſhoulde communicate thrice in the yeare, ment that the preiſt alſo ſhoulde ſaie Maſſe but thrice in the yeare. And whē the other decree was made, that they ſhoulde receaue once in the yeare, whether yt was ment that the preiſt ſhoulde alſo ſaie Maſſe but once in the yeare: yf he ſaie yt was ſo ment, the practiſe of the churche prooueth the contrarie. For Chryſoſtom ſaieth: *Nonne per ſingulos dies offerimus? offerimus quidem, ſed ad recordationem facientes mortis eius.* Doe we not euerie daie (ſaieth he) make oblacion? we make oblacion in dede, but doing yt to the remembrance of his death. And who doubteth but the holie fathers of the latin Churche did the like? D yf he ſaie that he ment not but that the preiſt might oftener ſaie Maſſe, then yt ys manifeſt that he ment that the preiſt might ſaie Maſſe without communicantes. For none by lawe, but preiſtes, were bownde oftener to receaue then thrice in the yeare, and afterwards once in the yeare. Thus maie ye

perceа-

perceaue, that all theſe alleadged authorities prooue not that the preiſt maie not, if he be diſpoſed, receaue alone, when none of the people will but they ſhewe vs the godlie deuocion of the people in thoſe daies (as ys ſaied) and the diligence of holie Biſhoppes and preiſtes in rebuking the ſlackeneſſe of the people in receauing, wherunto ſerueth the place of S. Ambroſe alleaged by the Proclamer, and not to that he maketh the countenance of.

Likewiſe he alleageth againſt the order of the Churche the decree of that holie man and auncient Father *Leo* Biſhoppe of Rome, But howe ſincerelie and truelie I ſhall cauſe thee to vnderſtande, when I haue produced the verie woordes of the ſame *Leo* and the woordes of the Proclamer, and conferred them together. Theſe be the woordes of the Proclamer: *Leo writing vn to Dioſcorus the Bishoppe of Alexandria, gaue him this aduiſe, that when the church was ſo litle, that yt was not able to receaue all the wholl people to communicate together, then the preiſt shoulde miniſtre two or three communions in one daie, that as the people came in and had once filled the churche ſo they shoulde receaue the communion, and after geue place to other.* Thus the Proclamer.

Note this falſe tranſlacion of M. Juell.

In reporting of this authour firſt note this in the Proclamer, that alleadging S. *Clement*, *Dioniſe*, *Iuſtine*, *Ambroſe* and *Hierom* in this matter, he alleadgeth them in the latin tonge as being bolde by ſleight to make them appeare to his hearer or reader, that they made ſomwhat for his cauſe and pourpoſe. And being deſierouſe to haue a nombre of authours for the better commendacion of his matter, he wolde alſo alleage *Leo*. But here he folowed his auncient Father Cranmer, who alleaging certain Authours, alleadged ſoche as he might with ſome cowntenance wreſt, in the latin tonge: other, whiche he coulde not well wreſt he wolde reporte as yt pleaſed him in the ingliſh toung, but ſo as apparantlie they ſhoulde ſeme to be of his ſide, when in dede they were alltogether againſt him Euen ſo this man, not daringe for verie ſhame, to alleage *Leo*, with his owne woordes, reporteth him as he wolde haue had him to ſaie, and not as he ſaied in dede. The verie woordes of leo be theſe: *Vt autem in omnibus obſeruantia noſtra concorder, illud quoque volumus cuſtodiri, vt quum ſolemnior feſtiuitas conuentum populi numeroſioris indixerit, & ad eam tanta multitudo conuenerit quam recipere baſilica ſimul vna non poſsit, ſacrificii oblatio indubitanter iteretur, ne his tantùm admiſsis ad hanc deuotionem, qui primi aduenerint, videantur hi, qui poſtmodum confluxerint non recepti, cùm plenum pietatis atque rationis ſit, vt quoties baſilicam, in qua agitur, præſentia nonæ plebis impleuerit, toties ſacrificium ſubſequens offeratur. Neceſſe eſt autem vt quædam pars populi ſua deuotione priuetur, ſi vnius tatùm Miſſæ ordine ſeruato, ſacrificium offerre non poſsint, niſi qui prima diei parte conuenerint. Studioſè ergo dilectionem tuã & familiariter admonemus, vt quod noſtræ conſuetudini, ex forma paternæ traditionis inſedit, tua quoque cura non negligat, vt per omnia nobis & fide, & actibus congruamus.* That our religion maie in all thinges agree we will that this be kept, that when a ſolemne feaſt ſhall cauſe a great nombre of people to come together, and to that ſolemne feaſt ſo great a multitude ſhall come, as one Church can not receaue at once, that the oblacion of the ſacrifice be without all feare doen again, leeſt theſe whiche came firſt being admitted to this ſeruice, they that came afterwarde maie ſeme not to be receaued, ſithe yt ys right godlie and reaſonable, that as often as the churche wher the ſeruice ys doen ys repleniſhed with a newe people, ſo often the ſacrifice folowing be celebrated. Yt muſt nedes be that ſome parte of the people ſhall be hindered of their deuocion, if the order of ſaing of one Maſſe being kept, none can offre ſacrifice, but they whiche come together in the firſt

A common ſleight of heretiques to alleage the fathers wher they maie wreſt them or els to falſifie them.

Leo epla 79. ad Dioſcorũ.

In ſtead of oblacion of ſacrifice ād Maſſe the proclamer hath cōmunicate and Communiō and for ſo often he hath twice or thrice.

A first parte of the daie. Diligentlie therfor and familiarlie we aduertise yowr louing gentlenesse, that the thing which hath remained in our custome, by forme of tradicion of our Fathers, thy care wolde not neclect, that in all thinges, bothe in faith and doinges we maie among our selues consent and agree.

These be the verie woordes of *Leo*. Thys ys the place which the Proclamer taketh in hande to reporte. Iudge now I saie, gentle Reader, whether he hath truelie reported him or no. And first wher he alleadged *Leo*, to prooue his communion, vieue well, I praie thee, the authour and obserue diligentlie yf ther be in him anie one woorde of communion or communicantes, and thowe shalt perceaue that ther ys no mencion made therof. What trueth then ys to be thought either in the man, or in the cause that he defendeth, when to maintein yt, he ys fain to falsifie the authours that he alleageth? Ys yt not lamentable to see his shameless boldenesse that he wolde witting-lie vtter in an honorable audiẽce, and also publish the same in printe to an wholl realme that he knewe to be false and clean otherwise, then was the intent or minde of the authour which he alleaged? That yt was not the minde of the authour thowe shalt easilie perceaue: For first, wher the Proclamer vseth these woordes communicate and communion, The authour hath these woordes, *the oblacion of the sacrifice, and the sacrifice*. Nowe bicause the Proclamer hateth this woorde sacrifice as a scorpion, as being applied to the holie Sacramẽt of Chrystes bodie and blood, therfore to ease his maliciouse affection, and to delude his hearers and readers, yt liked his Chrystian sinceritie, properlie tearmed hereticall malignitie, to corrupt and falsifie the authour, and reporte soche matter to be in him, as ther ys in dede no woorde toward yt in him, I mene to that sense and vnderstanding.

See here the impudencie of the Proclamer.

See here his false sleight.

Again thowe seist that in all that sermon (yf yt be woorthie of that name) his cheifest pourpose ys to inueigh against that holie myniſtracion, whiche ys called the Masse in so moch that he saieth that this name, *Masse*, was not in vse manie years after Chryst, which ys before improoued, yet in this authour *Leo* euen in this place: whiche he alleaged, ther ys expresse and liuelie mencion made of the Masse, and he calleth yt Masse, that thys C man calleth Communion. And these twoo woordes, *sacrifice* and *Masse*, vsed of this authour, caused (as I haue saied) thys man to falsifie the authour, so that he durst not alleadge him as he wrote, but as yt might serue to helpe hys wicked cause. To ende this note of the falsifieng of this authour by this Proclamer, this also ys to be obserued and marked, howe God suffreth Sathan and his Disciples to be blinded, that they shall bring furth and alleadge places, whiche being well weighed, and taken as they lie according to the minde of the authour, shall not onely ouerthrowe their matter (as this authour in testifieng both sacrifice and Masse) but shall also geue and myniſtre occasion, that theyr falshead, their corruption of authours, their blinding of the people, shall be perceaued, as nowe allreadie yt hath ben perceaued in sainct Hierom, and this authour, and shall more hereafter in thys matter.

Sacrifice and Masse cause the Proclamer to falsifie Leo.

But the Proclamer proceadeth and prooueth by the Masse booke, that ther shoulde be a Communion, bicause the preist saieth, *oremus*, D *Let vs praie*. I see this man wolde plaie smal game raither then he will set out, he wolde content himself with some slender shewe or countenaunce

of proofe, raither then mainteining an euell matter to ſeem to be deſtitute of all proofe. I praier thee (good reader) weigh with me what proof ys yt of the communion of the Sacrament that the preiſt ſaieth (*oremus*) *Let vs praie*? what dependance ys ther of that woorde to proue the communion of the Sacrament? Yf he can by that woorde prooue the communion of the Sacrament: he maie doe the like in the Sacrament of Baptiſme, and in other ſacramentes alſo, for ther the preiſt ſaieth (*Oremus*) *Let vs praie*. Yf by yt he had trauailed to proue a communion in praier, he had doen right, but to abuſe yt to prooue the neceſsitie of the Communion of the Sacrament in ſoch ſorte as he meneth, yt ys raither a declaracion of his malice againſt the churche, then anie proofe of his pourpoſe.

Let vs praie, ys ſaied in the morning and euenning praier whether ys no Communiõ

That ther ys a Communion in praier, the other woordes of the preiſt, whiche he alſo alleageth for hys pourpoſe, doe manifeſtlie declare. *The preiſt* (ſaieth he) *ſaieth: The Lorde be with yowe, and the people aunſwer: And with thie ſpirit*. Doe ye not ſee here howe the preiſt and the people ioin themſelues together, one praing for the other? Whiche maner of Communion ys alſo liuelie ſettfurth by that that he afterwarde produceth oute of the order of the Maſſe. *The preiſt* (ſaieth he) *turneth him to the people and ſaieth: Orate pro me fratres, & ſorores. Praie for me brothers and ſiſters.* Here (as before ye haue perceaued and ſhall hereafter perceaue) he vſeth a ſleight, he durſt not for ſhame tell yowe, why the preiſt deſiereth the people to praie for him, but as traitours clippe the kinges coin, and deceaue the people, ſo he clippeth manie of the places whiche he alleageth to deceaue gods people. But that his falſhead maie be perceaued, and the cauſe knowen why the preiſt deſiereth the people to praie for him, I ſhall laie before yowr eies the wholl praier. Thus he praieth. *Orate fratres & ſorores pro me, vt meum pariter & veſtrum acceptum ſit omnipotenti Deo ſacrificium*: Whiche ys thus moche to ſaie in engliſh: Praie for me brothers and ſiſters, that my ſacrifice and yowr maie be accepted of our Lord God.

Communiõ in praier at Maſſe.

An other ſleight of the Prolamer.

Se ye now his ſleight? Ys here anie praier for the communion whiche he intendeth? Doe theſe woordes proue that the preiſt can not receaue alone? Ys ther anie mencion made here of that his communion? Doe ye not perceaue that with two or three woordes he wolde blere yowe eyes, and (as the ingliſh prouerbe ys) make yowe beleue that the Moone ys made of a green cheeſe? The deſire of the preiſt ys not, that all they that be preſent wolde receaue the Communion: but that they wil praie that their common ſacrifice maie be acceptable to God. This with the bringing in of two or three woordes, wolde this man craftelie haue concealed, and ſuppreſſed, being (as I ſuppoſe) aſhamed, and grudged in conſcience to let yowe know the verie thing required to be praied for, which ys the acceptacion of the ſacrifice, which ſacrifice he and his complices doe wickedlie denie.

Two Communions in the Maſſe beſides the rauing of the Sacra.

Thus ye ſee that he wolde claime helpe of the Maſſe booke, which in dede doeth him no other helpe but open his ſhame. Yt doeth vs thus moch helpe, that hereby we learn two *Communions*: The firſt ys of praier: the ſecond of ſacrifice. For in theſe two all that be faithfullie and deuoutlie preſent, lifting vppe their heartes to God, and ioining with the preiſt in godlie affection, be communicantes: And ſo yt commeth to paſſe, that both the praier and the ſacrifice made and offred by the preiſt, as by the common myniſter of the Church, ys common to all the people of gods church.

I will not ſtand vppon this being ſo plain, but leaue yt to the farder conſide-

A consideracon of the Reader,and come to his conclusion of the Masse booke wher he saieth shus: *And to conclude the preist, by his owne Masse booke ys bidden to saie these woordes immediatelie after the Agnus Dei. Hæc sacrosancta commixtio & consecratio corporis & sanguinis Domini nostri Iesu Christi fiat mihi & omnibus sumentibus salus mentis & corporis.* That ys to saie: This commixtion and consecracion of the bodie and blood of our Lorde Iesus Chryst be vnto me and to all that receaue yt, health of bodie and soule. *The Procl.*

I perceaue this man kepeth his profession. For yt ys apperteining to mẽ of his calling either to diminish and take awaie, or to adde and put to somwhat from or to most of the sentences that they allcage. For where before he cutt off from the places which he alleaged here he putteth to. For wher the Masse booke hath but these woordes. *Hæc sacrosancta commixtio corporis & sanguinis, &c.* He putteth in this woorde (*consecratio*) which the booke hath not. But ouerpasing yt, let vs see the force of the argument that he maketh oute of our owne Masse booke (as he tearmeth yt) and verie well. For in dede yt ys our B booke, that abide and remain in the catholique Church, not his, that hath cutte himself of, from yt, and ys become a cast awaie. But our Lord chaunge his minde, that the lost shepe maie be fownde and brought home to the folde again. *The Answer.*

The praier ys that the cõmixtion of the bodie and blood of Chryst maie be to the preist, and to all that receaue, health of bodie and soule. Vnderstãd that the preist ys the cõmon mynister of the Church, wherfor doing the comon mynistracion he cõmonlie praieth for all that doe receaue generally, he stricteth not his praier for a fewe, neither doeth he limitte yt, or bownde yt with time and place, but he leaueth yt cõmon, and vttereth yt with an vniuer sall. He praieth not that the bodie and bloode of Chryst maie be health of soule and bodie to thẽ onely that receaue with him at that time and in that place (which ys the thing the Proclamer laboureth to proue (but in vain) but he praieth for all that receaue indifferenlie either in that place and time, or anie other. Whether yt be now or at anie other time, in that place, or in anie other place in Fraunce, or in Italie, in Spain or in Germauie in Englõd or C in Hierusalem, whersoeuer the catholique Church ys, and the Sacrament catholiquelie receaued. *The cõmon praier of the Church ys not for one angle, but for the wholl vniuersall Church*

But be yt that the preist had praied with limitacio of time ãd place, ãd desiered that yt might be halth of soule and bodie to all that receaue with him in that place and time, what offence should the preist cõmitte, yf when none wolde receaue with him, he receaued alone? or howe can the Proclamer proue a necessitie by yt, that neades ther must be mo then the preist? or that at that time and place the preist can not receaue alone? Yf the Church charitablie wishing that some people shoulde receaue the holie Sacrament with the preist, had made soch a praier, coulde the Proclamer turne this charitie to a necessitie? Will he turne the charitie of the Church wishing vertue, godlinesse, and deuocion in the people to a necessitie, that bicause the people wil not vse this of necessitie the preist shall not? Ys this good learning? Ys this hys good doctrine ys this his holie religion? Yt ys as moch to saie that yf the people waxe colde in deuocio, so shall the preist to: Yf the people slacke their deuocion, so shall the preist to: yf the people neclect the seruice of God, so shall D the preist to. Yf the people omitte to rendre most humble thankes to God and our Sauiour Iesus Chryst for our redemption, so shall the preist to. Finallie if the people will but twice or thrice in the yeare celebrate that solẽne memorie of Chrysts passio and death as (the more pitie yt ys) the most of

them doe yt not ſo often, no more ſhal the preiſt alſo. Thus ſhall yt come to passe that the deuociō ād duetie of the preiſt, ſhall hang vpon the will of the people. Thus the preiſtes that ſhould be the ſalte of the earth, the light of the woorlde, whoſe light ſhould ſo ſhine before men, that they ſeing their good workes, might glorifie their Father which ys in heauen, ſhall neither be ſalt, light, nor geuers of good exāple to prouoke them to doe the memoriall of Chryſtes death, but when the people will. Yt ys a ſtraunge doctrine, that yf the people will not ſerue God, the preiſt ſhall not. But who ys he that wiſe ys that ſeeth not the vanitie of yt, and whether yt tendeth? Hitherto, I truſt ye perceaue that how great ſo euer the countenaunce was made by theſe allegacions before alleadged, that yet the force ys verie ſmall.

Math. 5.

As odiouſe as Popes be to Proteſtāts they can alleage their decres wher they thinke good.

But nowe come the great argumentes, nowe come they, which can not be auoided (*as the Proclamer ſuppoſeth*) ſo great ys the force of them. Where to his places before alleadged I ſaied and doe ſaie, they are raither examples of vertue for the people, and not lawes of neceſsitie for the preiſt, nowe he produceth lawes, as the Canons of the Apoſtles, and the decrees of Biſhoppes of Rome, which how odible ſoeuer they be, and haue ben to this Proclamer and his complices: yet nowe in this matter, they are fain to praie aide of thē. Firſt he alleageth a Canon of the Apoſtles in this ſorte. *Fideles qui eccleſiam ingrediuntur, & ſcripturas audiunt, & Communionem ſanctam non recipiunt, tanquām eccleſiaſtica pacis perturbatores à Communione arceantur.* Soch Chryſtian men as come to the church and heare the ſcriptures, ād doe not receaue the holie communion, let them be excommunicated, as men that diſquiet the Church.

Canon. 19. See this Canō cut of in the mid deſt.

In the alleaging of this Canon he kepeth his profeſsion as he did in other by him before alleaged, that ys to cutte them of, and to mangle ſoch places as he alleageth, and not to bring thē wholl as they lie, wherof, reader, I make thee iudge. This ys the Canon. *Omnes fideles, qui conueniunt in ſolemnibus ſacris ad eccleſiam, ſcripturas Apoſtolorum, & Euangelium audiant. Qui autem non perſeuerarint in oratione vſque miſſa peragitur, nec ſanctam Communionem percipiunt, velut inquietudines eccleſiæ mouentes, conuenit communione priuari.* All the Chryſtian men that in the ſolemne ſeruice come together to the Church let them heare the ſcriptures of the Apoſtles and the Goſpell. And ſoche as continue not in praier vntill Maſſe be all doen, nor doe receaue the holie Communion, yt ys meet that they be excommunicated, as ſoch as moue diſquietneſſe to the Church.

The Proclamer alleaging this Canō cheiflie againſt the Maſſe leaueth oute the woorde Maſſe in the ſame.

Now conferre this with that he hath alleaged, and ye ſhall perceaue that he hath varied in diuerſe poinctes. But of thoſe I will touch but one. In this ſermon he cheiflie bendeth himſelf to impugn the Maſſe, wherin (malice blinding his heart) he findeth by his iudgement manie horrible faultes, of the which he ſpeciallie choſeth fower, againſt the which with might and main, that ys to ſaie, with as moch falſhead as he can, he doeth inueigh. And amōg theſe foure, as ye perceaue, he trauaileth very ſore againſt that, that the preiſt ſhoulde receaue alone. And to improue that receipt he pretendeth that thys Canon did mightilie make for him. But when he redde yt and ſawe in the ſame Canon mencion made of the Maſſe, which he impugneth, that the people ſhould continue in praier vntill yt were all doen, for hindering of hys cauſe, though his cōſcience were touched, he vſed his cōmon ſleight, and for ſhame durſt not ſpeake the Canō as yt laie, ād ſo with more ſhame wrote yt, ād cauſed yt to be printed, that all mē might ſee ād perceaue his ſinceritie, ād true dealing in alleaging the Fathers and writers, which ys (as ye perceaue) to corrupt them, to falſifie thē, and to leaue oute, ād cutte of what liketh him.

But to aunſwer that part of the Canon, that he alleageth, as ſo ſtronglie ma-

A making for him: I saie first that he doeth mystake yt and misunderstand yt. For the Canon ys not made for the good catholique people that doe communicate with all good Chrystians in praier, and when deuocion serueth them in the receipt of the holy Sacramẽt, but yt ys made against licenciouse and yet dissembling heretiques and schismatiques, who then (as manie haue of late doen) came to the Church among good Chrystiãs, ãd yet being there wolde neither cõmunicate with them in praier, neither in the receipt of the holie Sacrament. Against soch (I saie) as wolde neither in praier, nor in Sacrament communicate with the good Chrystians, that theie should be excommunicated, was the Canon made.

The true mening of the Apostles Canon misunderstanded by the Proclamer.

And, Reader, I doe not feign this vnderstanding of my own head, I haue authoritie right good for me, that ys right auncient, which ys the Councell of *Antioche*, which Councell hauing the same Canon allmost woord for woord expowndeth yt to the same vnderstanding that I haue. These be the woords of the Councell. *Omnes qui ingrediuntur ecclesiã Dei, & scripturas sacras audiunt, nec communicant in oratione cum populo, sed pro quadã intẽperantia se à perceptione sanctæ cõmunionis auertunt, ij de ecclesia remoueantur, donec per confessionẽ pœnitentiæ fructus ostendant, & precibus indulgentiã consequantur, Cum excõmunicatis autẽ non licet communicare, nec cum ijs, qui per domos conueniunt deuitantes orationes ecclesiæ, simul orandũ est.* Al that come to the Church of God, and heare the holie scriptures, and doe not cõmunicate with the people in praier, but for a certain wantonnesse doe auerte thẽ selues frõ the receipt of the holie communion, let these men be remoued frõ the church, vntill by confessiõ they shewe the fruictes of penaunce, and through praiers doe obtein pardon. With excõmunicate persons yt ys not laufull to communicate, neither maie we praie with soch as go from house to house shunning the praiers of the Church.

Concil. Antioch.

B

The canon was made against wãton heretikes ãd Schismatiques, who coming to the church wolde not for a singularitie cõmunicate either in praier or in sacrament with the faithfull.

This ys the Canon of the Councell of *Antioche*, which ye see to be the verie same, and all one with the Canon of the Apostles, or raither the expositiõ of yt. In the whiche yt ys plain to perceaue that yt was spoken against soche as were singular and wanton in their own conceiptes, disdeining to cõmunicate with the people of God, either in praier, or in the receipt of the Sacram. but onelie they wolde come to the church to heare the scriptures redde. To meet with soch as will not praie with the Church, the Canõ forbiddeth the catholique person to praie with thẽ. By this then ye maie perceaue that the Canõ ys to be vnderstãded of thẽ that both refused to cõmunicate with the faithfull people in praier and sacrament, vpon wantõ singularitie as contemning the receaued ordre of the Church, and as Scismatiques and heretiques gadded from house to house, and fled the Church: and not of good Chrystiã people that abstein not for anie soch pourpose.

C

The Canon of the Apostles forbiddeth not the preist to receaue alone

Secõdarelie to saie, yf the Proclamer wil not admitte or alow this true vnderstãding, grownded (as yowe perceaue) vpõ authoritie, but cleaue to hys false vnderstãding of the Canõ, grownded vpõ his onelie phantasie, what maketh the Canõ so vnderstãded, either against the Masse, or against the Churche, or against the preist? What one woord findeth he in this Canõ that proueth the Masse to be naught, if the people doe not cõmunicate? By what parte of the Canõ cã he reprehẽd the Church, if the whol cõgregaciõ receaue not? which peice of the Canõ doeth prohibitt the preist to receaue alone yf none other desire to receaue with him? Weigh wel the Canõ ãd ye shall perceaue euen after his own vnderstãding, that ther ys a lawe of correctiõ for the people, if they wil not receaue with the preist: but ther ys no woord against the preist, if he receaue without the people. The law ys against the slackneſse of the peo

D

and not againſt the godlie deuocion of the preiſt. Thus his greateſt argument being ſo eaſilie ſolued, and his crafte in the alleaging of the ſame detected, as with more eaſie we maie ſolue the other: ſo ſhall we therin perceaue his more falſheade.

Calixtus (ſaieth he) *Bishoppe of Rome not long after the Apoſtles time geueth oute the like commaundement, in the ſame behalf. His woordes be theſe: Peracta conſecratione omnes communicent, qui noluerint eccleſiaſticis carere liminibus. Sic enim Apoſtoli ſtatuerunt, & ſancta Romana tenet eccleſia. That ys* (ſaieth he) *when the conſecracion ys doen, let euerie man receaue the Communion, vnleſſe he will be put of from the entrie of the Church. For this thing haue the Apoſtles ordeined, and the holie church of Rome continueth the ſame.*

The decree of Anacletus abuſed by the Proclamer.

In this alleaged place be mo vntrueths then one vſed by the Proclamer. Firſt he doeth father yt vpon *Calixtus*, wher in dede yt ys the decree of *Anacletus*. But this ys not ſo great a matter. I wolde eaſelie pardon that fault, yf ther were no woorſe in him. But he cõmitteth two great faultes here beſides that. For he doeth both diſtort abuſe and wreſt the place, and alſo (as he hath doen diuerſe other) he doeth mutilate yt, and cutte yt of by the knees (aswe ſaie) and bringeth yt not whollie as yt lieth. I will therfor bring the whol place, that yowe maie both perceaue, how moch he hath of a deueliſh pourpoſe left oute, and alſo plainlie ſee howe vntruelie he wreſteth yt to a falſe ſenſe. This ys the place as yt ys alleaged oute of *Anacletus* by Bartholemew *Carãza* in the ſumme of the Coũcels: *Sacerdotes quando Domino ſacrificant non ſoli hoc agere debent, ſed teſtes ſecum adhibeant, vt Domino in ſacratis Deo locis perfectè ſacrificare probentur, iuxta illud Deuteron. 12. Vide ne offeras holocauſta in omni loco, quem videris, ſed in loco quem elegit Dominus Deus tuus. Epiſcopus Deo ſacrificans teſtes ſecum habeat, et plures quàm alius ſacerdos, cum quo peracta conſecratione, omnes miniſtri communicent, qui noluerint eccleſiaſticis carere liminibus. Sic Apoſtoli ſtatuerunt, et ſancta Romana tenet eccleſia.* The preiſtes when they doe offre ſacrifice vnto our Lord, they ſhall not doe yt alone, but they ſhall haue wittneſſes with thẽ, that they maie be proued to doe ſacrifice to our Lorde perfectlie in places dedicated vnto God, according to the ſaing of Deuteron. the xii. chapter: *Take heed thowe offre not ſacrifice in euery place that thow ſeeſt, but in the place that thy Lord God hath chooſe.* A Biſhoppe doing ſacrifice to God let him haue mo witteneſſes with him then an other preiſt, with whome, when the cõſecracion ys doen, let all the myniſters communicate, they that will not, ſhall be forbidden to entre into the church.

This ſame place of *Anacletus* ys alſo alleadged in the ſecond diſtinction hauing the ſame ſenſe, in lenght, that this hath in Summe or in breif. Nowe firſt iudge of the ſinceritie of the Proclamer in alleaging the Fathers, whether he doeth as yt becometh one that taketh vpon him to correct all the worlde, and to preache the trueth, which in his iudgement, was before lacking. Ys this ſinceritie to bringe three or foure woordes of the ende of a ſaing, which maie be wreſted to his pourpoſe, and to leaue oute all that goeth before? Secondlie, for the vnderſtanding of the place, he hath voonderfully abuſed his audience before whom he preached yt, and all ſoche alſo as haue or ſhall happen to read the ſame ſermon nowe imprinted and diuulged. For in the epiſtle of *Anacletus* yt ys decreed thus: *Epiſcopus Deo ſacrificans teſtes ſecum habeat, in ſolemnioribus diebus aut ſeptẽ, aut quinque, aut tres Diaconos, qui eius oculi dicũtur, & ſubdiaconos, atq; reliquos miniſtros ſecũ habeat.* The Biſhoppe doing ſacrifice vnto God, let him in the ſolemne daies haue either ſeuen or fiue, or three deaeons whiche be called his eies, and ſubdeacons and other myniſtres. And then yt foloweth that the Proclamer alleageth: *Peracta conſecratioue omnes communicent*, when the conſecracion ys doen let all communicate. So that thys decree

Anacletus epla. 1.

can

A can not be vnderſtãded of all the people, but onelie of all thoſe Deacons, and Subdeacons, and miniſtres which ſhoulde attende vpon the Biſhoppe in the time that he offreth ſacrifice to God, which ys as moche to ſaie, as when he ſaied Maſſe. The decree ſaieth not: when the conſecracion ys doen let all the people communicate: but let all, that ys, all they aſſiſtent to the Biſhoppe in the miniſtracion, the Deacons the Subdeacons, and the miniſtres let them communicate and if they will not, let them be prohibited to entre the churche.

That this ſhoulde be vnderſtanded as ys ſaied yt doeth well appeare by the relacion of this decree to the doctrine of the Apoſtles. So (ſaieth the decree) haue the Apoſtles taught. In dede in their canons they haue ſo taught. For this ys one of their Canons. *Si quis Epiſcopus, aut Presbiter, aut Diaconus, vel quilibet ex ſacerdotali catalogo, facta oblatione, non communicauerit, aut cauſam dicat, vt ſi rationabilis fuerit, veniam conſequatur, aut ſi non dixerit, communione priuetur.* Yf anie Biſhoppe or preiſt, or deacon, or anie other of the clergie, when the conſecracion ys doen doe not communicate, either let him ſhewe a cauſe, that if yt be reaſonable he maie be pardoned, or if he ſhewe none, let him be excõ- *Canon. 9. Apoſtol.*

B municated. Thus the Apoſtles Canon.

The cauſe why this Canon was ſo made, was not for the neceſſitie of the thing, that the ſacrifice were not perfect, or the Maſſe not good in yt ſelf, if the cleargie aſſiſtent did not communicate, but that they abſteining might be occaſion of offence to the people of ſuſpicion againſt him that did offre the ſacrifice, that he had not wel doẽ yt, as the words immediatelie folowing in the ſame Canon doe plainlie declare. *Si non dixerit cõmunione priuetur, tanquã qui populo cauſa læſionis extiterit, dans ſuſpicionem de eo qui ſacrificauit, quod rectè non obtulerit.* Yf he ſhewe no reaſonable cauſe why he abſteineth let him be excommunicated, as one that ys cauſe of offence to the people, geuing ſuſpicion of him that did ſacrifice, that he had not well offred yt.

Thus nowe ye ſee howe this man hath abuſed this decree of *Anacletus*, vnderſtanding yt of all that be preſent, where yt ys to be vnderſtanded onelie of them that attend vpon the Biſhoppe in the time of the holie miniſtracion, and that alſo on ſolemne daies. In this poinct onelie he hath not

C abuſed this decree, but in this alſo, that by yt he intended to prooue the Maſſe an euell thing, ãd to be naught if ther were no communicates beſides the preiſt, and that maſſe ought not to be ſaied withoute communicantes, and finallie that the Church ys wicked ſo abuſing yt, where in dede ther ys no one ſillabe, in that decree to prooue theſe or anie one of them, or anie parte of one of them. For as in the anſwer to the tenth Canon of the Apoſtles by them alleaged, yt was ſaied: ſo yt maie be ſaied here, that be yt yt were vnderſtanded that all the people ſhoude communicate, as he wolde haue yt (but vntruelie) yet in this decree he findeth no prohibition that the preiſt ſhall not offre ſacrifice, nor receaue him ſelf, if the people will not, he findeth not either here or ells wher, that the maſſe ys naught, if ther be no mo communicantes in that place but the preiſt. Wherfor we maie conclude that all that he hath in this poincte alleaged hath but a ſhewe of woordes and no proofe in dede of that that he alleadged yt for.

As for the ninthe Canon of the Apoſtles yt alſo after the right vnderſtan-

D ding proceadeth not of neceſsitie, but of condicion. For if they or anie of them, that attend vpon the Biſhoppe in the time of miniſtracion, haue reaſonable cauſe to ſaie whie they abſtein, they maie abſtein. And poſsible yt might be that when the Biſhoppe had but three attendante vpon him or

ſoche like ſmall nōbre, they might all haue cauſe to abſtein. And ſo yt ys plain E
that this Canon geueth vs to vnderſtand that wher a nombre ys aſſembled
at the miniſtracion, if all the nombre haue iuſt cauſe to aſtein from the recea
ving of the Sacrament, that the Biſhoppe or preiſt ſhall neuer the leſſe pro-
ceade to receaue alone. For the ſacrifice muſt be receaued. And ſo by this
Canon the preiſt alone maie receaue, though in that place ther be none to
communicate with him. But whether all or no, certen yt ys that ſome of the
Priuate Maſſe vſed in the time of Chryſoſt. attendantes might abſtein, and ſo yt foloweth ineuitablie, that ſome might
be preſent, and not receaue.

And thus ye maie perceaue that wher the Proclamer ſaieth that he wolde
make yt plain to yowe by the moſt auncient writers, that were in and after
the Apoſtles time, and by the order of the firſt and primitiue church, that
then ther coulde be no priuate Maſſe, yt was a ſaing more full of oſtentacion
and bragge, then of trueth. For though he hath heaped a ſorte of places: yet
Iſſue ioined with the Proclamer for priuate Maſſe. ther ys no one ſentence in anie of them, that prooueth that ther coulde be
no priuate Maſſe And ſo farre from trueth ys this his ſaing (that in the aun-
cient Churche was no priuate Maſſe, I mene a Maſſe with ſole receauing)
that in the Maſſe of Chryſoſtom ys a plain rule geuen, what was to be doen F
whē the preiſt receaued alone, and what whē the people receaued with the
preiſt. But yt ys like, the Proclamer had not learned ſo farre as to knowe this.

And here to knitte vppe all that he hath ſaied, or can ſaie in this matter,
whiche he tearmeth priuate Maſſes: This I ſaie, that if he can bring furthe
anie one ſcripture, auncient councell, or catholique doctour that ſaieth, that
that Maſſe, that ys ſaied withoute a nombre of Communicantes in the ſame
place, ys naught, or that yt ought not to be ſaied, except ther be mo then
the preiſt to receaue, or that ther ys prohibition for the preiſt to receaue alo
ne: or anie penaltie in anie catholiq; lawe aſſigned for the preiſt that doeth
receaue alone: or anie like decree forbidding a ſicke man to receaue the
Sacrament, except ſome receaue with him: Let him (I ſaie) prooue theſe,
or ſome one of them by expreſſe woordes in maner aboue ſaied, and I will
not onelie ſubſcribe, but I will agniſe my ſelf his ſcholer during our two na-
turall liues. G

TAE ONE AND FOVRTETHT CHAP. PROO-

ueth that the Maſſe maie be ſaied and the Sacrament receaued withoute a nombre of communicantes at one time in one place.

Pſal. 33. AS yt ys not ſufficient for a man to decline from euell: but alſo to
doe good, the ſcripture ſo ioining them together, and ſaing: *Declina à malo, & fac bonum.* decline from euell and doe good. So
yt ys not ſufficient for a man onelie to flie hereſie, but he muſt
alſo profeſſe the trueth. Wher then I haue in this laſt chapiter
opened the craftie falſhed of the Proclamer and ſolued his argumētes which
in dede be not woorthie to be called argumētes for that they haue no force
Rom.10. Soche ther be maie no we in Englond. to impugn that that they are forged for, and therby geuen occaſion, as I my
ſelf doe flie that wicked doctrine, that other men maie doe the like: ſo will
I nowe profeſſe the tueth of that matter that other men maie doe the ſame.
Manie in this time of temptacion embrace parte of the ſaing of S. Paule: H
Corde creditur ad iuſticiam, but the greater nōbre (the more ys the pitie) ſtādeth
not to the other part: *Ore confeſſio fit ad ſalutem.* Thei beleue well in heart: but
they

A they feare with mouth to confesse the same to saluacion. They turne the admonicion of Chryst vppe side downe. Chryst saieth: *Nolite timere eos qui occidunt corpus, animam autem non possunt occidere, sed illum potius timete, qui potest & animam & corpus mittere in gehennam.* Feare not them that sleie the bodie, but can not sleie the soule: But raither feare him who can cast both bodie and soule into hell fire. But they saie in their dedes, feare him that killeth the bodie, and regarde not him that hath power to kill both bodie and soule. For lamentable yt ys to saie, soche ys the loue of manie to the life of the bodie, and to worldlie honour and wourshippe, and to the transitorie baggage of this worlde, that for the conseruacion of these, man ys feared, and God the lorde of all power and maiestie neclected. God graunt vs to heare the voice of the caller, that calleth and saieth: *Venite filii audite me, timorem Domini docebo vos.* Come ye children and heare me. I will teach yowe the feare of our Lorde. Yf we feare him and loue him as to our duetie apperteineth, we shall neither feare nor be ashamed to confesse him and his holie faith be- B fore men. *Math. 10.* *Psal. 33.*

S. Paule thought all thinges in the worlde, as filth or dunge, so that he might winne Chryst, but we are contented to lese Chryst, so that we maie wine the worldlie mucke, and filth, for sauegarde of the which, wher Chryst in his last supper, instituting the sacrifice of his bodie and bloode to be offred and frequented of his faithfull in the remembrance, and for the high and solempn memoriall of his pasion and death, and we haue heretofore so receaued yt, and in heart still receaue yt: yet nowe we ioin with them, that hate yt, we go with them that raill at yt, and abandoning yt with them we doe as they doe. But mans folie shall come to an ende, and the trueth of our Lorde abideth for euer. *Worldlie cares kepe men from God.*

To take awaie this trueh of Chrystes sacrifice Sathan hath taught his Disciples that the Sacrament was instituted to none other ende and pourpose but onelie to be receaued, and not to be offred. And to make that apparante all their and his endeuoure ys to prooue that yt must be receaued of manie. And that that receipt maie be compassed, and the sacrifice defaced, they C exclame against the Masse. But when they haue all saied and doen, the Mas se shall be holie and good. and this shall be a trueth, that a preist saing Masse, or anie other Man godlie disposed sicke or holle, maie receaue the holie Sacrament alone.

For proofe of this, first, I vse this reason. All thinges forbidden vs to doe (as the Aduersarie saieth) be conteined in the scripture: But in the scripture yt ys not conteined that anie man ys forbidden to receaue the Sacrament alone. Wherfor by the woorde of God man ys not forbiddē to receaue the Sacrament alone. Then maie we also reason thus: What soeuer ys not forbiddē by Gods woorde as touching matters of faith the Aduersarie saieth we maie lawfullie doe yt: To receaue the Sacrament alone ys not forbidden by Gods woorde, Wherfor we maie laufullie doe yt. But leauing reasons, al though they be of soche force that the Proclamer can not with stand them, and doe also ouerthrowe his false doctrine: I shall vpon and after the reherssall of his owne woordes, prooue by authoritie, that the Sacrament maie be receaued of one person alone, which ys the contrarie of that that he wold D maintein and defende, but all in vain. *Reasons for sole receauing grounded vpon the Protestants doctrine.*

He vseth a certain preoccupacion and saieth thus: *Perhappes their maie be some that will saie. We graunt these thinges be spoken of the communio in the olde doctours: but ther be as manie thinges or moo spoken by them, of the priuate Masse, and all that yowe dissemble*

dissemble and passe by. I knowe soch replies haue ben made by diuerse. Thus moche E
the Proclamer.

These woordes haue two principall partes: First ys, that the catholiques do graunt, that these thinges which the Proclamer hath alleaged, be spoaken of a communion. The seconde, that ther be as manie thinges or mo spoken of the priuate Masse by the holie doctours, which he dissembleth or passeth by. In dede the catholiques graunt both these partes, and saie that they be both true. As for the first, we saie, wher manie of the people in the primitiue Churche, and for the space of foure or fiue hundreth yeares after, were well disposed, deuoute and well and godlie affected to the often receipt of the holie Sacrament. For the continuance wher of, the holie Fathers the Bishopps and the preistes did trauaill with lawes and decrees, with exhortacions, yea and somtime as occasion was geuen by exprobacions to trade the people in the same (which thing wolde to God the people wolde again bring in vse, and frequent in these daies) to the great honour of God, and singular comforte of their owne soules health: yet we saie that all this proo- F
ueth not, that ther ys anie lawe, decree, commaundement or ordinance, that the preist in time of ministracion, or anie other faithfull at time conuenient, maie not receaue alone. And as we saie that this prooueth not, so we saie that yt neuer can nor shall be prooued by the Proclamer, and all his adherentes, but that the blessed Sacrament maie verie well be receaued of one alone.

Marke here a sleight of the Proclamer.

For the seconde part of his saing, wher he saieth that we saie, that ther be as manie thinges spoken by the holie doctours of priuate Masse whiche he dissembleth and passeth by: yt ys also true, that ther be so. And therfor the more shame for him, that, he dissembleth them. And here marke his sleight: He saieth that ther be places in the olde doctours for the matter that he calleth priuate Masse, but which of these did he alleadge and answere. He craftilie conueigheth him self awaie from them saing: I knowe soche replies haue ben made by diuerse. And by these woordes he bleereth the eies of his simple Readers, and filleth the eares of his audience, as though he had made G
sufficient aunswer to them all, wher in dede he toucheth no one sillable of them.

The catholique doctrine and practise ys that the Sacrament hath ād maie be receaued of or of one maie at once.

But Reader, thowe shalt perceaue that we will vse no soche dissimulacion nor sleight with thee, but as we haue solued his argumentes without anie great laboure, for in dede ther was no weight in them: So shall we nowe open the trueth vnto thee simplie without all coolour of sleight or crafte, and that by good and sufficiēt authoritie, as thowe shalt well perceaue. First to certifie thee of the trueth: The trueth ys that the people did often and moche communicate togeather in the primitiue and auncient church. And yet neuertheless, trueth yt ys, that bothe the preist and other also vpon occasion did often and moche receaue alone. Of the which two practises this trueth maie be gathered, that the blessed Sacrament maie laufullie be receaued of manie together, and maie also laufullie be receaued of one alone, the first ys prooued by that, that the Proclamer hath alleaged: The seconde shall be prooued by that that I will alleadge.

And first I will vse the testimonie of *Iustinus* whome both Cranmer and H
this Proclamer doe pitifullie abuse, and truncatelie alleadge. But alleaging no more then this mā alleageth euen in this matter, ye shall perceaue howe he goeth aboute to deceaue them, that ther did heare him preache, or shall happen to reade his sermon. Thus he alleageth *Iustinus* in his saied sermon.

Diaconi

A *Diaconi distribuunt ad participandū vnicuique præsentiū ex cōsecrato pane, vino & aqua. Illis verò, qui non adsunt deferunt domum.* The Deacons deliuer of the consecrated bread and wine and water, to euerie one that ys present. And if ther be anie awaie, they carie yt home to them. Vpon this peice of this authour thus alleaged, the Proclamer bringeth in these his woordes: *Here also we finde a Communion, but no priuate Masse.* Note well (good Reader) what this man findeth in this authour, and then shalt thowe perceaue whether he be clere or corrupted in seight, or not raither alltogether blinded.

In these woordes that Iustine saieth, *that the Deacon deliuereth to euerie one that ys present of the consecrated bread wine and water*, I graunt that he findeth a Communion: But in the other parte, when the same authour saieth: *And if anie be awaie, they carie yt home to them:* What findeth he ther? Ys he so blinde that he can not see the Sacrament caried home to them that be absent? Can he not see that to euerie one of these that were absent, and had the Sacrament brought home to them, that yt was brought that they shoulde receaue yt? And when euerie of these to whome the Sacrament was brought, did
B seuerallie receaue yt in their houses, what was yt then? howe will he terme yt, was yt priuate, or a common receipt? What findeth he here? What seeth he here? Can he not finde that the people that were at home did seuerallie receaue it in their houses, as the people assembled did receaue yt at the time of the ministracion? Yt ys most like that this man looked onely vpon this matter with his left eie, as manie a fletcher doeth vpon a crooked bolt, and not with his right eie. And so likewise when he did write yt, he forgatt the counsell of Chryste, and by like made his left hand of coūsell what the right hand did. But whoso will with the right eie looke vpon this place of this holie Martir *Iustine*, shall finde that trueth that before I testified, that in the primitiue and auncient churche the people did receaue both in nombre and alone.

The Sacrament was seuerallie and solie receaued of thē to whom yt was caried home, and therfore priuatelie, as the proclamer vseth the tearm.

Perhapps the Proclamer being by this place of *Iustine* driuen to his shiftes, will saie that yt was (notwithstanding that some of the people did receaue at home) a right communion, for that both they and the people being at the ministracion, did all receaue of one consecrate bread. Will yowe see what a
C bare shift this ys? And to ioin with him in his owne termes, I will aske him, whether by this one consecrate bread he mean one loaf of bread, or one Sacramentall breade. He can not speake of one loaf of bread. For in the primitiue Church when the nombre of people did receaue, one loaf coulde not suffice. Yf he speake of one sacramentall bread, or one consecrated bread, *as Iustine doth tearm yt*, ys not the bread consecrated to daie, and the bread consecrated to morowe all one consecrated bread? all one sacramentall breade, ys yt not allwais one Sacrament? Ys not the sacrament of Baptisme ministred to daie, and ministred to morowe all one Baptisme? forasmoch as S. Paule saieth: *Vnus Dominus, vna fides, vnum Baptisma.* Ther ys one lorde, one faith, and one Baptisme. Likewise ys not the bread consecrate in the morning, and at noone all one consecrate bread? And to saie more at large, ys not the bread consecrated in the Supper of Chryst by Chryst him self, and the bread consecrated nowe by his minister, and that shall be consecrated in the last daie of the worlde all one bread? yf yt be not so, why saieth S. Paule, that
D we are all partakers of one breade? The reason why yt ys one breade, Chry sostome sheweth, speaking of the table of Chryst consecrated by the minister, saing: *Hæc enim illa non alia mensa est. Hæc nulla re minor quàm illa est. Non enim illam Christus, hanc homo quispiam facit, sed vtramque ipse.* This ys euen the same, not

Homil 83. in 26. Math.

not an other table: This in no poinct ys leſſer then that. For Chryſt did not E
ſanctifie that, and this an other man, but Chryſt did ſanctifie both: So that
the reaſon whie yt ys one bread, ys by Chryſoſtom, bicauſe yt ys ſanctified
and conſecrated by one Chryſt . Yf then yt be a communion bicauſe
they receaue all of one conſecrated bread, and S. Paule ſaieth *that we all
doe eate of one bread* , in ſomoch that by yt we are made one bread and
Priuate Cõ munion ho we and wher yt ys. one bodie : ys yt not one Communion that the Apoſtles , and the faithfull
that nowe be, and ſhall be in the laſt daie of the worlde , haue made , doe
and ſhall make? Yf yt be ſo, then among true Chryſtians receauing as beco-
meth them the holie Sacrament , ther ys no priuate communion. Priua-
te communion ys among priuate men, ſoche as cutte them ſelues of frome
the vniuerſall churche, and eate of one peice of bread to daie, and of and
other to morowe, as heretiques doe, and doe not all eate of one breade, as
the faithfull doe.

This Proclamer alleageth *Leo* Biſhoppe of Rome , that vpon conſidera-
cion that the churche being litle, and not able to receaue the people , ther
might be three communions in one daie , in one churche. I wolde nowe
knowe whether they that receaued at the firſt , Second , and thirde com- F
munion, whether they did all communicate together or no. Yf they did not,
then were they not all of one communiõ, whiche ys not to be ſaied: Yf they
did, and did not receaue of one cõſecrated bread, nor at one time, yt ſhoulde
folowe, that cõmunion dependeth vpon ſome other thing, then one bread,
time, or miniſtracion. And in dede ſo yt doeth: For yt depẽdeth of one thing
made common to vs all, and which all we being faithfull doe receaue, in
the whiche we are made one, and knitte together as membres of one bodie,
which thing ys the bodie and blood of Chryſt, which ys that one bread, that
S. Paule ſpeaketh of and ſaieth that all we partake of, whiche ys in dede the
bread of life nowriſhing vs to euerlaſting life.

I haue taried to long vpon this place, in opening the vanitie of this mans
doctrine, and the longer, that yt might be perceaued, that he alleaging this
holie man was ſo blinded, that he wolde not aſwell ſee the one trueth as the
other, but brought yt as an argumẽt to reproue the church, wher yt reproo-
ueth him ſelf, and to confute the trueth wher yt confuteth his hereſie. But G
let vs heare other teſtimonies, and firſt of *Tertullian*, who liued in the time of
Seuerus the Emperour, in whoſe time the chryſtian religion not yet being re-
ceaued of the Princes of the worlde, the chryſtians liued vnder great and
fearfull preſecucion , by reaſon wherof, though the people were right god-
lie affected , and well diſpoſed to the ſeruice of God , and the receipt of
the bleſſed Sacrament : yet they coulde not freely make their aſſemblies
when they wolde . Wherfor at ſoch time as they came together the
Biſhopps and paſtours wold to ſoch as were right godlie and holie chyſti-
ans deliuer the bleſſed Sacrament to carie home with them , to receaue yt
at home, at ſoche time as they might, bicauſe they coulde not otherwiſe
when they wolde.

For the which pourpoſe , as by S. Cyprian , S. Baſill , and S. Hie-
rom yt maie be gathered , the godlie brought with them , either a fai-
re cleã linnen cloath, or a prettie boxe to carie yt home in. The like yt appea
reth that *Tertullians* wief did. For he diſwading her from the Marriage of anie H
gentile or heathen man after his deceſſe, and knowing that ſhe did ſecretlie
receaue the Sacramẽt at home, ãd wolde alſo doe the like though ſhe maried
an infidel vſed this for one part of his diſwaſion . *Non ſciet maritus , quid ſecretò*

ante

A *ante omnem cibum gustes? etsi sciuerit, panem non illum credet esse qui dicitur.* Shall not thy husbande knowe, what thowe doest secretlie eate before all meat? And if he knowe yt he will not beleue yt to be that bread, that yt ys called. As who might saie: As I being yowr housband doe know that yowe doe receaue the Sacrament secretlie: So yt can not be but an heathē man being yowr husband shall perceaue also that yowe doe receaue yt secretlie. Wherby yt shall come to passe that either he will restreign yowe from that libertie, that nowe ye vse in yowr secrete receipt, or ells taking, and beleuing yt not to be that bread that yt ys, he will with irreuerencie abuse yt. In this saing of *Tertullian* yt ys easie to be perceaued, that his wief did secretlie receaue the Sacrament at home, yf secretlie then with no nombre, So these woordes of *Tertullian* sauer of the receipt of the Sacrament by one alone.

Tertullias wief receaued the B. Sacr. alone or solie, or priuatelie

S. Basill also, as before ys mencioned, geueth a notable testimonie in this, matter, who writing to a notable godlie matrone, who for the great reueren ce she bare to the blessed Sacrament, feared and thought yt vnsemelie to re-

B ceaue yt at her owne hand in her owne house, withoute the deliuerie of the same by the preist or the Deacon, saieth thus: *Communicare per singulos dies, & participare de sacro corpore & sanguine Christi pulchrum & valdè vtile est, ipso manifestè dicente: Qui manducat meam carnem, & bibit meum sanguinem habet vitam æternam. Quis enim ambigit, quin frequens vitæ participatio nihil aliud sit quàm pluribus modis viuere? Nos idcirco quater in singulis hebdomadis communicamus: in die Dominico, in quarto die hebdomadæ: in Paraseue, & in Sabbato, ac in aliis diebus, si qua memoria fuerit sancti alicuius. Illud autem in persecutionis temporibus necessitate cogi quempiam non præsente sacerdote, aut ministro, communionem propria manu sumere nequaquam esse graue, superuacaneū est demonstrare, propterea quòd longa consuetudine hoc ipso verū vsu confirmatum est. Omnes enim in eremis solitariam vitam agentes, vbi non est sacerdos, Communionem domi seruantes, à seipsis communicant. In Alexandria verò & in Aegypto, vnusquisque eorum qui sunt de populo, plurimùm habet communionem in domo sua. Semel enim sacrificium sacerdote consecrante, & distribuente, meritò participare & suscipere credere oportet. Etenim & in ecclesia sacerdos dat partem, & accipit eam is qui suscipit cum omni libertate, & ipsam admouet ori propria manu. Idem igitur est virtute, siue vnam partem accipiat quisquam à sacerdote, siue plures partes simul.* To communicate euerie daie, and

Basil epist. ad Cæsariū patrici.

C to be partaker of the sacred bodie and bloode of Chryste, yt ys a goodlie thing and verie profitable. For he himself manifestlie saieth: He that eateth my flesh, and drinketh my blood hath euerlasting life. For who doubteth but that the often receipt of life ys nothing ells but manie waies to liue? We therfore doe communicate foure times in the weke: on the Sondaie, the Vednisdaie, the Fridaie, and the Satterdaie, and on other daies yf ther be the memorie of anie Saincte. That yt ys no greuouse thing anie man in the time of persecucion to be enforced when ther ys no preist nor Deacon present, to take the communion with hys owne hande, yt ys more then neadeth me to declare, forasmoche as yt, by the verie practise of the thing yt self, ys established and confirmed by a long custome. For all they that liue solitarie liues in the wilderneſſe, wher ther ys no preist, hauing the Sacrament at home, they communicate by themselues. In Alexandria, and in Egypte euery one of the people for the most part hath the Sacrament in his owne house. We must beleue that after the

D the preist hath once consecrated and distributed the sacrifice, we maie well be partakers of yt, and take yt. For in the Church also the preist geueth part, and he that doeth receaue yt, doeth freelie and boldlie take yt,

Ermets ād holie men liuing in wilderneſſe receaued the Sacr. by themselues.

and putt yt to his owne mouth,with his owne hand.Yt ys all one in vertue E
or power,whether anie man take one part of the preist, or manie partes together.

Thus moch at lenght haue I written oute of sainct Basill,that manie thinges maie be perceiued in one saing.In this yowe maie perceaue his faith as touching the presence of Chrystes bodie and blood in the Sacrament,which ys so farre wide that he beleueth yt to be a onelie figure that he called yt the sacred bodie and blood of Chryste.In this ye maie also perceaue that he vnderstandeth the sixt of S.Iohn of the blessed Sacrament.In this ye maie perceaue that he beleued not the Sacrament to be a dead peice of bread, forasmoch as he tearmeth and calleth the same life.In this ye maie perceaue the godly dispoſition and deuocion of the people,that did cõmunicate foure times euerie weke,and oftener if anie feast of anie Martyr happened. In thys also ye maie euidentlie perceaue, that in the time of persecucion (as before ys saied vpon *Tertullian*)yt was of long custome vsed,euerie man in his owne house to receaue the Sacrament.For farder proof of this ye perceaue here al F
so,that they which liued solitarie liues in the wilderneſſe, though they had no preist nor Deacon with them,did communicate by themselues.

Now to lead a solitarie life,What ys yt ells but to liue sole,to liue in a caue or denne,as *Paule* and *Antonie* did,alone,and so whollie geuing themselues to praier and godlie contemplacion,for their exercise therin did often receaue the Sacrament,which they had readie by them.In this also ye maie perceaue howe vntruelie the Proclamer hath heretofore setfurth his matter, when he saieth,that all the catholique Church of Chryst vsed the communion as he vnderstandeth yt,that ys,that none receaued yt alone.And to amplifie hys matter he saieth *the Indians the Arabians,the Armenians,the Grecians,and as manie as bare the name of Chryst,haue kept and continued the same amongest themselues,from the first time they receaued the Gospell,vnto this daie,ād neuer receaued,nor vsed priuate Masse*.For yowe here see yt testified by S.Basill,whose creditte farre surmoũteth the creditte of the Proclamer,that in *Alexandria* and *Egypt*, euerie one of the people had the Sacramẽt in his house.And whie had they so , but that euery G
one by himself might ād did receaue yt in his own house?Thus ye maie perceaue that ratling oute his amplificacion he ratled beiond the trueth,and ended his matter with an vntrueth,and ther he resteth.But the trueth ys,as S. Basill doeth testifie,that the people in the primitiue Church did often receaue the B.Sacrament alone.But to ende with sainct Basill, wher the Aduersarie saieth,that the Sacrament was onelie instituted to be receaued, and not to be offred,and therfor doth allwaies call yt the Sacrament or Communion,or the Lordes supper,but neuer sacrifice,for that name he abhorreth as the name of *Beelzebub*,in S.Basill yt maie be perceaued,that yt ys called a sacrifice.And here I wish that,as sainct Basill doth call yt both Sacrament, and sacrifice,so the Aduersarie wolde also,and as he testifieth yt to be receaued both of manie together,and of some alone: so he wolde also beleue bothe and knowe as well the one to be true as the other, and not maliciouslie to dissemble the one,and confesse the other.

Hieroc. Apolo. ad uersus Iuni.

Yt ys not vnlike to this that sainct Hierom testifieth to haue ben vsed in Rome in his time,in the time of persecucion. Thus he saieth : *Scio Romæ hanc esse consuetudinem,vt fideles semper Christi corpus accipiant,quod nec reprehendo,nec probo.Vnusquisque enim in suo sensu abundat.Sed ipsorum conscientiam conuenio , qui eodem die post coitum communicant,& iuxta Persium,noctem flumine purgant.Quare ad Martyres ire non audent? Quare non ingrediuntur ecclesias?An alius in publico , alius in domo* H

Christus

A *Christus est? quod in ecclesia non licet, nec domi licet. Nihil Deo clausum est, & tenebræ quoque lucent apud Deum. Probet se vnusquisque & sic ad corpus Christi accedat.* I know at Rome this to be the custome, that the faithfull doe alwaies receaue the bodie of Chryste, which thing I neither reprehended nor alowe. Euerie man doeth abunde in his owne sense. But I call their conscience to iudgement which after the duetie of matrimonie doe euen the same daie communicate, and according to the sainge of *Persius*, they clense the night with the floode, Why dare they not go to the Martyrs? Why doe thei not entre the churchs? Ys ther one Chryst in the open place, and an other Chryste at home? That, that ys not laufull in the Churche, ys neither laufull at home. Ther ys nothing shett from God, yea the verie darkenesse ys bright before him. *Let euerie man examin himself, and so let him come to the bodie of Chryst.* Hitherto Sainct Hierom.

As S. Basill reproued the Proclamer of vntrueth, so doeth S. Hierō of craft. The Proclamer saied that S. Hierom witnesseth that vntill that time, commonlie euerie where but speciallie at Rome, the people vsed, to communicate euerie daie: but craftelie he suppresseth the maner howe and where, wher B vpon resteth all the cōtrouersie. The people of Rome in dede did alwaies cōmunicate, but howe? in the Church allwaies? Naie, but often in their houses, and S. Hierome saieth that some of them, when they had doen the office of matrimonie, and durst not go to the Church to the commune receipt of the Sacrament, nor to the memorialls of Martyrs, they wolde yet receaue at home in their owne houses, wher they had allwais the Sacrament readie, for their which doing S. Hierom rebuketh them, asking whether ther be one Chryst in the Church and an other at home.

The Proclamers sleight in alleaging S. Hierom.

In this saing then of S. Hierome we maie perceaue that the Chrystiā people of Rome did both receaue the Sacrament, somtime priuatelie at home, and somtime also openlie in the Church, wherbie the assertion of the Proclamer ys reprooued. In this saing also are we taught, what ys in the Sacrament, not bread, but Chryst. For saieth S. Hierom, ther ys not one Chryst receaued at home, and an other in the Churche, but euery where one Chryst.

C And here I wish the Sacramentaries to dispute with S. Hierom howe the bodie of Chryst maie be in diuerse places. For here yt ys euident by S. Hieroms owne woordes, that yt ys one Chryst that ys receaued in the Churche and at home. And if he maie be in two places, he maie be in two thousand, and so furthe. In this saing also we maie learn to vnderstande sainct Paule calling the Sacrament (in the eleuenth chap. of the first epistle to the Corinthians) bread, as wher he saieth: *Let a man examine himself, and so lett him eate of that bread, and drinke of that cuppe*, that by that bread he meneth the bodie of Chryst. For S. Hierom vsing the same text, and vttering the right vnderstanding of the same, speaketh yt thus: *Let euery man examine himself, and so let him come to the bodie of Chryst.* So that sainct Paule by bread ment not material bread, as the Sacramētaries wolde haue yt, but the verie bodie of Chryst, the bread of euerlasting life.

The act of matrimonie for praier and receipt of the B. Sacram. to be forborn.

In this saing also ys geuen an admonicion to maried persons, that although matrimonie be honorable, and the office of the same duelie doen not displeasant to God: yet as S. Paule willeth a man to abstein frōyt, when he will geue D himself to praier. And as Dauid ād his men might not eate of the shew bread except they had a certain time before absteined from ther wiues Euen so

ſainct Hierom rebuketh them that after ſoch acte with their wiefues, did pre ſume to receaue the holie and bleſſed Sacrament. Yf they which did vſe their owne laufull wiefues, were fownde woorthie of reprehenſion, bicauſe they did not diſpoſe themſelues to abſtein when they entended to receaue: howe great rebuke ys to be laied on our preiſtes, who by their office being appoin cted allwaies to myniſtre or receaue, when they be called on, doe come frō their filthie doinges not with their laufull wiefues, but with their cloaked e- uell wemen, to myniſter or receaue? What, trowe ye, wolde S. Hierom haue ſaied of them? Let the pretenſed maried preiſtes well warke ſainct Hierom his ſaing vpon the epiſtle of ſainct Paule to *Titus*. And thus leauing vnto them the matter farder to be conſidered, I will in my pourpoſe proceade, and after ſainct Hierom who hath teſtified the maner, howe the people of Rome did communicate by themſelues in their houſes, we will heare howe the preiſtes in Grece did the like in their churches.

Chryſ. in cap. 1 ad Eph. ho. 3. The people did not dailie receaue though Chryſoſt. did dailie ſaie Maſſe, Wherfore in that reſpect he ſaied he did in vain offre ſacrifice at the aultar.

Chryſoſtome for that he perceaued the godlie deuocion of the people, as touching the receipt of the Sacrament, to waxe colde, he earneſtlie rebuked his people, as I wiſh that our Biſhopps, and Paſtours ſhoulde doe theirs, and to their reproache ſaied thus: *Fruſtra habetur quotidiana oblatio, fruſtra ſtamus ad altare. Nemo eſt qui ſimul participet.* The dailie oblacion or ſacrifice ys doen in vain, we ſtand at the aultar in vain. Ther ys no man that will partake with vs. In this ſaing of Chryſoſtome theſe two thinges maie be perceaued that by Chryſoſtom and his preiſtes the dailie ſacrifice was offred in the Church of Conſtantinople, that ys, that Maſſe, was dailie ſaied ther. For he ſaieth. *Quotidiana habetur oblatio.* The dailie ſacrifice ys doen, which ys to ſaie, that euerie daie the ſacrifice ys offred. The other that although Maſſe were dailie ſaied, yet manie times none did communicate with him that did offre the ſacrifice And therfor he ſaied: *Nemo eſt qui ſimul participet.* Ther ys none that will take parte of the ſacrifice. Wherbie yt ys euident that in the greke Church Maſſe was ſaied though ther were no communicantes with the preiſt.

Obiection, with anſw. The bodie and bloode of Chryſte conſecrated to two ends

Neither let the Aduerſarie grownde his ſandie argument vpon this woor de (*Fruſtra*) for nothing ys abſolutelie doen in vain that atteigneth anie end that yt was ordeined for. Nowe wher the holie conſecracion of Chryſtes bo die and blood ys cheiflie and principallie doen for two endes: The one that yt ſhould by an vnblooddie maner in the name of the wholl Church be of- fred vnto God our heauenly Father in ſacrifice repreſentatiue, ād cōmemora tiue of that his blody ſacrifice offred vpō the croſſe, The other that yt ſhould be receaued when yt ys offred. Yf yt haue theſe two endes, as alwaies yt hath for after yt ys cōſecrated, yt ys allwaies receaued, Thē hauing the endes that yt was ordeined for, yt can not be ſaied abſolutelie to be doen in vain. In ſo- me reſpect yet yt maie be ſaied to be doen in vain: as in the godlie entent of Chryſoſtom, who of godlie zeale to prouoke his people, to receaue the bleſ- ſed Sacrament, did by himſelf and his preiſtes, dailie offre the ſolemne ſacrifi- ce, which foraſmoch as he did yt to the pourpoſe that they ſhould cōmunica te, and yet did not, he might verie well ſaie that his pourpoſe was fruſtrated, and that, ſithen they came not, hys doing in that reſpect was vain. And that this was hys mening his woordes doe well declare. For when he had ſaied that the dailie ſacrifice was doen in vain, and that he ſtoode at the aultar in vain: he addeth the cauſe: For (ſaieth he) ther ys none that will partake with vs. As who might ſaie: In this reſpect that we looke that the people ſhoulde communicate and yet none will come, we ſtand in vain at the aultar.

That he ment not that the holie oblacion was abſolutelie vain yf the

A the people did not communicate, yt ys more plain then that yt neadeth anie probacion. For firſt yf yt were ſo, wolde ſo great a learned man, ſo holie a mā, either haue offred the ſacrifice himſelf, or cauſe yt to be offred dailie, whē he knewe yt to be doen in vain? Secondlie, howe can he ſaie that holie myniſtracion to be doen in vain, wher himſelf confeſſeth in the conſecracion ſo great a miracle to be doen? ſo great beneuolence of God to be ſhewed to mankinde, that in the ſame time of conſecracion Chryſt that ſitteth aboue with the Father, ys nowe in the handes of men? Again, doeth he mean yt to be doen in vain, that ſaieth that the myniſtracion ys ſo high, ſo excellent, and ſo honourable, that Angels in that time doe accompanie the preiſt, and that the heauenlie powers be aſſembled together in the honoure of him that ys ther offred?

li. 3. de ſacerd.

Ibid. li. 7.

Farder, doeth he thinke this ſacrifice to be doen in vain, that ſaieth we offre the ſame ſacrifice that Chryſt offred? Moreouer, ys yt like that he taketh yt to be doen in vain wher praier ys made for princes, for rulers, and for all

B that doe acknowledge Chriſt? wher alſo praier ys made for peace, for health, for wealth, for proſperitie, and for the helpe and releif of all that be ſicke, in pain in captiuitie, and in pryſon? wher all the heauenly powers doe praie for vs with the preiſt?

Hom. 17. ad Hebr.

Idem in Liturgia. Sermon in. Enceniis

Finallie, yt can not be ſaied that he thinketh yt to be in vain, that ſaieth that the Apoſtles did know that moche releif and moche profitte cometh to the ſoules departed by the oblacion of this holie ſacrifice. Wherfor I conclude that he ſpake yt to be vain, not abſolutelie but in reſpect of his pourpoſe and deſire, which was fruſtrated bicauſe the people did not communicate.

Serm. 3. ad Philip.

That the Sacrament maie be receaued alone without a nōbre of communicantes, the hiſtorie eccleſiaſticall alſo proueth inuinciblie. For ther we read that one Serapion being ſicke, ſent his ſeruant to the preiſt, deſiering that he wolde myniſtre the Sacrament to him, that he might depart. The preiſt being ſicke and not able to go himſelf, and yet loath but that the man ſhoulde receaue the Sacrament or that he died, in this neceſsitie ſent of the Sacra-

C ment by the meſſenger, which when yt was brought, the ſicke man receaued yt withoute anie to communicate with him, which maie well be ſaied, both for that the hiſtorie maketh no mencion of anie communicantes, and alſo that, as the hiſtorie teſtifieth, the quantitie of the Sacramēt that was ſent was verie litle not able to ſuffice anie nombre. By this then yt maie be perceaued, that in the auncient Church yt was not reputed or taken as an heynouſe crime to receaue the Sacrament alone, as now the Proclamer wold make yt, but yt was thought good and commendable when occaſion ſerued.

Euſeb. li. 6. ca. 34.

Serapion being ſick receaued the Sacramēt alone.

A moch like teſtimonie for this matter haue we of S. Auguſtine, wherof mencion ys made before, which ys, that a certein man hauing hys houſe infeſted with euell ſpirittes, came to ſainct Auguſtin houſe S. Auguſtin being abſent, and deſiered of hys preiſtes that they wolde eaſe him of that moleſtacion. One of them went, and ſaied Maſſe ther, and praied earneſtlie and the euell ſpirittes ceaſſed anie more to trooble the houſe. Here we perceaue the Sacrifice to be offred, Maſſe to be ſaied, but we heare no woorde of a communiō. As by this that ys hitherto ſaied yt maie be perceaued, that the preiſt myniſtring, or anie other perſon maie receaue the bleſſed Sacrament, with

D oute anie other communicantes, according to the practiſe of the primitiue and auncient Church: ſo ſhall yt now be declared by auncient lawes and decrees that the people were by lawe, bownd but to heare Maſſe, and not allwaies to receaue.

Soter that was the eleuenth Bishoppe of Rome after S.Peter, and liued aboute the yeare of our Lorde lxiii. made this decree. *Nullus presbyterorum Missarum solemnia celebrare præsumat, nisi duobus præsentibus, sibique respondentibus, & ipse tertius habeatur, quia cùm pluraliter ab eo dicitur, Dominus vobiscum, & illud in secretis: Orate pro me: apertissimè conuenit, vt ipsius respondeatur salutationi.* Let none of the preistes presume to celebrate the solemne office of the Masse, except ther be two present and answering him, so that he maie be the thirde, for when yt ys plurallie saied of him: Owre Lorde be with yowe, and in the secretes: Praie for me, yt ys most manifestlie conuenient, that his salutacion be answered. Here ye see yt commaunded that some be present at the Masse, but not alwaies to communicate, but answere the salutacion of the preist.

Soter vnde cimus Rō. Epis. Epist. secund. ad Episcop. Italia.

In a Councell also thus we finde yt decreed: *Missas die Dominico secularibus totas audire, speciali ordine præcipimus, ita vt ante benedictionem sacerdotis, egredi populus non præsumat, quodsi fecerint ab Episcopo publicè confundantur.* We commaunde the secular people by speciall order, vpon the sondaie to heare the wholl Masse. So that the people presume not to go furth before the benediction of the preist. And if they doe, let them be openlie rebuked of the Bishoppe. Here we finde soch order commaunded as the catholique church, for all the west part of yt, obserued, namelie that the people shoulde heare Masse euerie sondaie, but of communion here ys no title, A like decree we finde in an other councell in these woordes. *Cùm ad celebrandas missas in Dei nomine conuenitur, populus non ante discedat, quàm Missæ solemnitas cōpleatur, & vbi Episcopus non fuerit, benedictionem à sacerdote percipiat.* When they be come together in the name of God to celebrate Masse, the people maie not departe before the solemnitie of the Masse be fulfilled. And wher ther ys no Bishoppe present let them receaue the benediction of the preist. This decree commaundeth no more but that the people shall not departe vntill Masse be doen, of the communion therys no woorde.

Concil. Agathen. & habetur de consecr. Dist. 1.

Concil. Aurelian.

S. Augustin also made this ordeinaunce, as yt ys to be seen in the first distinction of consecracion in these woordes. *Et hoc attendendum, vt missæ peculiares, quæ per dies solemnes à sacerdotibus fiunt, non ita in publico fiant, vt propter eas populus à publicis missarum solemnibus, quæ horæ tertiæ canonicè fiunt, abstrahatur, sed sacerdotes qui in circuitu vrbis, aut in eadem vrbe sunt, & populus in vnum ad missarum publicam celebrationem conueniant.* And this ys to be obserued, that the peculiar Masses that be saied of the preistes vpon the solempn daies be not so openly doen, that for them the people be not drawen awaie from the publique solemnitie of Masses, whiche be canonicallie doen the thirde howre. But the preistes that dwell aboute the cytie, or within the same citie, and the people also shall come together to the publique celebracion of Masses. Thus he.

Aug. de conse. Dist. 1, cap. Et hoc.

In this ordeinance ye first perceaue that peculias Masses were saied in one citie, beside the high or cōmon Masse, to the which the people might so resorte, as that they might not be letted or withdrawen frō the high Masse. Ye see again, that both the preistes that had saied Masse, and the people that had heard thē, were appointed neuer the lesse to come to the high Masse. Now if none maie be present (as the Aduersarie teacheth) but soch as will communicate, and these preistes hauing saied their peculiar Masses, and ther communicated must yet be present at the high Masse by S. Augustines ordeinance, yt foloweth that the doctrine of the Aduersarie ys contrarie to the ordeinaunce of S. Augustin. And although the name of Masse be so odiouse to the Proclamer: yet ye maie perceaue yt was not so to sainct Augustine, bus he aloweth both peculiar Masses and high or publique Masses, at bothe

the

A the whiche although the people might and aught to be: yet ther ys no com maundement for them al to communicate as in his ordeinaunce yt ys to be perceaued.

What ſhall I nede anie more to ſaie in this matter, ſith yt ys manifeſt by manie practiſes of the primitiue and auncient churche, that both priſtes at the miniſtracion and other perſons as well wholl as ſicke did and therfor maie nowe receaue the bleſſed Sacrament alone, withoute a nombre of cõmunicantes? And therfor to returne part of the Proclamers woordes home to him and his complices, again I ſaie, O mercifull God, who wolde thinke ther coulde be ſo moche wilfullineſſe in the heart of man, ſo malicioufflie, ſo ſlaunderouſlie to caluminate the Churche, for that ſhe like a good mother doeth ſuffer her children to take their bleſſed and holie foode of Chryſtes bodie and blood either by nombre or by one alone, as deuocion and occaſion ſhall ſerue, ſith that both maners haue ben allwaies practiſed as before ys prooued?

B Wherfor we maie trulie ſaie: *O Iuſtine, o Tertullian, o Baſill. o Hierom, o Chryſoſtom. o Auſten, o Leo, o auncient councells, if we be deceaued, ye are they that haue deceaued vs.* But ſure we are, that we are not deceaued, but we reſt in the trueth that ye haue taught vs. But alas whoſe heart wolde yt not greiue to ſee the blaſphemie of the Proclamer againſt Chryſt and S. Paule, and his deteſtable ſlaunder of the holie doctours, whom he chargeth to haue taught him his Sciſmes, diuiſions, and hereſies? Ys Chryſt who ys the trueth, the miniſtre of hereſie? Ys Paule the doctour and Apoſtle of the gentiles, the teacher of Sciſmes? Be the holie doctours and Fathers of Chryſtes Church, who haue ben paſtours and feaders of Chryſtes flocke, and kepers of the ſame with in his folde, in vnitie and peace, the authours of diuiſions, and diſperſions of the ſhepe of Chryſt? Naie, yt ys Sathan the firſt lie maker, the father of lies and vntrueth, the authour of diuiſion betwixt God and man, that hath taught him hereſie, Sciſme and diuiſion, whoſe wicked inſpiracion (the more ys the pitie) he foloweth. For neither Chryſt, nor Paule, not *Iuſtine* nor *Baſill* &c. hath taught that the celebracion or miniſtracion of Chryſtes Sacrament C ys not godlie or good, if ther be not manie communicantes at yt, But they haue taught, that manie maie receaue yt, and that manie did receaue yt, and that one alone maie receaue yt, and that diuerſe alone did receaue yt, and both to be true.

And nowe to ende this matter, as the Proclamer hath doen all that he can, and yet, by no autoritie (as ys ſaied) hath prooued that a preiſt or anie other maie not receaue alone: ſo I ſaie, that neither he, nor all his complices, though they be ioined all together, ſhall euer bring furth anie expreſſe place of ſcripture, Councells, or doctours, that doeth by commaundement forbid de a well diſpoſed chryſtian to receaue the Sacrament alone. And thus the three principall partes of the Maſſe being auouched by ſcriptures Councells, and doctours: I ſhall confirme the ſame by miracle, wrought by God, in the bleſſed Sacrament in the Maſſe time.

THE TWO AND FOVRTETH CHAP. PROOueth the trueth of these matters of the Sacrament by that yt hath pleased God to confirme the same with miracles.

ALthough the cominge of Chryst into the flesh was most certenly taught by promisses, figures, and prophecies (as before in the first booke ys saied) yet the same his coming his conception, his birth and abode with vs, was commended vnto vs, by manie portentes, miracles, and woonders, which the Gospell doeth declare: Euen so yt hath pleased the goodnesse of God well knowing owre infirmitie and weakenesse, to deale with vs in the matter of the Sacrament of the bodie and bloode of the same his Sonne Iesus Chryst. The certen trueth wherof although by figures, prophecies, and by the liuelie woorde of Chryst himself yt be certenlie commended vnto vs: yet to the confirmacion of the same trueth to vs warde, which otherwise in yt self ys most certen, yt hath, I saie, pleased him to confirme the same trueth to vs by diuersse miracles, that we maie be assured, though reason, though senses, though hell gates wolde arise against yt, this ys and shall be a trueth, and euer endure a trueth.

3 Reg. 18. In the time of *Elias* the Prophett when God and his holie faith and religion (as nowe yt ys with vs) was so farre forsaken that none were fownde, that openlie for the feare of the king and wicked *Iesabell* wolde professe the same, although some laie in caues and dennes, as nowe I trust ther doe some, faith fullie seruing God, *Elias* moued by the spiritt of God to haue the religiō and faith of God discerned frō the religion of *Baall* wolde the triall of the same shoulde be made by somme miracle from heauen. Wher vnto the Kinge and the people agreed, that if anie miracle were doen on *Baalls* side he shoulde be taken for God, and his religion receaued: yf on *Elyas* side: his God and his religion shoulde be embraced. The preistes of Baall laied on their sacrifice, they called on their God in their maner, no fire came from heauen, no miracle was doen. After that they had doen, *Elyas* prepaired the saicrifice, he called on his God, fire came from heauen, and burnt the sacrifice. Wherupō the people seing the miracle, cried: *Dominus ipse est Deus, Dominus ipse est Deus*, Owre Lorde ys God, owre Lorde ys God. Euen so nowe the ministers of *Baall* haue peruerted Chrystes faith and religion. The people in outwarde countenance for feare of lawes haue forsaken the same: They are nowe taught that Chryst ys not reallie in the Sacrament duelie ministred: They are taught that his bodie ther ys not to be honoured, They are taught, that the blessed Sacrifice of Chrystes bodie and bloode ys nothing auailable either to the quicke or to the deade, with soche other.

Chryst ys not in the sacramentall bread of the newe ministers, but he ys in the B. Sacr. duelie ministred by a preist.

Nowe let them search all histories of antiquitie, and shewe anie one miracle that God hath wrought either in the time of Berengarius: of *Wicleff*, and Husse, of *Zwinglius Oecolampadius*, or of this Proclamer for the confirmacion and declaracio of that their faith, and if they doe, we shall saie that their faith ys good: Yf theie doe not, and we doe: let them yelde and saie that owre waie ys good. For like yt ys the trueth ther to be, wher yt pleaseth God to confirme the same by miracle: And like yt ys no trueth to be on the contrarie side wher God doth not vouchsaffe at anie time to commende yt by some miracle?

Nowe the catholique Church teacheth the presence of Chrystes bodie in

A in the Sacrament: The Aduersarie teacheth no bodie, but the figure of the bodie. The catholique Church teacheth Chrystes bodie in the Sacrament to be honoured: Luther and the Sacramentaries teache that yt ys not to be honoured. The catholique Church teacheth that Masse ys to be vsed: Luther and the Sacramentaries teache that yt ys to be abhorred. Nowe as *Elyas* willed the preistes of *Baall*, first to confirme their waie with miracles: So lett the Lutherans and the Sacramentaries, bring furth first some Miracle.

As for miracles for the confirmacion of their doctrine as touching this matter of the Sacrament, I neuer did nor coulde heare or reade of anie, but onelie of one, which ys a miracle meet for the doctrine. Of whiche miracle Luther himself ys the reporter, *Ionas* his disciple being interpretour in his booke of priuate Masse, wher he saieth thus: *Ego coram vobis reuerendis patribus & sanctis, confessionem faciam, date mihi absolutionem bonam, quæ vobis (opto) quamminimum noceat. Contigit me semel sub mediam noctem subito expergefieri. Ibi Sathan mecũ cepit eiusmodi disputationem. Audi (inquit) Luthere, doctor perdocte. Nosti te quindecim annis celebrasse Missas priuatas penè quotidiè. Quid si tales Missæ horrenda essent Idolatria? Quid si ibi non adfuisset corpus & sanguis Christi, Sed tantùm panem & vinum adorasses, & alus adorandum proposuisses?* I will before yowe reuerend and holie Fathers. make a confession, geue me a good absolucion, which I wish maie nothing hurte yowe. Yt happened me once at midnight sodenlie to be wakened. Ther Sathan beganne this maner of disputacion with me. Hearken (saieth he) thowe well learned doctour Luther. Thowe knoweſt that by the space of these fiftene years, thowe haueſt saied priuate Masse all most euerie daie. What if soche priuate Masses were abhominable Idolatrie? What if ther hath not ben present the bodie and blood of Chryst, but that thowe haddeſt honoured onely bread and wine and haddeſt sett yt furth to other to be honoured? Thus moch Sathan to Luther.

Luther.

Sathan appeared to Luther ād disputed with him of priuate Masse.

In which talke Sathan goeth aboute to confirme three pointes of their doctrine, that ys, that Chrystes bodie and bloode be not in the Sacrament, but onelie bread and wine: That Chryst in the Sacrament ys not to be adored: And that priuate Masses are not to be vsed. See ye not nowe what a miracle here ys, that Sathan wolde vouchesaf to speake with Lurher at middenight? ys not this doctrine moche confirmed nowe, that Sathan hath perswaded yt? who knoweth not that Sathan perswadeth to heresie, not to the right faith? to euell, not to good? to falshoode, not to trueth? Wherfor chrystian reader, if thowe wise be, flee that he perswadeth thee vnto, and embrace that he diswadeth thee from.

And thus to a good chrystian this doing of Sathan maie be occasion of confirmacion in faith. For wher Sathan disswadeth Luther from the Masse, from the beleif of the presence of Chryst in the Sacrament, from the honouring of Chryst ther, we maie be certen and sure that the Masse ys good, that the presence of Chryste in the Sacrament, and the honouring of him ther be holsom and good doctrines. For he being (as Chryst saieth) a liar, and a manisleer from the beginning: seketh not to teache vs the trueth, nor to helpe to saue ys, but raither (as S. Paule saieth) he being our aduersarie goeth aboute like a roaring lion seking whome he maie deuoure, whom God graũt vs stronglie to withstande in faith. Thus I saie, occasion ys geuen vs to be cõfirmed in that faith from the whiche Sathan wolde disswade vs.

Ioan.8.

1.Pe.5.

But as touching the matters which Sathan wolde perswade by his deuelish apparition to Luther, if ther were no more saied, a wise reader wolde

by

by these fewe woordes easelie perceaue, howe good and true the doctrine of the Proclamer ys, which ys soche as Sathan perswaded, and euen the verie same. This being all the miracles that I can finde of the confirmacion of the Proclamers doctrine, I maie thus conclude, that forasmoch as this doctrine ys setfurth by the apparition and perswasion of Sathan, and not by God, that yt ys Sathans doctrine and not gods.

Nowe for the catholique doctrine let vs see if God hath besides his figures, prophecies, plain speaches of his onelie begotten Sonne Iesus Chryst, and the great nombre of assertions, declaracions, and expositions of most holie famouse, auncient and learned Fathers, shewed anie miracles for the confirmacion of the trueth of the blessed Sacrament. And First let vs see for the presence of Chryst in the Sacramēt. Sathan perswaded Luther that thet ys not present the bodie and bloode of Chryst, but bread and wine let vs trie the trueth therof by Gods worke.

In vita Ba. The blessed Sacr. deliuered to a Iewe was verie flesh ād verie blood in sight

Amphilochius an holie Bishoppe, who liued within the compasse of foure hondreth yeares after Chryst and therfor a good nombre of yeares, more then eleuen hondred agone, writing the life of S. Basill, testifieth that a certain Iewe desierouse to see the misteries of the chrystians, came among an infinite multitude to the churche wher S. Basill saied Masse. And feigning himself to be a Chrystian, and being among them at S. Basills Masse, sawe in the handes of S. Basill a childe diuided. Neuer the lesse when the time of the communion came, he stoode among other to doe as they did and when the Sacrament was deliuered vnto him, yt was verie flesh: And when the cuppe was brought to him, yt was verie bloode: of whiche both as he might keping some parte, when he came home he shewed them to his weif, and tolde her what he had seen with his eies. Whervpon beleuing that the misteries of the christians were woonderfull, the next daie he went to S. Basill, and tolde him all the wholl matter, and desiered him that he might withoute delaie be christened and so he was, and all his housholde.

Yt ys redd also in the liues of the Fathers, that ther was a certain olde mā, who although he were a great man: yet he was simple and did erre in the matter of the Sacrament, and saied that the consecrated bread which we doe receaue ys not the naturall bodie of Chryst, but a figure of yt. This his errour when two auncient men did vnderstand and knowe that his life and cō uersacion other wise was good, they thought that he did yt innocētlie, and simplie. And therfor they went to him and rehersed his errour to him. He graunted that he did so saie. They perswaded him that he should not so beleue, but as the catholike Church doeth. We (*saie they*) beleue that that bread ys the bodie of Chryst, and that cuppe his bloode in verie dede, and not in figure. But as in the beginning God taking a litle earth, made man to his owne image, and no man can saie but that man, although he be made of the earth he ys the image of God: Euen so the bread, by cause he saied: *This ys my bodie*: we beleue that yt ys verilie his bodie. The olde man saied: except I maie know yt so to be in verie dede, yowr reasons can not satisfie me: Then they saied: Let vs geue our selues to praier this weke, that God maie vouchsaffe to reueill this mysterie vnto vs. After their praier they three came to the church. And when the time came that they shoulde receaue, the one lie porcion of the Sacrament deliuered to that olde man, was verie bloodie flesh, whiche when he sawe he was afearde and cried, saing: I beleue that the bread that ys on the aultar ys thie bodie, and the cuppe ys thy bloode. And furthwith the flesh in his hand was made breade, and so he receaued yt, and gaue thankes to God.

The blessed Sacr. deliuered to a doubting chrystian appeared flesh.

Let

A Let not the Aduerſarie by skorning trauaill to reiecte this miracle or auoi de the force of yt by ſlaunder, ſaing that ſome papiſt hath inuented yt. For as yt ys teſtified, this was doen, as the laſt reherſed miracle was, with in the compaſſe of foure hundreth yeares after Chryſt, at whiche time yt were to moch wickedneſſe for the Aduerſarie to think anie vain inuencions to haue ben deuiſed for the maintenance of the treuth of the Sacramet.

I omitte to alleadge here ſoche miracles, as S. Cyprian and S. Ambroſe reporte aboute the bleſſed Sacrament, for that I haue made ſome mencion of them allreadie, and again by occaſion ſhall. Manie goodlie miracles alſo be reported by S. Gregorie, and manie were doen in his time, aboute this bleſſed Sacrament, whiche were to long to reherſe. Theſe two therfor ſhall ſuffice to helpe vs to perceaue and vnderſtand Gods pleaſure and his holie trueth as concerning the preſence of Chryſtes bodie in the bleſſed Sacrament.

B Sathan perſwaded Luther not to honoure the bodie of Chryſt in the Sacrament, but what the Churche hath doen frō the Apoſtles time, and what the holie Martirs and learned Fathers teach in this matter yt ys declared in the ſecōd booke: Beſides whiche knowledge ſo left vnto vs of God, we ſhall perceaue gods pleaſure by miracle, that the bleſſed Sacrament ſhoulde be honoured. In the which matter yt ys verie notable that *Optatus* reporteth of the Donatiſtes, who being cruell heretiques, ſo farre miſliked what was doen by the catholiques, that violentlie inuading their Churches, they commaunded the Sacrament to be geuen to the dogges. But the iudgement of God not ſuffring ſo heinouſe an offence to be vnpuniſhed, ſo great contumelie to the diſhonour of the bleſſed Sacrament, to be vnreuenged: The dogges vnto their owne maſters whom before they loued and defended, nowe being enemies, fell on them as on ſtraungers or theues, and with all violence as though they had neuer knowen them, waxed feirce on them and worowed them, God herby (as I take yt) ſignifieng vnto vs that as rabbiſh men forgatte their duetie and honoure to their Lorde God: ſo the vnreaſonable creatures forgatt their loue to their maſters.

Optatus li. 2. cont Donatiſt.

Dogges after their eating of the Sacrament, worowed their Maſters that caſt yt vnto them.

C Whether they haue offended and diſpleaſed God, that in this our time haue as wickedlie abuſed the Sacrament, as did theſe Donatiſtes, they maie by this miracle eaſilie perceaue. And this maie we perceaue alſo, that as the diſhonouring of the Sacrament offendeth and diſpleaſeth God, and therfor he puniſheth yt, So in the honouring of the Sacrament, neuer anie Idolatrie was committed, for we neuer readd yt puniſhed. Let anie of the Aduerſaries, if they can bring furth anie one ſufficient example, that euer anie one was puniſhed of God, for honouring Chryſt in the Sacrament, and then they haue doen ſomwhat, but they neuer coulde yet, nor neuer ſhall, ſo weake ys their cauſe.

Againſt the Maſſe alſo Sathan perſwaded Luther, and good cauſe whie. For by the Maſſe his power as well in extern or worldly thinges as in intern or ſpirituall thinges, ys ouerthrowen. For worldlie thinges we haue the teſtimonie of S. Auguſtine, who as be fore ys mencioned, teſtifieth that by the offring of the ſacrifice of the bodie and blood of Chryſte (whiche ys the Maſſe) the wicked power of the Deuell moleſting the houſe of a certain mā, and moche diſquieting his familie and ſeruants, was clean driuen awaie, and the houſe after wel quieted.

Sathan his power abated by the vertue of the Maſſe.

Aug li. 22. De ciuit. Dei. ca. 8

Howe moche then ſo euer they crie oute againſt Maſſe, howe great abho minacion ſoeuer they make yt to ſaie that the ſacrifice of Chryſtes bodie ys offred

offred by the preist: howe moche soeuer Sathan and his disciples wolde extenuate the vertue and power of yt: yet in spite of their teeth they must heare S. Austen saie, that the preist offred the sacrifice of Chrystes bodie. And what ys yt to offre the sacrifice of Chrystes bodie, but to saie Masse? And to saie Masse ys to offre this sacrifice. And wher Sathans Angells troobled the house of this man to the great hurt bothe of his seruantes and of his cattaill, when Masse was saied in the house, the power of Sathan was put to fleight. Yowe maie perceaue then, that yt ys not without cause, that Sathã stirred vppe his ministres so cruellie and fiercely to crie oute, to raill, and to rage against the blessed and holie Masse. For being deuoutlie and godlie doen, yt weakeneth his power, yt withstandeth his malice, yt abateth his tirannie, and diminisheth his kingdom. And by this ye maie consider howe acceptable a thing the Masse ys that at once saing the Deuel and his Angells were driuẽ awaie. Yf the Masse were so detestable before God as they wolde make yt, God wolde at the doing of yt haue caused mo Deuells to come to the house, raither than by the doing of yt to putte them to fleight. Thus maie yowe perceaue that God commendeth to vs the goodnesse of the Masse by miracle.

In spirituall thinges yt also abateth the power of the Deuell, for yt diminisheth the force of temptacion (as saieth S. Bernard) *Duo enim illud sacramentũ operatur in nobis, vt videlicet & sensum minuat in minimis, & in grauioribus peccatis tol lat omnino consensum. Si quis vestrum non tam sepè modò, non tam acerbos sentit iracundiæ motus, luxuriæ, aut cæterorũ huiusmodi, gratias agat corpori, & sanguini Domini quoniã virtus sacramenti operatur in eo.* Two thinges that Sacrament woorketh in vs, that in lesser sinnes yt diminisheth the feeling, and in greater sinnes yt taketh awaie consent. Yf anie of yowe doe not so often nowe feele so bitter mocions of wrathe, of enuie, of lecherie, or soche other, let him geue thankes to the bodie and bloode of ower lorde. For the vertue of the Sacrament woorketh in him. Thus the bodie and blood of Chryst in the Sacramẽt with standeth the furie of Sathan and his Angells both in outewarde thinges and inwarde thinges.

Sermon. de Baptis.

Three thinges to be attended in the bless. Sacr.

Nowe let not the Aduersarie cauill that bicause S. Bernarde saieth here that the vertue of the Sacramẽt woorketh, that he vnderstandeth not Chryst him self to be geuen in the Sacrament, but the vertue. For S. Bernarde with all catholiques acknowlegeth three thinges in the Sacrament, the outwarde formes, the bodie and bloode of Chryst, and the spirituall grace which three he professeth in a sermon saing. *Tria in sacramento Altaris attendere debes, speciem panis, veritatem carnis, virtutem gratiæ spiritualis. Vsque ad speciem panis sensus pertingit exterior: ad veritatem carnis fides interior: ad virtutem gratiæ spirituallis charitas superior.* Three thinges thowe oughtest to attende in the Sacrament of the aultar: The outwarde forme of bread: The veritie of the flesh: the vertue of spirituall grace. Vnto the outwarde forme of breade reacheth the outwarde sense: Vnto the veritie of the flesh the inwarde faith: Vnto the vertue of the spirituall grace, perfect charitie. So that in the Sacrament ys both the bodie of Chryst, vnto whome we must geue thankes and the vertue of the spirituall grace therin receaued, for the whiche we aught to geue thankes.

Bernardus sermon. de Cana Dom

The pleasure of God being by his miraculouse workes shewed to be other wise, yea euen contrarie to that that yt pleased Sathan to perswade Luther as touching the presence of Chryst in the holie Sacrament, and the hououringe of him in the same, with or seruice and duetie in the holie sacrifice of the

A the Masse: we will cease to saie any more vpon the woordes of S. Bernard.

But if yowe desire to be aduertised of some notable practise, call to remẽbrance the historie of the noble matrone of Rome, who by Sathans tentaciõ encõbred and in (faith as manie be now a daies) blinded that could not beleue the verie bodie ãd blood of Chryste to be in the blessed Sacramẽt, but coming to the Masse ãd ioining in cõpanie with other to receaue, whẽ in the deliuery of the Sacrament to her, she heard these woordes: The bodie of our Lorde Iesus Chryste, awail thee to the remission of sinnes, she similed, which when S. Gregorie perceaued and by examinaciõ vnderstoode her vnbeleue, he and the people praied and after praier going again to the aultar, and taking the Blessed Sacramẽt in his hand, to the helpe of the faith of that womã and the confirmacion of the faith of the people, yt was of the one and of the other seen as a verie bloodie fleshly litle fingar. Wherupon S. Gregorie willed her to remembre the saing of Chryst: *The bread which I will geue yowe, ys my flesh.* Which so being seen, and praier made by S. Greg. and the people, that B yt might be reduced to the forme that yt might be receaued, yt came furthwith so to passe, and she thus of an vnfaithfull made a faithfull receaued the blessed Sacrament, as other faithfull had doen. Thus she holden captiue in lacke of faith in the forts of Sathan, was by the holie mynistracion of Chryst at the Masse deliuered from the same. *Paul Diacon.*

And now that we haue made reporte of one miracle, doen in the time of S. Gregorie, we will touche one or two mo reported by hym and so ende this matter of proof. Thus writeth S. Gregorie: *Non longè à nostris fertur temporibus factũ, quòd quidã ab hostibus captus, longè transductus est. Cumque diu teneretur in vinculis, eum vxor sua, cùm ex eadem captiuitate non reciperet, extinctum putauit. Pro quo iam velut mortuo, hostias hebdomadibus singulis curabat offerri. Idem ergo vir longo pòst tempore reuersus, admirans valdè, suæ indicauit vxori, quod diebus certis, hebdomadibus singulis, eius vincula soluebantur. Quos videlicet dies eius vxor, atque horas discutiens, tunc eum recognouit absolutũ, cùm pro eo sacrificiũ meminerat oblatũ.* Yt ys saied to be doen not long before our time, that a certain man takẽ of his enemies was caried into a farre contrie, and whẽ he was lõg kept in prison, so that he could not come C home to his wief, she thought that he had bẽ dead. For whõ as for one being dead, she caused wekelie sacrifice to be offred. The same mã after a lõg while returning home, greatlie wondring declared vnto his wief that certain daies euerie weke his bandes were loosed: Which daies and howres, whẽ his wief had well remembred, she perceaued him then to be loosed from his bandes when she caused sacrifice to be offred for him. Thus he. *Greg. hom. 37.* *Aprisoners cheines loosed by vertue of the Masse.*

In this miracle reported by S. Gregorie, this maie we first perceaue, that the order of the vniuersall Church was to praie for the dead, and to offre sacrifice for them, which thing moued this woman supposing her husband in captiuitie to haue bẽ dead, to cause the sacrifice of Masse to be celebrated for him certain daies euery weke. Again this ys to be obserued, that Chrysts sacrifice being offred for that man as for one that was dead, was not ouerpassed or let fall from the mercifull seight and hearing of God, as a thing doẽ in vain, but miraculouslie, wher yt was offred to loose the bandes if a dead mã (he being a liue) yt loosed the bãdes of a liuing man. Which thing S. Gregorie verie godlie also doeth note vpõ the same miracle, by these woords: *Hinc* D *ergo, fratres charissimi, hinc certa consideratione colligite, oblata à nobis hostia sacra, quantã in nobis soluere valeat ligaturã cordis, si oblata ab altero, potuit in altero soluere vincula corporis.* Of this thẽ deareli beloued, of this doe yowe certẽlie gather, how moch the holie sacrifice offred of vs, maie loose the bãde of cõsciẽce, if being offred of one, yt might in an other lose the bãdes of the bodie. *Masse for the dead before S. Gregories time.* *Gregorius. ibidem.* *Vertue of the Masse.*

A miracle doen in the Masse vpon a dumbe and lame man.

The same S. Gregorie also reporteth an other miracle doen by one Agapetus, a verie holie and a verteouse man by the report of diuerse writers, and Bishoppe of Rome before the saied Gregorie. Yt happened the saied Agapetus go to Constantinople to the Emperour Instinian. Vnto whome, as he trauailed in the waie, was brought one being both lame and dumbe to be cured, who was so sore taken, that he coulde neither speake anie woorde, nor was able to rise from the grownde. When the holy man vnderstoode, that they that brought him had faith in God, that God by him wolde cure the deseased man, he prepared himself to Masse, and doing the solemne seruice of the same, he offred vppe the sacrifice in the seight of allmightie God, whiche being doen, he went from the aultar, and tooke the lame man by the hand, and in the seight of all the people, he lifted him vppe, and sette him on his feete. And when he had putte the bodie of oure Lorde in the mouthe of the dumbe man, that tounge that long before had ben bownde, and could not be framed to speake a woorde nowe ys loosed, and the man can speake, and with all his frendes reioice and praise God.

In this miracle I will not encombre the reader with manie notes, but this onelie I wish to be marked, that the Masse ys holie and the power of the blessed Sacrament ys great, for when after the Masse yt touched the dumbe tong yt made yt furthwith to speake. Now reader of manie, I haue produced a few miracles to the entent thow maist perceaue, and be assured, that if the doctrine of the presence of Chryste in the Sacrament were wicked capharnaites doctrine (as the Aduersarie tearmeth yt) or the sacrifice of Chryst on the aultar were the robberie of Gods honour, or the wholl mynistracion of the holie and blessed Masse were filthie stinking abhominacion, as gods enemies abhominablie tearmeth yt, God wolde neuer commende yt to vs with so manie miracles. And hereunto if thow adde the lowlie and reuerent seruice doen of the holie Angels vnto the blessed Sacrament, in the time of the Masse, as yt ys testified of Chrysostome, S. Ambrose, and S. Gregorie, thowe shalt not nede (I suppose) to feare to folowe the faithe of the holie Church in beleuing, neither to doe the duetie, and shewe thine obedience with them in honouring, nor to leaue thie charitie at the Masse time, but for the quicke and the dead allwaies to be praing. For why shall man feare to confesse Chrystes presence, wher the Angells doe acknowledge yt? Why shall man staie to doe most humble honoure, wher Angels vse most lowlie obeysaunce? Why shall man forsake and flee from that as from a serpent, wher Angels are desierouse to be present?

Issue ioined with all Sacramentaries that the Masse was neuer by anie catholique called Idolatrie.

Looke therfore to thy self (o Chrystian man) and ioin with Angell prouoking thee to thy duetie, and consent not to Sathan though he call the Masse, Idolatrie. For this I will assure thee, that the Masse was neuer so termed but by Sathan. And here I will make this issue with Sathan and the Proclamer, and all the rest of Sathans disciples, that although the Masse hath ben in vse by the Proclamers owne confession, more then eleuen hundreth yeares agone. For he saieth, although falselie, that the name of Masse began but foure hundreth years after Chryste, yet they neuer haue nor neuer shall finde anie one approued catholique authour either within the compasse of those foure hundreth years or since that saieth as they doe, that the Masse ys Idolatrie. Yf none saie yt thē he and his cōplices speake yt of them selues, *& qui ex propriis loquitur, mendaciū loquitur*. Finallie to conclude for our faith, that yt ys to gods pleasure, we haue besides the scriptures and Fathers, the testimonie of miracles. Let nowe the Proclamer, if he can, bring furth one miracle for the confir

A confirmaciō of his religion. Yf he can not, let him learn to know himſelf, and hys companie, to be the preiſtes of Baall vnder *Iezabel*. And let him confeſſe the catholikes the preiſtes of God with Elyas the Prophett.

Neither, reader, be thowe diſſuaded or oute of countenance, if thow ſee anie of Sathans ſcholers mocking or skorning at theſe miracles, whiche ys their maner of folowing of argumentes, when other wiſe they can not auoide that ys ſaied. For vnderſtand and marke well, that none of theſe by me alleaged, were yeſterdaie doen, but they were all doen before and in time of S. Gregorie. And therfore vpon the poinct of a thouſand yeares and vppewarde, and are reported and teſtified by right graue and holie men. I knowe that theſe miracles will and haue ſpited the rebelliouſe enemies of God, and his Chryſt. For the Phariſeis coulde not abide the miracles, that Chryſt himſelf did, but wickedlie ſaied: that in *Beelzebub* prince of Deuells he caſteth oute Deuells. The *Arrians* not bearing miracles confirming the faith of Chryſt, which they impugned, either derided them, or ſaied they were feigned miracles, or flatlie, though the matter were neuer ſo euident denied

B them, as in S. Ambroſe yt maie be at large fownde teſtified. So for that theſe miracles commende and cōfirme the catholique faith, which our heretiques nowe impugn, they will with the Phariſies, with the *Arrians* and with *Melanchthon*, and *Vadian* for ſpite mocke, and skorn at them, call them feigned miracles or denie flatlie anie ſoch to haue ben doen. But conſider thowe the reporters: Theie be ſainct *Ampbiloch*, S. *Optatus*, S. Ambroſe, S. Chryſoſtom, S. Auguſtine, and S. Gregorie, whiche all be in time auncient, in life famouſely holie, in learninge with moche commendacion excellent, of the Church euer receaued, and therfore of a vain man not to be reiected. Great ys the difference betwixt the creditte of a nombre exalted to glory, and of ſome yet liuing in finfull miſerie. Ther ys great oddes betwixt them, whoſe doctrine hath allwaies ben approued, and thoſe whoſe doctrine ys allwais reproued. To be ſhort, yt ys more wiſdom to beleue an holie ſainct reporting, then a wicked heretique denieng. For that then theſe miracles be reported of ſoche as be reputed holie ſainctes, yt ys verie meet, and moſt faiftie for vs to beleue them.

Sermon. 91 de inuent. corp. Geruaſ. & Protha.

C

THE THREE AND FOVRTETH CHAPT. MAketh recapitulacion of the conferences of the Maſſes of the Apoſtles and Fathers of the primitiue Church, and of the catholique Church that nowe ys, with a breif confutacion of the conference made by the Proclamer betwen, the Maſſe of S. Iames and that ys now vſed.

EOraſmoch as a matter diſcourſed at large, being drawen into a compendiouſe and breif forme ys ſooner atteigned, and better kept in memorie: therfore, and for that alſo I wold take iuſt occaſion to open and ſhewe the folies vanities, and ſhamfull vntrueths of the conference that the Proclamer hath made betwē

D the Maſſe of S. Iames, and the Maſſe nowe vſed of the catholique Church: I will, as yt were into a breif Summe collect that ys ſaied, and make a ſhorte recapitulacion of that, which of neceſsitie both for the opening of the matter, and for anſwering of the Proclamer, I was compelled more at lenght to

ſetfurth. The Proclamer diuided the Maſſe into foure parts: into holie doctrine, holie praier, holie conſecracion, and holie Communion. Of the firſt, which ys holie doctrine, I mene the Epiſtle and Goſpell, but that they ſhould be red and vſed in the Maſſe ther ys no controuerſie, therfore haue I entred no diſputacion therof. In the other three ther be by the Proclamer and his likes, controuerſies moued, which ye haue heard by ſufficient good authorities diſcuſſed and diſſolued.

A breif collection of the conferẽces of the Maſſe now vſed and of the new cõmunio with the Maſſe of the Apoſtles and Fathers.

And here breiflie to repete the parts as we haue treacted of them, we haue firſt to ſpeake of Conſecracion. Conſecracion, as yt ys vſed nowe in the catholique Churche, hath ben by me conferred to the conſecracion vſed by the Apoſtles and Fathers, and ys fownd in all ſubſtanciall parts to agree. The ſchiſmaticall myniſtracion in moſt of them diſagreeth. The intencion of the Apoſtles and Fathers in and vpon conſecracion ys ſhewed, wherin they are perceaued to haue beleued, that by their due conſecracion, the verie bodie and blood of Chryſte by the almightie power of God and vertue of his woord were made preſent in that bleſſed Sacrament. Wherun to the faith and intencion of the catholique Church being conferred, yt ys fownd fullie to agree. The ſchiſmaticall Church alltogether diſſenteth and diſagreed.

Sacrificeuſed of the Apoſtles. abhorred of the Sacramentaries.

Vpon their conſecracion the Apoſtles and Fathers made in the remembrãce of Chryſts paſsion, death, reſurrection, and aſcenſion, an oblacion or ſacrifice of the ſame bodie to God the Father according to the inſtitucion and ordeinance of Chryſt. The doing of the catholique Church in this poinct ys conferred and fownd agreable. The ſchiſmatical church ys ſo farre wide frõ folowing the Apoſtles and Fathers, that yt can not abide to heare ſoch ſacrifice aſmoch as once named or ſpoken of.

The catholique Church in the Maſſe maketh humble ſupplicacion and peticion for the mercifull acceptacion of their ſacrifice, which maner of ſupplicacion the Proclamer moſt fondlie ãd vndiſcretlie derideth and skorneth. But by conference yt ys fownde that the catholike Church foloweth therin the phraſe of ſcriptures, Apoſtles and Fathers, and dothe altogether as ys fownd to haue ben doen by them, ſo neerlie that yt praieth with the ſame woordes that the Fathers did. The Schiſmaticall congregacion as yt foloweth not the Apoſtles and Fathers in making this oblacion or ſacrifice ſo contemneth yt their praier for acceptacion.

Praier for the dead vſed of the Apoſtlesãd the catholique Church diſpiſed of the Schiſm.

Thus moch being ſaied of Conſecracion, intencion, oblacion, and acceptacion, we deſcended to the praiers in the Maſſe, wherin be two things which the Schiſmaticall church impugneth that ys, praier for the dead, and inuocacion of Saincts. As for that the catholique Church praieth for the dead, the doing therof ys conferred to the doings of the Apoſtles and Fathers, and yt ys fownd that they praied for the dead in their Maſſes, and that they gaue ordre to frequent and vſe praier for the dead, wherfore yt ys euidẽt that the catholique Church in ſo doing foloweth thẽ, and obſerueth their ordre appoincted. The Schiſmatical Church cã not wel be cõferred herin, for yt vtterlie abandoneth all praier for the dead ſo that yt hath not one title for that pourpoſe, and wher nothing ys, no compariſon can be made.

Inuocacion of Saincts likewiſe.

Inuocacion of Saincts vſed in the Maſſe, ys alſo conferred with the doings of the Apoſtles and Fathers, ãd fownd to haue ben doen by thẽ in their Maſſes. The Schiſmaticall Church as in this yt flieth the doing of the catholique Church: ſo doth yt flie the doing of the Apoſtolique and primitiue Church whoſe doctrine and example the catholique Church holdeth and foloweth.

Finallie

A Finallie we come to holie Communion, whet the catholique Churche ys accuſed and charged in two poinctes heinouſlie to offende. The one that the preiſt tarieth not allwais for ſome nombre of communicants: The other, that to ſoche as do communicate at times, but one kinde ys myniſtred. For theſe two poincts, as for the other before, the auncient preſidents of the primitiue and auncient church are ſought, and laied furth, and no commaunde ment fownde forbidding the preiſt in his Maſſe, or anie other man ſicke or wholl to receaue alone. And the practiſe alſo of the ſame Church ſheweth that oftentimes one kinde onelie was receaued, and none offence therin iud ged. Whervnto the vſe of the catholike Church being cõferred, yt ys fownd to be agreable and to do that that in the primitiue Churche was practiſed. The Schiſmaticall Church vnder pretence of ſingular obedience, committing great diſobedience, and vnder the countenance of ſincere imitacion vſing a wicked innouacion, neither communicateth vnder one kinde, nor alone, thinking that of neceſsitie yt muſt ſo be, and cõtemneth the auncient pra

Sole Communion ãd vnder one kinde vſed in the primitiue church

B ctiſe of the primitiue Church and moſt fiercelie accuſeth the wholl Churche for theſe thouſand years of the tranſgreſsion of Chryſtes inſtitucion and commaundement.

Thus ye maie ſee that the Maſſe of the catholique Church for the ſubſtan ciall parts, and poinctes of yt being conferred to the Maſſe of the Apoſtles and Fathers of the primitiue and auncient Church, ys fownd to be fullie agreable, and the Communion of the Schiſmaticall Church in all poincts diſagreable. Yf the Maſſe had diſagreed or diſſented in anie ſubſtanciall poinct thow maiſt be well aſſured (gentle Reader) that the Proclamer wolde not by ſo ſlender, ſo impertinent yea and ſo vntrue conferences, haue gone aboute to improue and diſgrace yt, as he doeth. He conferred yt with the Maſ ſe of S. Iames but in ſoch ſorte, that yf he had neuer made pithier oracion in the diſputacion at the *Paruis* in Oxforde, I ween he ſhoulde neuer haue ben alowed for a generall Sophiſter. But God be praiſed that his catholique Churche ys ſo appolnoted, that the enemies can not finde anie weightie matter iuſtlie to repugn or reproue yt. But let vs ſee his con-

C ferences.

S. Iames (ſaeth he) *ſaied Maſſe in the common toung, as the people might vnderſtand him: They ſaie their Maſſe in a ſtraunge toung, that the people ſhould not knowe what they mene.* This ys the firſt peice of his conference. The man lackt good ſtuff to beginne his worke, when he ys fain in the firſt ſhewe of all to place ſoch pelf. Confider, I praie thee, gentle reader, that yf yt ſhoulde be in queſtion whether *Plato* were a man, and his enemie ſhoulde come in and ſaie, he was no man bicauſe he ſpake latin, yt were but a fond argument and all together impertinent. For the matter to be tried ys aboute the ſubſtance of *Plato*, and not aboute anie accident, and the enemie growndeth vpon the accident and leaueth the ſubſtance: So the queſtion here ys whether the Maſſe be good or no, which ys about the ſubſtance of the thing, and he cometh in with an argument of an accident, that yt ys ſaied in latin, and therfore yt ys not good, what ys this to the pourpoſe? Manie a thing ys good in yt ſelf, though yt be not of all vnderſtanded. The ſeuen liberal Sciẽces be good though they be not vnderſtanded of all men. The holie ſcriptures be good in

D themſelues though all men vnderſtãd them not. Yea, euen nowe when they be in the vulgar toung they will not ſpeake ſo familiarlie no not to the myniſters, that euerie myniſter maie vnderſtand them: and yet they be

good. So ys the Maſſe likewiſe good though all the people vnderſtand yt not. This argument therfore proueth nothing againſt the Maſſe. Yf he wolde rightlie haue proceaded he ſhoulde haue proued no Maſſe to be or that that ys called Maſſe to be in ſubſtance nor good, before he ſhoulde improue yt, for being ſaied in an vnknowen toung (as he tearmeth yt) for yt ys meet yt be diſputed whether the thing be, before yt be diſputed whether yt be of this maner or that. Againſt his firſt compariſon therfore we maie conclude, that as S. Iames Maſſe ſaied in the hebrue toung, was in yt ſelf godlie and good, though the greke or latin being at the ſame vnderſtand not what was ſaied: ſo the Maſſe nowe ſaied in the catholique Churche in the latin toung though the engliſh or frenche man vnderſtand yt not, yet yt ys godlie and good in yt ſelf.

2 His ſecond compariſon ys: *S. Iames ſpake oute the woordes of conſecracion: They in their Maſſe ſuppreſſe the ſame woordes, and kepe them cloſe.* Hetherto the Proclamer plaieth ſmall game. He had leuer in a weightie matter ſpeake ſome trifling woord, then faie nothing. Malice will caſt duſt or what ſoeuer cometh to hand at his enemie in want of better weapon. Here ſemeth a bare Armarie wher ſo weake a weapon ys bent againſt that, whiche with all force he wolde ouerthrowe. He hath ſmall fauts to obiect againſt the bleſſed Maſſe, when lowd ſpeaking or ſofte ſpeaking ys made a faute. As before ys ſaied, what ys this to the ſubſtance of the Maſſe? As the Maſſe ſaied, ys as good as the Maſſe ſonge, ſo ys the Maſſe ſoftelie ſpokē in ſubſtāce as good as the Maſſe lowdlie ſpoken. Ys not yowr owne Communion as good ſaied as ſonge, yf ther were anie goodneſſe in yt? or ys yt not as good ſaied in a great congregacion wher ſome ſtand ſo farre of as they can not heare the woordes of conſecracion whiche in that caſe are ſpoken as in ſofte ſilence to them, as yt ys being ſong in a ſmall congregacion where all the people maie heare? Were all the Maſſes in the auncient Church throughlie oute ſpokē alowde? Let the Proclamer looke the bookes, and he ſhall finde yt otherwiſe. Did S. Baſill in his Maſſe pronounce the wholl action of cōſecracion with a lowde voice? No, when he began the Canon to entre toward conſecracion he praied ſecretlie, and the rule ys prefixed at the beginning of the praier: *Pontifex ſecretè.* The Biſhoppe praieth this ſecretlie. By imitacion wherof I thinke yt receaued throughout the catholique Churche to praie the praiers of the *Canon* ſecretlie. And when S. Baſill came to the conſecracion, did he ſpeake the wholl proceſſe with a lowde voice? No, part he ſpake with a lowde voice, part with a ſecret or ſoft voice, but this moch the Proclamer did not knowe percaſe whē he obiected this ſecrette ſpeaking for a fault: Yf he did, he obiected yt more of malice then of trueth or wiſdom. Howe ſhender then thys compariſon ys, and of what weake force yt ys, yt maie eaſilie be perceaued.

The primitiue church praied manie praiers of the Maſſe ſecretlie.

3 The thirde compariſon ys this *S. Iames in his Maſſe myniſtred the Communion to the people: They in their Maſſe, receaue themſelues alone.* This compariſon in ſome vnderſtanding ys true, in ſome yt ſmelleth of vntrueth. Yf yt be vnderſtanded particularlie and not generally that ys, that S. Iames ſomtimes when he ſaied Maſſe myniſtred the Communion to the people, yt ys true. And ſo yt ys true that the catholique Church ſomtime myniſtreth the Sacrament to to the people when Maſſe ys ſaied. Yf yt be vnderſtanded generallie, that ſain& Iames at all times when he ſaied Maſſe myniſtred the Communion to the people, yt ſmelleth, I ſaie, of an vntrueth, and ſo ſhall ſtand and be reputed, vntill the Proclamer proue yt. For I ſee ſo litle trueth, in him

A in him, that withoute ſome better authoritie then his owne bare woorde, I can not beleue him in this matter. And that I thus doo, I haue euen in this matter good cauſe. For as I finde that in the Churche of Conſtantinople Maſſe was dailie ſaied, when the people did not communicate: ſo doe I finde a rule made in the auncient Churche, what the preiſt ſhoulde doo, when ther were no communicantes. Wherbie being euident that Maſſe was ſaied without communicantes, yt ſmelleth, as I ſaied, of an vntrueth, that S. Iames miniſtred the communion to the people allwaies, when he ſaied Maſſe. And for ſomoche as yt ſo doeth, yt raither declareth the malice of him that wolde ſomwhat ſaie againſt the holie Maſſe, thē that of certen knowlege he can auouche anie thing againſt yt.

Maſſe ſaied without communicants

In Miſſa Chryſoſt.

Nowe cometh the fourth compariſon. whiche ys of aſmoch force as this laſt was, and yet yf anie force be in all his heape of compariſons, yt ys in the ſe two. This ys the compariſon: *S. Iames in his Maſſe miniſtred the communion to the people vnder both kindes: They in their Maſſe miniſter the Sacrament vnto the people in one kinde onelie.* A propoſition framed in an argument, and not conteining the wholl trueth of the matter diſputed, maie well be reiected wherfor in conſideracion that the Proclamer trauaileth to improue euerie Maſſe in the whiche the Sacrament ys not miniſtred vnder both kindes, alleageth S. Iames Maſſe, as in which S. Iames did allwaies geue the Sacrament to the people vnder both kindes, this allegacion ys to be reiected as inſufficient for yt ys onelie ſaied but not proued, and ſo he maketh his concluſion vpon his premiſſes, before the parts of his argument be graunted. Naie Sir, tarie a while and proue that S. Iames allwaies when he ſaied Maſſe miniſtred the Sacrament to the people vnder both kindes. And if yowe proue yt not, as I knowe yowe can not, yt ſhall be caſt into the bagge of your vntrueths, among your other ſtore. That S. Iames did not allwaies miniſter the Sacrament vnder both kindes I haue not onelie a vehement preſumption, but the practiſe of the primitiue and auncient churche whiche wolde infringe and breake no neceſſarie order fullie perſwadeth me ſo to beleue, foraſmoche as in the tyme of *Tertullian*, who was near to the Apoſtles in the time of S. Cyprian, who was not long after him, in the time of S. Baſill and other, the Sacramēt was diuerſe times miniſtred vnder one kinde.

4.

B

Yt ys euident by diuerſe hiſtories that the bleſſ. Sacr. hath ben miniſtred vnder one kinde in the primitiue Churche

C

5.

But let vs ſee an other of his compariſons the fifte compariſon ys this. *S. Iames in his Maſſe preached and ſetfurth* the death of Chryſte: *They in their Maſſe haue onelie a nombre of dumbe geſtures and ceremones, whiche they themſelues vnderſtand not, and make no maner of mencion of Chryſts death.* Hitherto he hath made conferences impertinent and ſlender: nowe for lacke of ſoche pelting ſtore, he ys fain to bodge vppe a fewe moo euen with flatt lies. I tolde yowe before his ſtore of ſtuff was not great, and that his armarie was not well furniſhed with weapons and nowe yt doth appeare. Ye haue ſeen the beſt ſtuf and ſharpeſt weapons, nowe ys he driuen to this ſhifte to ſett vppe Skarecrowes in ſtead of men, I meen, vntrueths in ſtead of trueths to skare awaie ſimple men frō the bleſſed Maſſe as the Skarecrowes do the ſimple fowls and birdes from the corne, eche of thē making the poore creatures to thinke them to be that in dede they be not. That S. Iames ſetfurth the death of Chryſte I well allowe, and willinglie confeſſe but that the Maſſe of the catholique Churche ys none other then he reporteth, yt ys to manifeſt an vntrueth. And that my ſaing maie be iuſtified in the ſeight of all men, yt ſhall be made euident that ther be here in this one place three vntrueths packt together. Firſt he ſaieth that the Maſſe of the catholique Churche hath onelie a nombre of dumbe

Amalicion ſeſlaunder.

Three vntrueths in one cōpariſon of the Proclamers.

D

geſtures and ceremonies. Secondlie, that we our ſelues vnderſtand them not. Thirdlie, that the Maſſe maketh no mencion of Chryſts death. B

1. As for the firſt, what face had he ſo to ſaie, ſith ther be diuerſe Fathers ſome of two or three, ſome of foure or fiue, ſome of ſeuen and eight hundreth yeares agon, whiche haue written in this matter, and haue geuen a reaſon of euery ceremonie in the Maſſe, and declared what euery of them do ſignifie, of whiche I haue named ſome alreadie, ſo that they be not dumbe ceremonies, but liuelie ſignifieng vnto vs godlie things, which here to reherſe ys nowe no place. But as to his ſhame ther hath ben mencion made allreadie of ſome Fathers writing of theſe things: ſo ſhall ther hereafter, yf I be prouoked, to his more ſhame and confuſion, a greater nombre be produced and the ceremonies alſo opened and declared. In the mean while this maie be to his ſhame, and the confuſion of his vntrueth that notwithſtanding ſo manie authours haue written and declared theſe things, that he either ignorantlie or maliciouſlie ſaieth nowe that they be dumbe ceremonies. And yet to adde to theſe, this maie I ſaie, firſt, that in caſe we coulde not geue a reaſon of euery ceremonie, might not the Proclamer, if he were godlie diſpoſed, as well beare yt, as the Fathers of the Primitiue Churche who ſaied that of the geſturs and ceremonies then vſed, fewe coulde geue a reaſon or vnderſtanding. Secondlie, that the geſturs and ceremonies of the Maſſe, are an hundreth folde more liuelie then the geſturs of their barren cōmunion. F B

His ſecond vntrueth being more arrogant, then reprochefull ys in this firſt vntrueth anſwered. For wher he arrogantlie condemneth the wholl 2. Church for this thouſand year, that yt did not vnderſtand the ceremonies of the Maſſe, beſides that his ſaing ys verie falſe, for that diuerſe fathers haue (as I ſaied) written therof, he wolde be demaunded what proof he hath to maintein this his maliciouſe arrogant ſaing. Howe proueth he that all the Church did not vnderſtand the ceremonies of the Maſſe? Had he commiſſion from God to examine al the Churche that hath ben ſince the Maſſe was receaued? Hath he examined all the holie Martirs, all the holie Confeſſours the Biſhopps, Doctours, Fathers, and all other holie learned men, that haue ben in all this time? Yf he hath not, howe dare he thus arrogantlie to pronounce and condemne them of ignorance. O vane arrogant man. But let vs examine his third vntrueth. G

3. A breif explicacion of the liuelie repreſētacion of Chryſts paſſion in the Maſſe.

In the third vntrueth he ys as impudent and ſhameleſſe as he ys in the ſecond arrogant. He ſaieth that the Maſſe maketh no maner of mencion of Chryſts death, wher yt doth not onelie contein the memoriall of Chryſts death by the conſecracion, oblacion, and receauing of his bleſſed bodie and blood according to his inſtitucion in his laſt ſupper, but alſo by outward ornamentes and geſturs expreſſeth all or moſt of the circumſtances of his paſſion, as the albe with whiche the preiſt ys cloathed, ſignifieth the white garment that Chryſte was ſent in from *Herode*: the veſtment ſignifieth the garment that he was mockt in, in the howſſe of *Pilate*: the croſſe vpon the veſtiment ſignifieth the croſſe of Chryſte which the preiſt beareth on his back going to the aultar, in ſignificacion that Chryſte bare his croſſe vpon his backe to the place of execution. And as Chryſte was there lifted vpon the croſſe: ſo hys bodie and blood conſecrated on the aultar are ther to the liuelie remembrance of the ſame his eleuacion, eleuated, ſpeaking (as yt were) H to vs this: As ye ſee this bodie and blood here lifted vppe diſtinctlie and ſunderlie apart, ſo was this bodie once lifted vppe for yowe vpon the croſſe, wher the ſide of the ſame bodie being peirced the blood for your redemption

A on ran oute and was diuided apart from the bodie as here ye ſee yt apart. For the like admonicion the preiſt eleuating the blood of Chryſte ſaieth: *As often as ye dooe this, ye shall doo yt in the remembrance of me*. That the Proclamer then ſaieth, that the Maſſe maketh no maner of mencion of Chryſts death, ys ſoch and impudent vntrueth, that a plain man will tearme yt a ſhamefull falſe lie. This place ſuffreth me not to anſwere euerie of his compariſons full. Wherfor I ſtaie my ſelf here, where moche more might be ſaied, and will breiflie touche the reſt of his compariſons.

His ſixt compariſon ys this. *S. Iames Maſſe was full of knowlege: Their Maſſe ys full of ignorance*. As vain glorioufe men, hauing not plentie of victualls in their larders, for their glories ſake will inuent ſome toie to ſupplie a diſh and furniſh the ſeruice, ſo this man ys nowe fain to runne to his Rethorike to make vppe a ſhewe of compariſons. But remembre, gentle reader, that in the conferences, and compariſons whiche I haue made at large, I haue declared the ſame knowlege that was in 6.

B S, Iames Maſſe, to be in the Maſſe of the catholique Churche that ys nowe, foraſmoche as in ſubſtance they be all one. S. Iames Maſſe hath the knowlege of the conſecracion of the bodie and blood of Chryſte: ſo hath the Maſſe of the Churche nowe the conſecracion of the bodie and blood of Chryſte. In S. Iames Maſſe, the oblacion of them was made in the memoriall of Chryſts death: In the Maſſe nowe the oblacion of them ys made in the remembrance of his death. In S. Iames Maſſe was knowlege to offre the bodie and blood of Chryſte and to make praier for the liuing and dead: in owre Maſſe ys the like. In S. Iames Maſſe was the knowlege of the receipt of the ſame bodie and blood: in our Maſſe ys the ſame bodie and bloode receaued. Howe then ſaieth this man that our Maſſe ys full of ignorance? Let him ſhewe, if he can what knowlege was in S. Iames Maſſe that ys not in the Maſſe of the Churche. Be well aſſured, Reader, that he can not. For as the Maſſes are in ſubſtance one and not diuerſe: ſo be they in knowlege

C one and not diuerſe. But this diſhe he deuiſed for yowe oute of his Rethorike, of the ſame confection ys the next, whiche ys his ſeuenth compariſon, and ſaieth thus:

S. Iames Maſſe was full of conſolacion: their Maſſe ys full of ſuperſtition. 7.

Here ye maie ſee his gifte of amplificacion. For he hath made a large ſhewe in tearmes, and done nothing in dede. I praie yowe, what conſolacion was ther in Sainct Iames Maſſe that ys not in the Maſſe nowe? and what ſuperſtition ys in this, that was not in that? When yowe haue declared theſe two, and proued that yowe haue declared, then yowr amplificacion ſhall be ſomwhat in dede. In the mean while yt ſhall ſtand for a fume of vain woordes to helpe to fill vppe yowr vain ſermon.

As for yowr eight compariſon doth yowe ſmall honeſtie, yt ſheweth 8.

yowe were nere driuen, when yowe bring that in, for a newe compariſon, that was brought in before. For what difference betwixt yowr third compariſon, wher yowe ſaied that *S. Iames miniſtred the Communion in his Maſſe*

D *to the people*, and this, which with certein alteracion of woordes yowe make to appeare an other compariſon, when yowe ſaie. *When S. Iames ſaied Maſſe the people reſorted to receaue the Communion*, wher in effect

yt

yt ys all one. But particularlie to saie to this comparison, what ys this against the goodnesse of the Masse, that the people resorte not to receaue? yowr comparison ys altogether against the people that come not to receaue, as they did in the time of S. Iames, and not against the Masse, although yowe wolde haue yt sownde against the Masse, so furiouse ys the rage of yowre heresie to impugne the same, that yt forceth yowe blindlie to hitte other, when yowe thinke to sticke at yt. Yf yowe had saied, that when S. Iames saied Masse, the people resorted to receaue the bodie and blood of Chryste, but now when the Communion ys saied they come to receaue a bare morsell of bread, and a sippe of wine, yowe had made a newe comparison and a true.

9. Finallie he concludeth his comparisons thus: *And to conclude* S. *Iames in his Masse had Chrysts institucion: They in their Masse haue wellneer nothing ells but mans inuencion.* This comparison semeth couertly to denie the institucion of Chryste to be in the Masse, but plainlie yt doth yt not, fearing that then yt shoulde be reiected as a plain lie. For yt ys allreadie proued that in the Masse ys the institucion of Chryste. Wher he saieth, that yt hath wellneer nothing but mans inuencion: yf he tearme all things that the holie Gost hath appointed to be sett furth by men, the inuencions of men, I can not skill of his inuencions. For certen I am that of the Masse, as yt hath ben receaued, no more but consecracion, oblacion, and communion ys of the institucion of Chryste, the rest by the institucion of the holie Gost, was added by the Apostles and holie men. For, as S. Augustine saieth, Chryste did not institute or appoinct after what maner his supper shoulde be celebrated, but he left that to his Apostles by whom he wold set his Churche in order. Wherfor the maner of the Masse being ordeined and appoincted at the instruction and mocion of the holie Gost, and the appoinctment of Chryste. yt becometh not the Proclamer so to abuse yt, and discredit yt with soche tearmes, calling the contents therof the inuencions of men. A man in whom were regarde of God, and his holie Church, wolde not so irreuerentlie, and so contemptuouslie speake of thinges, that yf they had not ben ordeind by the Apostles and men Apostolique, but had ben onelie made by godlie and vertueouse Bishoppes, and had continued in estimacion and reuerence more then a thousand years, might yt not haue be comed the proclamer reuerentlie also to haue receaued them, and so haue tearmed them accordinglie? Yf his Cō munion had but one hundreth years of reuerend estimacion, he wolde not a litle triumphe of yt. But letting that passe as yt ys, he endeth his comparisons thus: *Soche differēce yowe maie see betwen* S. *Iames Masse and their Masse.* Soche ys the differēce for anie thing that he in these comparisons hath saied, that as before he was borne they were in substance all one: so be they still, and so will remain when he shall be rotten.

The order of the Masse was left to be disposed by the Apostles

But where I haue made comparisons betwen S. Iames Masse, and the Communion of the Churche of this Proclamer and his complices, yowe maie see manifest and great differences, not by my woordes, not by toies of rethoricall inuencion, not by vntrueths, but in the things them selues, in their substanciall poincts, in matters of weight and trueth. For soche ys the difference betwen S. Iames Masse (whiche ys the Masse of all the holie Apoles and fathers, and of the catholique Churche that hath ben or nowe ys, for in substance all ys one) and the newe Cōmunion of the newe Churche, that first wher the Masse setting furth the matter of the Sacrament doth vse bread, wine and water, the newe Communion vseth no water, wherin yt doth

Substāciall differēces of the Masse and the newe Cōmuniō

A doth neither folowe the Apoſtles, nor ſo well and liuelie ſet furth the death of Chryſte, as the Maſſe. For as oute of the ſide of Chryſte yſſued oute bothe blood and water, ſo the Maſſe in the latine Churche at the putting in of the water into the chalice, ſaith thus: *of him be this water bleſſed, oute of whoſe ſideo ran oute both blood and water.* And the greke Church ſaieth, theſe woordes of the ſcripture: *Et vnus militum lancea latus eius aperuit, & continò exiuit ſanguis & aqua.* And one of the Soldiers perced his ſide with a ſpeer, and furth with ther went oute blood and water: both well minding that bleſſed welſpring of Chryſts ſide, oute of the whiche ran that clenſing water and blood that waſhed awaie the filth of our ſinnes. Here yowe ſee one difference in ſubſtance.

The Maſſe of the Apoſtles, Fathers, and catholique Churche (as ys ſaied) had intencion, and beleued that they folowing Chryſts inſtitucion ſhoulde conſecrate the bodie and blood of Chryſte: The newe Communion of the newe Churche hath no ſoche intencion nor beleueth, no nor mindeth
B nor pourpoſeth to conſecrate the bodie and blood of Chryſte according to his inſtitucion. The Maſſe, as before ys ſaied, foloweth the inſtitucion and cõmaundement of Chryſte, who commaunded ſaing: *This do ye in the remem.* and conſecrateth as he did, his verie bodie and blood: The newe Communion, neither conſecrateth the bodie and blood of Chryſte, neither abideth the name of conſecracion, ſofarre ys yt from that Church either to obeie Chryſte, or to folowe the church of his Apoſtles and Fathers. The Maſſe according to Chryſts inſtitucion and commaundement, as ys proued, offreth his bodie and blood in ſacrifice to the Father, in the remembrance of his paſſion and death. The newe Communion not onelie abhorreth this to do, but alſo deteſteth both the name of ſacrifice, and the name of him that hath authoritie to do yt, that ys, A preiſt. The Maſſe aſwell of the Apoſtles as other offreth the ſame ſacrifice, as yt ys alſo proued, for the liuing and the dead. The newe Communion of the newe Churche, deriding both, offreth neither for the one nor for the other. The Maſſe of the catholique Churche deſiereth the aide and interceſſion of bleſſed Saincts to commen-
C de their ſeruice and praiers to God: The newe Churche ſkorneth yt, and vſeth yt not in their Communion. The Apoſtles and fathers with great reuerence and lowlie humbleneſſe came to an aultar ſemelie, as meit yt was, adorned to do this bleſſed oblacion and memoriall of Chryſts death. The miniſter of the newe Communion commeth Tapſter like to a pelting table onelie to eate and drinke and to deliuer to a fewe mo a bare peice of bread and a cuppe of wine: ſo that the Apoſtles, and catholique Churche in their Maſſe fedde them ſelues and the people with the bleſſed bodie and blood of Chryſte the fatt and the fine flower of the heauenlie wheat, and theſe feed them ſelues and the people with chaf and bran in reſpect, euen a bare peice of bread, and a cuppe of wine. Soche differẽce ys ther, and ſoche maie yowe ſee betwixt the Apoſtles Maſſe, and the newe communion. And theſe defferences be in weightie matters and ſubſtanciall poincts, ſoche as the doing or refuſing of them, bringeth life or death, heauen or hel, ſaluacion or damnacion.

Wherfor, Reader, looke well to thie doings, ther ys no dallieng in Gods,
D matters. For the Maſſe ther haue ben brought furth without all haulting or colouring, withoute all diſſembling and lieng the auncient preſidents of the Apoſtles, of their Diſciples and of the Fathers of the Apoſtolique and primi tiue Churche, as plainlie, as truelie, and as ſimplie, as they be commended

to

to vs by the bookes of our elders. As for the comparisons of the Proclamer, besides, that they be but voluntarie deskant, they are toies, colours of Rethorik, cloaked vntrueths, setfurth withoute all authoritie. Nowe therfor, which ys to be embraced, whether the Masse commended to vs by so good authoritie, great antiquitie, long and reuerend continuance: or the newe Communion set furth without good authoritie and of no antiquitie, and neuer yet reuerentlie continued, yt ys of him that hath either grace or wisdom easie to be perceaued. Wherefor trusting that I haue sufficientlie instructed and warned the reader aboute the Masse, I ende and go forwarde in my matter.

THE FOVRE AND FOVRTETH CHAPT. RETVRning to the exposition of S. Paule, expowndeth this text. *As often as ye shall eate of this bread &c.* by S Hyerom and Theophilact.

I Doo here omitte the institucion of the Sacrament declared by S. Paule to the Corinthians, as he had receaued the same of our Lorde, for that in the seconde booke those woordes of Chryste, and that his institucion ys largelie spoken of and expownded by a great nombre of holie learned Fathers. Wherfor I thought yt wolde be to tediouse to the reader, and superfluouse for me to expownde the same woordes here a gain.

I come therfor to the woordes immediatelie folowing in S. Paule. *As often as ye shall eate of this bread, and drinke of the cuppe, ye shall shewe furth the death, of oure Lorde vntill he come.* For that this text hath ben woonderfullie abused and by soche abuse manie of the simplie haue ben deceaued, and caused otherwise to thinke and beleue of the blessed Sacrament, than the trueth ys, I haue thought yt good to open the true vnderstanding of the same scripture to the reader, that he being instructed maie withdrawe his foote from the snares of Sathan, and well espie his falshoode, and so eschewe soch erroure, as he wolde entrappe him into.

Two argumentes of the Sacramentaries grownded vpon S. Paule.

Vpon this text the ministres of Sathan haue grownded two argumentes against Chrystes reall presence in the blessed Sacrament. The one ys (*as theie saie*) that by this scripture yt ys manifest, that the Sacrament ys instituted for a memoryall of Chryst: A memoriall ys of a thing that ys absent. Wherfor the Sacrament ys a memoriall of Chryst that ys absent and not present. For (*saie they*) what neadeth a thinge present, anie memoriall? yt will cause yt self to be remembred. The Sacrament then being a memoriall of Chryst, argueth Chryst not to be present in the Sacrament, but to be absent. The other argument ys, that S. Paule calleth the Sacrament not the bodie of Chryst but calleth yt bread. For he saieth that as often as ye shall eate of this bread, and saieth not, as often as ye shall eate the bodie of Chryst in the Sacrament wherfor (*saie they*) the Sacrament ys but breade and not the bodie of Chryst.

Solucions of the same argu.

As touching the first, yt ys not true that Chryst did institute this Sacrament as a memoriall of him self or of his bodie, but of his passion and death suffred in his bodie. which thing S. Paule here by expresse woordes doeth teache saing: *As often as ye shall eate this bread, and drinke this cuppe ye shall declare or setfurth the death of our Lorde.* So that the eating and drinking of this Sacrament ys not for a remembrāce or a memoriall of the bodie of Chryste in

A in yt ſelf,as the Aduerſare falſelie pretendeth,but ys (as ys ſaied) a memorial of the paſsion and death ſuffred,as ys ſaied,in that bodie,which paſsion and death be once doen actuallie, ād neuer ſhall ſo be again in that glorioufe bodie,but onely in myſterie. Wherfor the paſsion and death whoſe memoriall ys celebrated in that ſolemne inſtituciō of Chryſtes Sacrament ys and euer ſhall be abſent,and neuer preſent. And ſo ys the Sacrament the memoriall of a thing abſent and not preſent, which thing ys the paſsion and death of Chryſte.

Receipt of the B. Sac. ys not a memoriall of Chryſts bodie but of his paſsion and death.

As touching their ſecond argument,true yt ys that S. Paule calleth the Sacrament bread,but will the Aduerſarie therupon induce that S. Paule meneth materiall bread? euen bakers bread? Though he wolde ſo induce,yet he neither doth nor can ſo prooue yt,nor neuer ſhall. Bread he calleth yt, but what bread? euen ſoch as Chryſt the inſtitutour of the Sacrament called yt whē he ſaied: *Panis quē ego dabo, caro mea eſt, quam dabo pro mundi vita.* The bread that I will geue,ys my fleſh,which I will geue for the life of the world. Wherfor S. Paule did not barelie call yt bread,but with an article, ſaing: *This bread.* As who might ſaie: As often as ye ſhall eate of this bread,which ys no common bread,but the bread of the fleſh of Chryſt,which as he gaue yt for the life of the worlde: So he did according to his promiſſe,geue yt vs to eate in the Sacrament,that we ſhoulde alwaies haue that his paſsion and death in minde. Therfore ſo often as ye eate of this bread,be ye mindefull of Chryſtes paſsion,and remembre his death ſuffred for yowr redemption. Wherfor the wholl Chryſtian church aſwell the greke church as the latin immediatelie after the conſecracion (as before ys declared) doe ſaie this in effect. *Were therfor (o Lorde) being mindefull of the paſsion of thy ſonne our Lord Ieſus Chryſt doe offre vnto thee, &c.* The wholl catholique Church by open profeſſion of their duetie in the holie myniſtracion declareth their obedience, and the fulfilling of Chryſtes commaundement,in that they offring and receauing the bleſſed ſacrifice of Chryſtes bodie and bloode, be mindefull of the paſsion and death ſuffred in that ſame bodie, at the effuſion of that precioufe blood. Thus ye ſee howe they abuſe this ſcripture. For both S. Paules owne woordes,and alſo the practiſe of the wholl Church,doth declare that the holie Sacrament was inſtituted as a memoriall of Chryſtes death,and that yt ys not cōmon bread,by S. Paules owne woords,but yt ys (as ys ſaied) a ſpeciall and ſingular bread noted with an article.

Ioan 6. S. Paule calleth the Bl. Sacr. bread but he addeth withal the article this, to ſignifie a ſpeciall bread.

Woords ōf the Canōin the Maſſe.

But that this trueth maie be proued, and therby their falſhead the more confuted, I will alſo as I haue vpon other textes produce the expoſitions, ād vnderſtanding of holie Fathers and doctours, that yt maie be fullie perceaued how this ſcripture ys to be vnderſtanded, not by phantaſie, but by their fownde doctrines. And firſt we will heare ſainct Hierom vpon the ſame text, who ſaieth thus: *Ideo hoc ſaluator tradidit Sacramentum, vt per hoc ſemper commemoremus quia pro nobis eſt mortuus. Nam & ideo cùm accipimus à ſacerdotibus commonemur, quia corpus & ſanguis eſt Chriſti, vt beneficiis eius non exiſtimemur ingrati.* Therfor our ſauiour deliuered this Sacrament, that by this we ſhoulde allwaies remembre that he died for vs. For therfore alſo when we receaue yt, we are warned of the preiſtes, that yt ys the bodie and blood of Chryſt, that we be not thought to be vnthankfull for his benefittes.

Hieron. in. 11. 1. Cor.

What S. Paule calleth bread, S. Hieron calleth yt the bodie of Chryſte.

D If this ſaing of S. Hierom be well noted, thoſe two thinges, which I before taught, ſhall be fownde to be taught of him alſo. I taught, according to ſainct Paule, that the Sacrament was inſtituted for the memoriall of Chryſtes paſsion and death, ſainct Hierom ſaieth that Chryſt therfore gaue furth

the Sacrament, that we ſhould allwaies remembre that he died forvs, ſo that E
yt ys the death of Chryſt that ys to be remembred. I ſaied that though ſainct
Paule in this text vſeth this woord bread: yet he meneth not materiall bread
but the heauenly bread the bodie of Chryſt: ſo ys he vnderſtanded of ſainct
Hierom. For he ſaieth, that when we receaue the Sacrament, we are admo-
niſhed that yt ys the bodie and blood of Chryſt. So what ſainct Paule in the
text calleth bread, that S. Hierom in the expoſition calleth the bodie and
bloode of Chryſte. Nowe who doubteth but the expoſitions of holie doc-
tours be to explain that that ſemeth in the text not to be plain, and ſo plain-
lie and clerely to open the trueth and the true meaning of the text. For ſo-
moch then as ſainct Hierom doeth ſo here: we muſt nedes ſaie that by this
woorde (bread) in this text of S. Paule, ys vnderſtand the bleſſed bread of
Chryſtes bodie.

To S, Hierom, we ſhall ioin *Theophilact*, to declare howe this ſcripture was
vnderſtanded in the greke Church. Thus he writeth: *Hoc facite, quoties biberi-*
Theoph. in 11. 1. Cor. *tis, in meam commemorationem. Per poculum iſthuc (inquit) memoriam facis Dominicæ paſ-* F
ſionis. Quid tu igitur ſolus bibis & inebriaris, tremendo iſto calice omnibus ex æquo tradito?
This doe as often as ye ſhall drinke in the remembrance of me. By this cup-
pe (ſaieth he) thowe makeſt a memoriall of our Lordes death, why thē doeſt
thow alone drinke, ād arte dronkē ſeeing that this fearfull cuppe ys equallie
deliuered to all. Thus *Theophilact*.

Cuppe of our Lorde a fearfull cuppe. Se ye not that the cuppe of our Lordes table ys receaued in the remem-
brance of his death? But yt ſhall not be without profit to learn of him whie
he calleth our Lordes cuppe, a fearfull cuppe. Yf yt be but a cuppe of wine (as
the Aduerſarie ſaieth) yt ys not fearfull but pleaſaunt. Why yt ys a fearfull
cuppe yt ys declared of the ſame *Theophilact* expownding the text immedia-
telie going before, which ys this: *Likewiſe when he had ſupped he tooke the cuppe, ſa-*
ing: This cuppe ys the newe teſtament in my bloode, vpon this text he ſaieth thus: *Fue-*
runt & in veteri Teſtamento calices ſiue pocula, quibus ſanguinem brutorum poſt victi-
mam oblatam libarent. Pro ſanguine itaque brutorum, qui vetus Teſtamentum veluti ſigil-
lo conſignabat, meum ego nunc ſanguinem pono, nouum Teſtamentum eo ſeu ſigillo muniens. G
Ne turberis igitur ſanguinem audiens. Nam ſi irrationabilium ſanguinem pecorum accepiſti
in veteri Teſtamento: quanto potius nunc diuinum? Ther were in the olde Teſtament
alſo cuppes or pottes in the which after the ſacrifice they ſhould offre the
bloode of brute beaſtes. Therfor for the blood of brute beaſtes, whiche did
ſigne the olde Teſtament as with a ſeale, I nowe ſetfurth before yowe my
bloode, ſigning therwith the newe teſtament as with a ſeale. For yf thowe
haueſt receaued the blood of vnreaſonable beaſtes in the olde Teſtament,
howe moch raither maiſt thowe now receaue the blood of God?

In this expoſition I wiſh yt to be noted, howe the authour in the perſon
of Chryſt ſpeaketh, ſaing: For the bloode of brute beaſtes I put before thee
A plain place for the Procla mer. my bloode. Seiſt thowe then whie he calleth the cuppe of our Lorde a fear-
full cuppe? Yt ys bicauſe owre Lorde in that cuppe putteth before thee hys
owne bloode. And what blood ys yt? Ys yt the blood of a pure or onelie
man? Naie ſaieth *Theophilact*, yt ys the bloode of God. *For* (ſaieth he) *yf in the*
olde teſtament the blood of vnreaſonable beaſtes was receaued, moch more nowe receaue
thowe the blood of God. Perceaue thē that yt ys the blood of God that ys in the
cuppe of our Lord. Wilt thowe fullie perceaue whie yt ys fearful? Cōſider ād H
vnderſtād that ſoch is the coniunctiō of the Godhead with the manhead in
Chryſt, that wher the māhead ys or any part of yt (if now yt maie beparted)
there

A ther ys alſo the Godhead. In the death of Chryſt, the ſoule was parted from the bodie: the ſoule deſcended into hell, the bodie laie in the graue: the Godhead was whollie with the Soule deſcended into hell, yt was alſo whollie with the bodie lieng in the graue: Euen ſo wher the blood of Chryſt ys, forſomoch as Chryſt ys both God ād mā, that blood ys the blood of God al ſo ād ſo ther ys the blood of God ād mā, which now being inſeparable both from the manhead and the Godhead of Chryſt, wher the blood of God ys, ther ys alſo God himſelf. Nowe then foraſmoch as in the cuppe of our Loord ther ys the blood of God (as *Theophilact* ſaieth) and where the bloode of God ys, ther of conſequence ys alſo God: doth not *Theophilact* well in calling yt a fearfull cuppe? who maie not well feare to approche ſo near vnto hys Lorde God, and the more that he knoweth his owne filthineſſe, and ther by his vnwoorthineſſe? As nowe yowe knowe whie the cuppe of oure Lorde ys fearfull: ſo, what ſo euer the Aduerſarie bableth to the contrarie, ye haue learned that in owre Lordes cuppe ys not bare wine but the bleſſed blood of God.

B What ſhall I neede to alleadge anie mo of the ſainges of *Theophilact*, ſeing he hath allreadie opened the trueth that we ſeke for namelie that the Sacrament ys a memoriall of Chryſtes paſsion and death, and ys alſo the ſame bodie and blood of Chryſt that ſuffred. Yf any man will deſyre anie other place let the ſame vnderſtande that *Theophilact* expownding this place, *as often as ye ſhall eate this bread, and drinke of this cuppe, ye ſhall ſhewe furth the death* of our Lorde vntill he come, ſaieth thus: *Eo affectu debetis eſſe imbuti, perinde quaſi in illa ipſa eſſetis Chriſti cœna, & ab ipſo Chriſto acciperetis ſacrum iſtud. Illa enim ipſa cœna eſt, & illam ipſam mortem annunciamus.* Ye ſhould be of the ſame minde, or ſo be haue yowr ſelues, as though ye were in the ſelf ſame ſupper of Chryſt, and ſhoulde take of Chryſt himſelf this holie thing. Yt ys euen the ſame verie ſupper, and we ſhewe furth the verie ſame death. Yf ye will learn of *Theophilact* what Chryſt gaue in his laſt ſupper, expownding Chryſtes woordes reherſed by S. Paule, he ſaieth thus: *Ille verò in cōmune, & generatim omnibus dixit: Accipite, edite, idque corpus ſuum, quod pro omnibus ex equo fregit, in mortem tradens.* But he in cōmon and generallie ſaied to all: *Take, and eate, yea and that his bodie*, which he brake equallie for all deliuering yt to ſuffer death. Thus *Theophilact*.

Theoph. Ibid.

What we aught to thinke in receauing the Bl. Sacr.

What Chryſt deliuered in his laſt ſupper.

C Here ye perceaue by him, that Chryſt gaue his bodie in his laſt ſupper. And if this doe not ſatisfie yowe, know that this *Theophilact*, as before ys ſhewed in the ſecond booke, and ells wher, wher he expowndeth S. Matthewe, Marke, Luke, and Iohn, ſaieth that Chryſt gaue in his laſt ſupper, his verie bodie, ād not an onely a figure of his bodie. By all this then yt ys euident, that *Theophilact* vnderſtandeth by the woorde bread in S. Paule, the bodie of Chryſt, and not materiall bread, and that that bread and cuppe are to be eaten and dronken of, not in the remembrance of that bodie in yt ſelf, but in the remembrance of the paſsion and death ſuffred in the ſame bodie.

THE FIVE AND FOVRTETH CHAP. ABIDETH in the exposition of the same text by saincte Basill and Rupert.

I Wolde haue staied my self,ād ceassed to haue produced aniemo authours for the exposition of this text: but well knowinge that manie(as is saied)haue abused it and deceaued manie,I thought yt expedient,and necessarie for the helpe of the vnlearned,somwhat more to saie vpon yt,by the expositions of S. Basill and *Rupertus*. And whether we take a peice of bread in the remembrance of Christ, or whether we receaue the bodie and blood of Chryst in the remembrance that he suffred for vs in that bodie,and shedde that preciouse blood,we will first heare S.Basill,who writeth thus: *Oportet accedentem ad corpus & sanguinem Domini,ad rememorationem eius,qui pro nobis est mortuus, ac resurrexit,non solum purum esse ab omni inquinamento carnis ac spiritus,ne ad iudicium edat,ac bibat, sed & euidenter ostendere & exprimere memoriam eius qui pro nobis mortuus est,ac resurrexit.* Yt behoueth him that cometh to the bodie and blood of our Lorde to the remēbrance of him that hath died for vs,and risen again,not onely to be pure from all vncleanesse of bodie,and soule,least he eate and drinke to his owne condemnacion,but he must also euidentlie shewe and declare the memorie of him that hath died for vs and risen again. Thus moch S.Basil.

Basilius de Baptismo.

A plain place for the Proclamer

Nowe wher S.Paule saieth,that as often as we eate of that bread,and drinke of that cuppe we must declare the death of Chryst: S.Basill saieth that he that commeth to the bodie and blood of Chryst must remembre him that died for vs. So that what S.Paule in termes called,this bread and this cuppe, S.Basill geuing vs to vnderstand what S.Paule meneth by these termes speaketh by plain woordes,calling those thinges as they be in dede, the bodie and blood of our Lord. Likewise yt maie be perceaued that S. Basill folowing S.Paule teacheth that the Sacrament ys a memoriall of Chryst as suffring for vs,ād not of Chryst in himself or absolutelie without respect of passion and death suffred for vs,which ys asmoch to saie as a memoriall doen in the remembrance of Chrystes passion and death agreablie to the sainges of other before alleadged.

What S. Paule calleth bread, and cuppe S.Basil calleth the bodie ād blod of our lord.

Rupert also,whom we ioin at this present with S.Basill,doeth euen likewise vnderstand S.Paule. Thus he writeth: *Sacramentum hoc,quo mors eius annunciatur (quemadmodum Apostolus dicit: quotiescunque manducabitis panem hunc, & calicem bibetis,mortem Domini annunciabitis donec veniat) quando debuerat condi & dari,nisi sub ipsius articulo passionis.* This Sacrament by the which the death of our Lord ys declared(as the Apostle saieth: *As often as ye shall eate this bread, and drinke of this cuppe ye shall shewe furth the death of our Lorde vntill he come*)when should yt be made,and geuen furth,but euen at the verie poinct of the same passiō? In thys saing of *Rupert*,the one parte of our saing,namely that the Sacrament ys a memorial of Chrystes death ys clerely by expressed woords testified. The other part,that in the Sacrament the verie bodie and blood ys eaten and dronken to and for the memoriall of the same death ys not here manifestlie spoken? Wherfor we shall heare him in an other place vttering his knowledg in thys matter. Thus he saieth: *Quod fecit ipse,hoc idem in commemorationem ipsius scimus, et bene scimus,nos facere,id est carnem ipsius manducare,& sanguinē bibere.* That which Chryst himself did,we know and we wel know that we doe euen the verie same thing in the remembrance of him that he did,that ys to eate his flesh and drinke his bloode.

Rupert. in cap.26. Matth.

Rupert. in 6.Ioon. We eate the flesh and drinke the blood of Chryst in the remembrance of his death.

Marke now the learning of Chrystes catholique Church,note nowe well what we eate and drinke in the remembrance of Chrystes passion and

A and death. Iudge nowe whether S. Paule ment materiall bread as the Sacramentaries wolde haue yt to be vnderſtanded, and not raither the heauenlie bread of Chryſtes bodie to be eatē in the remēbrance of his paſsiō ād death.

I haue now produced but fower, two of the greke Church and two of the latin Church, to geue vs vnderſtanding what we ought to remēbre in the receipt of the Sacrament, and what in that Sacrament we doe receaue, wherupon they all conclude that we receaue the bodie and blood of Chryſt in the remembrance of his death, and ſo S. Paule ys to be vnderſtāded in this place. Now let all the whol rable of the Aduerſaries ſide bring furth but two, wher as we might (as the Aduerſarie himſelf knoweth) haue brought manie mo, which for the auoiding of more prolixitie, wherin we haue allreadie offended we doe ouerpaſſe and omitte, that ſhal by expreſſe woordes expownde S. Paule in this place, that he ment not the bodie of Chryſt, but plain materiall bread: Let them, I ſaie, bring but two catholique, approued authours, ād they ſhall haue the victorie. So weake ys their cauſe beſides their owne aſſe-

All the rable of the Sacramentaries can not bring one coople of catholike authours that ſaie S. Paule ſpake here of materiall bread.

B ueracion, that yt ys verie certen they can not bringe one.

Although then this ys a trueth receaued of all the holie Fathers of Chryſtes Church, and ys the doctrine of S. Paule, that the bodie and blood of Chryſt be receaued according to commaundement in the remēmbrance of his paſsion and death, and ſo yt alſo cometh to paſſe, that the bodie of Chriſt euen the ſelf ſame bodie in ſubſtance vnder the formes of bread and wine, ys a figure of the ſelf ſame bodie hanging vpon the croſſe, and ſuffring paſſiō ād death: yet *Oecolampadius* after his Sicophants maner, he himſelf either of malice not willing to knowe, or ells plainlie ignorant, doeth accuſe the learned men of Chryſtes Church of ignorance, that they make the bodie of Chryſt both the exemplar and the thing exemplified, the figure, and the thing figurated, the ſign and the thing ſignified, for that (ſaieth he) relacion muſt be betwixt two thinges diſtincted, and not of one thing to ytſelf. For euery relatiue muſt haue a correlatiue.

Inexpoſitiō verborum cœnæ. Obiectiō of Oecolamp.

To anſwere him for that I write to the vnlearned to inſtructe them in the faith, I will not vſe the quiddities of ſchooles, neither with ſchoole tearmes

The anſwer.

C ſo darken the matter, that the reader ſhall not vnderſtand me, but I will vſe plain examples. And firſt, wher *Oecolampadius* ſaieth: that relacion muſt be betwixt two thinges diſtincted, did he not knowe that in the diuine perſons were ſundrie relacions grownded vpon the one nature of God. But to come to examples in Chryſt of whome we nowe diſpute, was not Chryſt tranſfigured in the mount, and ſhewing himſelf in a glorionſe maner, was he not an exemplar or figure of himſelf now in glorie, and of his gloriouſe cominge to iudgement? *Theophilact* ſaieth that *Dignitas ſecundi aduentus in ſplendore faciei Chriſti ineffabili claruit*. The dignitie or excellencie of the ſecond cominge of Chryſt did appeare in the vnſpeakable brightneſſe of the face of Chryſt. So that Peter Iohn and Iames ſawe now in his firſt coming an image of the glorie of Chryſt that he ſhall come in his ſecond coming. Then maie we ſee that the ſelf ſame bodie in ſubſtance after one maner, maie be an exemplar or figure of the ſame bodie after or in an other maner. Chryſt ſhewed his bodie to *Thomas*, and other the Apoſtles with the ſignes and tokens of his woundes, was not that bodie now immortall and impaſsible an exemplar of the

Matth. 17.

Theoph. in 17. Math. Chryſt one and the ſame in ſubſtāce hath ben, ys and ſhalbe a figure of himſelf in diuerſe maners.

D ſame both mortall and paſsible?

Chryſoſt. hom. de cru & latrone

The ſcripture ſaieth, that the wicked ſhal in iudgement ſee Chryſt, whom they pricked and perced. For (as Chryſoſtom ſaieth) he ſhall appeare with his croſſe and woundes in the face of the worlde. This ys his ſaing: *Sed cur cùm*

cruce veniat videamus, ſcilicet vt hi, qui eum crucifixerunt, ſuæ ſentiant dementiæ cæcitatem E
& ideo dementiæ eorum ſignum portatur. Ideo Propheta ait. Tunc lamentabuntur tribus terræ, videntes accuſatorem, & agnoſcentes peccatum. Et quid mirum eſt, ſi crucem portans aduenier, quando & vulnera corporis ipſe demonſtrat. Tunc enim (inquit) videbunt quem compunxerunt. Et ſicut poſt reſurrectionem Thomæ voluit diffidentiam commutare, & illi clauorum loca monſtrauit, & laterum vulnera declarauit, & dixit: Mitte manum tuam, & vide, quoniam ſpiritus carnem & oſſa non habet: ſic & tunc oſtendet vulnera, crucemque demonſtrabit, vt iſtum oſtendat illum eſſe qui fuerat crucifixus. But whie he co meth with a croſſe, let vs ſee, forſooth that they that crucified him maie per ceaue the blindeneſſe of their madneſſe. And therfor ys the ſigne of their madneſſe caried. Therfore the Prophet ſaieth: *Then ſhall all the tribes of the earth mourne ſeing the accuſer, and they acknowleging the ſinne.* And what wonder ys yt yf he come bringing a croſſe, ſeing that he himſelf doeth ſhewe furth his woun des. *For then* (ſaieth he) *ſhall they ſee whom they haue pricked.* And as after the reſur rection he wolde amende the lacke of beleif in *Thomas*, and did ſhew him the places of the nailes, and opened the woundes of his ſides, and ſaied: *Put furth thy hande and ſee, that a ſpiritt hath not flesh and bones.* So then alſo ſhall he ſhewe F his woundes, and ſhall openlie ſetfurth his croſſe in ſeight, that he maie ſhew this man to be him that was crucified. Thus Chryſoſtome.

Chryſt ſhal come to iud gemēt with the ſigne of the croſſe ād the prin tes of the woondes he ſuffred.

Seing then Chryſt ſhall cōme to the generall iudgement withwoundes ād croſſe repreſenting the ſtate and condicion of himſelf ſomtime a paſsible ād a mortall man, he yet now being impaſsible, and immortall, and being ſoche an examplar of himſelf, as he ſhall cauſe the faithfull vpon the remembrance of that ſeight to reioice that they embraced his faith and receaued the bene fett of their redemption wrought and doen vpon the croſſe, and by the ſuf fring of the woundes nowe ther ſhewed: and the wicked contrariwiſe vpon the ſame ſeight to waile and mourne that through their madneſſe they con temned him, by whom they now perceaue they might haueben ſaued: Why maie not the ſame bodie in the Sacrament cauſe the faithfull nowe to their comforte as well to remembre the paſsion and death and their redemption wrought by yt, and ſo to be a memoriall to them, as yt ſhall be both to the faithfull and wicked at the daie of iudgement? At the daie of iudgemēt that ſame bodie ſhall be a memoriall and an examplar of yt ſelf, yt being the ſame G verie bodie in ſubſtance that yt was, but chaunged in maner, as ys ſaied? why maie not the ſame bodie be now likewiſe to vs that be faithful, who by faith ſee yt as certenlie though in a darke maner, as then we ſhall ſee yt with open face? Of theſe kindes of examples ther be manie in the ſcriptures, but to him that will be ſatisfied theſe be ſufficient. For by theſe yt ys made euident, that that Chryſt in one maner of being, maie be a figure of himſelf in an other maner of being. Wherfore Chryſt in the Sacrament vnder the formes of bread and wine, maie right well be and ys a figure of himſelf hanging vpon the croſſe, and ſuffring for our redemption. Thus ye ſee the true vnderſtan ding of this ſcripture laied before yowe, oute of the holie doctours, and the cauills of the Aduerſarie ſolued, which be againſt the ſame. Now to the next ſcripture.

THE

THE SIX AND FOVRTETH CHAP. BEGINNETH *the expoſition of this text: Who ſoeuer therfor ſhall eate of this bread, and drinke of the cuppe &c.*

AS ye haue ſeen the ſcripture laſt handeled recouered from the wreſting and wicked abuſing of the Aduerſarie: ſo by Gods grace ſhall yowe ſee this that foloweth. Thus ymmediatelie ſaieth S. Paule. *Itaque quicunque manducauerit panem hunc & biberit calicem Domini indignè, reus erit corporis & ſanguinis Domini.* Whoſoeuer therfor ſhall eate this bread, and ſhall drink of the cuppe of our Lorde vnwoorthilie, ſhall be giltie of the bodie and bloode of our Lorde.

After the Apoſtle had declared the inſtitucion of the honorable Sacrament, and ther vnto had added the cauſe of the ſame, namelie that yt ſhoulde be doen in the remembrance of Chryſtes paſſion and death, that neither the Corinthians to whome he wrote, who abuſed the ſame Sacrament, neither other chryſtians ſhoulde thinke them ſelues to haue doen to God, their high and due ſeruice if they onelie had receaued the ſame Sacrament as the memoriall of Chryſtes paſsion and death, other circumſtances not regarded, he goeth aboute to open vnto them two maner of receiptes, and the rewardes apperteining vnto them: that ys to ſaie, an vnwoorthie receipt, and condempnacion for the rewarde of yt: and a woorthie receipt, and grace ād glorie for the reward of yt. Forasmoch thē as their ys ſoch diffe rence in receauing, meet yt ys that the difference be knowē, that we maie diſcerne, who ys a woorthie receauer, and who ys an vnwoorthie receauer. As woorthineſſe and vnwoorthineſſe be contraries, and therfor the one ys kno wen by the other: So the woorthie receauer being knowen yt ſhall be eaſie to knowe the other.

TWoo thinges are required to a woorthie receauer, true faith and perfight charitie. For as *Ignatius* ſaieth: *Fides eſt principium vitæ. Charitas eſt conſummatio. Hæ duæ ſimul iunctæ, & in vnitate factæ Hominem Dei perficiunt.* Faith ys the beginning of life. Charitie ys the conſummacion. Theſe two ioined together and made in one, doe perfect a man of God. As the one of theſe without the other doth not make a perfect mā in God: ſo the one without the other dothe not make a woorthie receauer. But if both be ioined together in the receipt of the Sacrament, then ys that man a woorthie receauer. Faith here ſpoken of ys not a peiced or patched faith, that beleueth one part of the catholique faith, and refuſeth and other, but yt ys a true and an wholl faith. Wherfor heretiques be no woorthie receauers. Charitie here, ys not taken for that loue that a man flattereth him ſelf to haue when he thinketh he loueth his neighbour: but for that charitie that S. Paule ſpake of, when he ſaied: *Qui diligit, legem impleuit.* He that loueth hath fullfilled the Lawe. This loue cauſeth a man to ioin in vnitie with God and man. Yt cauſeth obedience to an ordinarie power. Yt cauſeth a man alſo to flee all corrupt licencious, and voluptuouſe life. Wher this charitie ys not, be his faith neuer ſo ſownde he ys no woorthie receauer. Wherfor Sciſmatiques and contemners of ordinarie power, and voluptuouſe or corrupt liuers be no woorthie receauers.

Ignatius epla ad Epheſios.

Faith and charitie to gether make woorthie receauers of the bleſſ. Sacr.

Two things to be conſidered in S. Paules woordes

Thus moche being ſaied of woorthie and vnwoorthie receauers, ther remaineth two other thinges in S. Paules woordes to be ſpoken of the one ys what

what ys receaued, the other the peine inflicted for vnwoorthie receauing. The thing to be receaued ys signified when he saieth: *This bread, and the cuppe of our Lorde.* The peine, that he shall be giltie of the bodie and blood of our Lorde.

For the first, what the bread and the cuppe of our Lorde ys, yt was opened in the exposition of the last scripture, that S. Paule ment therby the bodie and bloode of our Lorde. Whiche exposition shall here again be verified and iustified by a nombre of holie Fathers to the entent the trueth receaued in Chrystes Parliament house maie be well knowen, and the vntrueth of the aduersarie as well perceaued and seen.

The second, whiche ys the pein inflicted to the vnwoorthie receauer forasmoche as yt shall be plainlie opened and declared by soche auncient writers, as I shall alleage, I will to auoide prolixitie omitte to speake of yt my self and referre the Reader, to the expositions of the Fathers, For the whic he consideracion also forasmoche as S. Paule repeteth this text again, I haue thought good for the ease of the reader, to ioin them together in exposition onelie letting him vnderstand the difference betwixt them, that in this text, the pein (as ys saied) of the vnwoorthie receauer ys declared, in the other both the pein and the cause also ys opened. Of both whiche full declaracion shall be made by the Fathers.

The Sacramentaries abuse S. Paules woordes in two poinctes.

But before I entre into the exposition of these Fathers I wish the Reader to vnderstand that the Aduersarie hath also abused this scripture in two poinctes: The one that bycause S. Paule calleth the Sacrament bread. Therfor yt ys after yt ys consecrated materiall bread: the other, whiche ys more stowtelie then trulie mainteined, they saie that euell men doe not receaue the bodie of Chryst in the Sacrament. These their wicked assertions by Gods grace shall be plainlie ouerthrowen. For yt shall be ineuitablie proued, that by the bread and cuppe that S. Paule speaketh of ys vnderstanded and meat the bodie and bloode of Chryst, whiche being by S. Paule receaued of euell men, yt must necessarilie folowe that euell men receaue the bodie of Chryst in the Sacra. And here maie we see the miserable strictes, that men teaching an vntreuth be brought vnto, who for the maintenāce of that vntrueth are enforced to fall into manie moo. For the damnable heresie inuented against the presence of Chryst in the Sacrrment, they are compelled to denie the plain woordes of S. Paule, as ye shall in the processe perceaue. But let vs hear the holie Fathers agreeablie shewing their learninges and faith in vnderstanding S. Paule, of the whiche the first coople shall be sainct Cyprian and Origen.

Cypr. li. 3. epist. 15.

S. Cyprian writing to certain Martirs and confessours, and lamenting the rash admission of certain that had offended to the recipit of the holie Sacrament, writeth thus of them so had admitted the offendours. *Illi contra euangelii legem, vestram quoque honorificam peticionem, ante actam pœnitentiam, ante exomologesin grauissimi atque extremi delicti factam ante manum ab Episcopo & clero in pœnitentiam impositam, offerre pro illis, & Eucharistiam dare, id est, sanctum Domini corpus prophanare audent, cùm scriptum sit: Qui ederit panem, aut biberit calicem Domini indignè, reus erit corporis & sanguinis Domini.* They against the lawe of the Gospell, and yowr commendable peticion, before they had doen penannce, before they had made confession of their most greuouse and extreame offence, before anie hand was putt vpon them, of the Bishoppe and the cleargie vnto penance, they were so bolde both to offre for them, and also to geue vnto them the Sacrament, which ys as moch, as to prophane the holie bodie of our

our Lorde. Forasmoch as yt ys written: *He that eateth the bread and drinketh the cuppe of our Lorde vnworthilie, shall be giltie of the bodie and blood of our Lorde.* Of this holie Father and martir, S. Cyprian, if yowe will learn what ys to minister the Sacrament to anie vnworthie person, *yt ys* (saieth he) *to propbane to holie bodie and blood of our Lorde.* That yt ys prophaned in so doing he prooueth by this scripture of S. Paule: *He that eateth and drinketh vnworthilie shall be giltie of the bodie and bloode of our Lorde.*

A thing ys prophaned, when yt being holie ys occupied aboute vnholie or cõmon vses. As a church dedicated to God to be made a stable. The ornamentes of the same to be applied to the vanitie of mans pride, as to make beddes hanginges or coosshinges. The plate of yt, as king *Balthasar* did with the plate of the temple to make them vessells for the bankettes of men, So the bodie of our Lorde, saieth S. Cyprian, ys prophaned forasmoch as yt being holie, ys cast into an vnholie thing, whiche ys the vnworthie receauer. Now if by the bread spokẽ of in S. Paules sentẽce were not vnderstãded the bodie of our Lorde, to what pourpose should S. Cypriã alleadge that text, as therby to prooue the bodie of Chryst prophaned. That thing ys prophaned that ys deliuered and so abused. Yf thẽ not the bodie of our Lorde be deliuered in the Sacramẽt, but mere materiall bread, than ys the bread prophaned and not the bodie. But Cypriã saieth the bodie ys prophaned, wherfore the bodie ys deliuered.

The practise of prophanacio ys lamentable to be see in Englond.

And here I wish the ministers of Chrystes Churche to take hede, and to be verie circũspect, that they looke well to whõ they ministre this holie Sacramẽt, leest they be dot onelie giltie of the prophanacio of the holie bodie of our Lorde: but also be in verie dede, not feeders, but deceauers, not deliuerers frõ sinnes, but heapers and increacers therof, as S. Cypriã saieth in the same epistle. *Ea enim cõcedere quæ in pernitiẽ vertãt, decipere est. Nec erigitur sic lapsus, sed per Dei offensam, magis impellitur ad ruinam.* To geue or graunt those thinges that turne to a mans destructio ys to deceaue. Neither ys the offẽder so sett in good staie, but by the offẽce of God, he ys more impelled to ruine. Which offẽces, I meẽ as well of the ministre deliuering, as of the vnworthie receauer receauing, being well weighed of Chrisostome howe weightie, ãd burdenouse thei be, he saieth thus of the deliuerie of the Sacramẽt. *Non permittã ista fieri animam prius tradam meam quam Dominicũ alicui corpus indignè. Sanguinemq; meũ effundi potius patiar, quam sacratissmum illum sanguinẽ præterqã digno cõcedã.* I will not suffer these thinges to be doẽ, I will first deliuer vppe mi life, rhẽ I will deliuer the bodie of our Lorde to anie bodie vnworthilie: And I shall suffer my bloode raither to be shedde, than I will geue that most holie bloode to anie other then to a worthie receauer.

li. 3. epla. 15.

Chrysost: hom. 83. in. 26. Matth.

Howe moche maie the sentences of these two graue auncient Fathers moue soche as be in the place of ministracion. Let them take heed that ministre to heretiques. Let them take heed that ministre to scismatiques. Let thẽ take heed that ministre to soche as they knowe to be in sinne or in the pourpose of sinnes: They were better with Chrysostom to deliuer vppe their liues, and shed their bloode, then to soche to deliuer the blessed bodie and most holie bloode of our Lorde.

Here with all, good Reader, note, that Chrysostome alludinge to this our text of S. Paule, and opening what S. Paule spake of ther, and what he ment bi the bread and the cuppe, calleth yt neither bread nor figure nor signe, but by plain and expresse woordes calleth yt with tearmes of honoure, that ys, *owre Lordes bodie ãd his most holie blood.* Again note if the bodie of our Lorde were

receaued

receaued onelie bi faith (as the Sacramētaries doe saie) so that yt stood vpō E
the will of the receauer, according as he will measure his faith, not vpon the
power of God, and his woorde vsed in the consecracion: then wolde not
Chrysostom saie that he wolde not deliuer the bodie and blood of our Lor-
de, for yt shoulde not lie in his power to deliuer yt, yf he haue yt not in the
Sacrament to deliuer. But let these Sacramentaries saie their phantasies and
let vs that loue Chrystes true faith folowe yt in the holie fathers, and let vs
with Chrysostom beleue, that the ministers of Chrystes Church maie deli-
uer vnto vs the bodie and blood of Chryst. Whiche then must nedes be in
Orig ho.6 in diuers. the Sacrament.

But yt ys time to heare *Origen* S. Cyprians yockfelowe in this place, what
light he geueth vs to vnderstand S. Paule. Thus he writeth: *Quando sanctum
cibum, illudque incorruptum accipis epulum, quando vitæ panē & poculo fueris, manducas
& bibis corpus & sanguinem Domini, tunc Dominus sub tectum tuum ingreditur. Et tu ergo
humilians temetipsum, imitare hunc Centurionem & dicito: Domine non sum dignus vt
intres sub tectum meum. Vbi enim indignè ingreditur, ibi ad iudicium ingreditur accipienti.*
When thow takest the holie meate, and that vncorrupte bankett whē thowe
receauest the bread and cuppe of life, then our Lorde entereth vnder thie F
roofe, and thow humbling thie self, folowe this *Centurio* ād saie: Lord Iam not
woorthie, that thow shouldest enter vnder my rofe wher he entreth vnwor
thilie, ther he entreth to the condemnacion of the receauer. Thus Origen.

Who willing the chrystian man to be a woorthie receauer of the holie
Sacrament, he doeth first declare the greatnesse, the holinesse and excellen-
cie of the Srcrament, and what he receaueth. Which doen as a meā to make
a man to humble him self he moueth him, to the intent that he maie be a
woorthie receauer, to folowe the humblenesse or humilitie of *Centurio* in
acknoweleaging, and confessinge his vnwoorthinesse, and the raither to cō-
passe this he feareth him from vnwoorthie receauing with the terrour of S.
Paules sainge, whiche nowe we haue in hand, saing: where he vnwoorthi-
lie entreth he entreth to the condemnacion of the receauer. In the whiche
his godlie admonicion and exhortacion ye maie first perceaue with what
woordes he doeth extoll the blessed Sacrament, with soche woordes trulie
that if the bodie of Chryst were not ther, they coulde not so be applied. G
But he was certen of that blessed presence, and therfor he saied: when tho-
we takest this holie meate, when thowe receauest this vncorrupt bankett,
when thowe enioiest this bread, and cuppe, thowe eatest and drinkest the
bodie and bloode of our Lorde. Secondlie, ye maie perceaue that receauing
the sacrament ye receaue not a bare peice of bread, but the bodie of Chryst.
For then (saieth *Origen*) owre lorde entreth in vnder thy roofe, mening that
he entreth the house of thie bodie. Thirdlie, ye maie perceaue that the same
our Lorde as he maie entre into our house of our bodie woorthilie, as he
did into the house of *Centurio*: so maie he (saieth *Origen*) entre into owre
house of our bodie vnwoorthilie. And if he so dooe, yt ys to the damnaci-
What S. Paule calleth the bread Origen calleth it the bodie of our Lorde. on of the receauer.

Nowe conferre S. Paules saing and *Origen* togeather. S. Paule saieth, he
that eateth this bread and drinketh this cuppe vnwoorthilie &c: *Origen* saieth
wher our Lorde entreth vnwoorthilie &c: So that, what S. Paule calleth
bread, and the cuppe of our Lorde, *Origen* openinge and declaring the min-
de of S. Paule, calleth yt as yt ys in dede, our Lorde. Thus for the vnderstā H
ding of this text of S. Paule whiche the Aduersarie hath wickedlie abused,
wrested, and distorted taking the Apostle to haue spoken of verie materiall
bread

A breade: ye ſee theſe two pillers of the Church, and auncient Fathers of Chryſtes Parliament houſe teach the true vnderſtanding receaued in that houſe in their time, which was verie near the primatiue church, that S. Paule did not ther ſpeake of materiall bread, but of the bodie of owre Lorde, the heauenly bread.

S. Cyprian and Origē teache that euell mē receaue the bodie of Chryſt.

Likwiſe the Aduerſarie hath taught, that euell men receaue not the bodie of Chryſt, ye ſee that theſe two Fathers do auouche that euell men doe receaue the bodie of our Lorde. For S. Cyprian ſaieth that to geue the Sacrament to an vnwoorthy man, ys to prophane, not the Sacramentall bread (as the Aduerſarie tearmeth yt) *but the holie bodie of our Lorde.* So that yt ys the bodie of our Lorde being a moſt holie thing that ys prophaned, bicauſe yt ys geuen to an euell man, which ys an vnwoorthie thing. *Origen* ſaieth alſo by expreſſe woordes, that wher our lorde entreth vnwoorthilie, he entereth to the condemnacion of the receauer teaching plainlie that our lorde entreth into the vnwoorthie man. Chryſoſtome alſo, whome by occaſion I

B haue in this chapter alleadged, ſaing that he will raither yelde his life, and ſhed his bloode, than he will geue the bodie of our Lorde and his moſt holie bloode to an vnwoorthie man: ſignifieth that yt maie be geuen to an vnwoorthie man. Yf nothing were deliuered but bread and wine, what neded Chryſoſt for ſmall a matter raither to ſpend his bodie and bloode thē to deliuer yt? Perchaunce ſome one maie obiect, that *Origen* ys otherwiſe to be vnderſtanded in this place, then ys here declared, bicauſe he in an other place by expreſſe woordes ſaieth, that an euell man can not eate the bodie of Chryſt. To this obiection anſwere ys made in the xxx chap. of this booke, whether for the auoiding of prolixitie, I remitte the Reader, and procead to heare moo of the auncient Fathers of Chryſtes Parliament houſe, to the entent, that we maie perfectlie learn the enacted trueth of the vnderſtanding of S. Paule in this place.

THE SEVEN AND FOVRTETH CHAPT. PROCEA-

C *deth in the vnderſtanding of the ſame by ſainct Baſill and ſainct Hierom.*

FOr ſomoche as nothing doth more declare the trueth of anie matter called in controuerſie in matters of our faith, then doeth the conſonant, and accorde teſtimonie of maie holie learned Fathers, of ſundrie times, places and ages, as well of the greke churche, as the latin churche: Therfor ſhall I proceade to bring furth mo of the holie auncientes of Chryſtes Parliament houſe, that their agreement and concorde maie be perceaued in the vnderſtanding of S. Paule. In the whiche, gentle Reader, truſt me, thowe ſhalt finde ſo great conſent, and ſo euident matter, that this alone ſhall ſuffice, to bring thee or ſtaie thee in the matter of the bleſſed Sacrament, to beleue Chryſtes verie reall preſence ther, if Gods grace hath not forſaken thee, that thowe wilt willfullie or obſtinatelie refuſe to ſee the clear beames of the Sunne.

Wherfor to go to our matter note well this ſainge of S. Baſill who asketh this queſtion, whether yt be withoute daunger, that anie man not beinge

D clean from all filthineſſe of bodie and Soule, maie eate the bodie and drinke the bloode of our Lorde: wherunto he maketh this anſwere: *Quoniam Deus in legè ſupermam pœnam conſtituerit contra eum, qui immundicia audet contingere ſancta, ſcriptum eſt enim, figuratè quidem illis, ad noſtram verò commonefactionem. Et locutus eſt*

Baſil. li. de Baptiſ. 2. ques. 93.

est Dominus ad Moysen, Dic Aaron & filiis eius, vt attendant à sanctis filiorum Israël, & non contaminabunt nomen meum, quicunque ipsi sanctificant mihi, Ego Dominus. Dic ipsis in familias ipsorum: Omnis homo, qui accesserit ab omni semine vestro ad sancta quæcunque sanctificauerint filii Iraël Domino, & immundicia ipsius in ipso: anima illa exterminabitur à facie mea. Ego Dominus. Tales minæ propositiæ sunt cõtra eos qui simpliciter accedunt ad ea quæ ab hominibus sanctificata sunt, Quid verò quis dixerit contra eum, qui in tantum ac tale mysterium audèt? Quanto enim plus templo hic est, iuxta ipsam Domini vocem, tanto grauius & horribilius in inquinamento animæ audere contingere corpus Christi, quàm attingere arietes aut tauros? Sic enim Apostolus dixit: Quare qui ederit panem, & biberit poculum Domini indignè reus erit corporis & sanguinis Domini. Vehementius autem simulque horribilius proponit ac declarat condemnationem per repetitionem dum ait: Probet autem vniusquisque seipsum, & sic ex pane hoc edat, & ex poculo bibat. Qui enim edit & bibit indignè, iudicium sibi ipsi edit ac bibit, non diiudicans corpus Domini. Si verò qui in sola immundicia est (immundiciæ autem proprietatem figuratè ex lege discimus) adeo horrendum habet iudicium, quanto magis qui in peccato est, & contra corpus Christi audet, horrendum attrahet iudicium? Forasmoche as God in the lawe hath ordeined so greate a pain against him, that in his vncleanneſſe ys ſo bolde to touche the holie thinges. For yt yt written figuratiuelie to them, but for aduertiſement to vs. *And our Lorde ſaied vnto Moyſes, Saie to Aaron and his ſonnes, that they take heed of the holie thinges of the children of Iſraëll, and whatſoeuer they ſhall ſanctifie vnto me, they ſhall not defile my holie name, I am the Lorde. Saie to them, and to their families: Euerie man that ys of your ſeed, and cometh to the holie thinges, what ſoeuer they be that the childeren of Iſraell ſhall ſanctifie to the Lorde, and his vncleneſſe be vpon him, that ſoule ſhall be putte awaie from my face. I am the Lorde.* Soche threatinges are ſettfurth againſt them that onelie come to thoſe thinges that be ſanctified of mẽ. But what will a man ſaie againſt him that ys ſo bolde to come with his vncleanneſſe to ſo greate a miſterie? Looke howe moche greater this (*mening Chryſt*) ys then the temple, according to the verie ſaing of our Lorde: *So mocbe more greuouſe and horrible ys yt in the filthineſſe of his ſoule to be ſo bolde to toucbe the bodie of Chryſt*, as to touche rãmes or bulls For ſo the Apoſtle hath ſaied: wherfor he that eateth the bread ãd drinketh the cuppe of our Lorde vnworthilie, ſhall begiltie of the bodie and blood of owre Lorde. But more vehemẽlie, ãd alſo more horriblie he doeth ſettfurth and declare the condemnacion by repeticion, when he ſaieth: *Let euery man examin himſelf and ſo let him eate of this bread, and drinke of this cuppe. For he that eateth and drinketh vnworthilie, he eateth and drinketh his condempnacion, making no difference of our Lordes bodie.* Yf then he that ys in vncleanneſſe onelie (the propertie of which figurated vncleãnſſe, we haue learned of the Lawe) hath ſo horrible iudgement, howe moche more he that ys in ſinne, and dareth to preſume vpon the bodie of Chryſt, ſhall drawe vnto him ſelf horrible iudgement? Thus moche S. Baſill.

A plain place for the proclamer both for the preſence and the excellencie of the bl. Sacr. aboue the Sacramẽts of the olde lawe.

Whoſo doeth but ſuperficiallie note this ſaing of his maie eaſilie perceaue the difference betwixt the lawe and the Goſpell: Betwixt the vncleanneſſe ſo reputed in the lawe, and ſinne reputed for vncleanneſſe in the Goſpell, and figured by the vncleanneſſe in the lawe. But cheiflie the difference betwixt the ſacrifice of the olde lawe, and the partaking of them, and the ſacrifice of the newe lawe, and the partaking of yt: the excellencie alſo of this aboue that, and therunto agreablie, and to the ſolucion of his queſtion, the greatneſſe of iudgement and cõdempnacion to the euell partaker of the holie ſacrifice of the Goſpell aboue the pain of the euell partaker of the ſacrifice of the lawe.

But leauing the firſt twoo differences and to ſpeake of the other twoo, for that

A that they appertein directlie to the matter that we haue to ſpeake of: ye ſhall note that they be conteined breiflie, in this one ſentēce wher he ſaieth: *Howe moche greater Chryſt ys then the temple, ſo moche more greuouſe and horrible pain remaineth for them that being defiled in the ſoule, dare touche the bodie of Chryſt, than doeth them that touche but Rammes, and bulls?* In whiche woordes the ſacrifices of both lawes are expreſſed. The ſacrifice of the olde lawe were Rammes, and bulls: The ſacrifice of the newe lawe ys the bodie of Chryſt. The euell or vnworthie partakers of the ſacrifices of the lawe were ſoche as were vnclean with vncleānēſſe deſcribed in the lawe: The vnwoorthie partakers of the Sacrifice of the Goſpell are ſoche as with deadly Sinne or the pourpoſe of yt, being defiled in Soule, doe preſume to receaue Chryſtes bodie in the holie Sacrament. The pain of an vnwoorthie partaker of the Sacrifices of the lawe was death corporall: The pain of an vnwoorthie receauer of the ſacrifice of the newe lawe (which ys the bodie of Chryſt) ys death eternall. This he prooueth by the ſcriptures of S Paule, whiche we nowe haue in hand. For (*ſaieth he*) S. Paule ſaieth, *Whoſoeuer ſhall eate the bread and drinke the cuppe of our Lorde vnwoorthilie, ſhall be giltie of the bodie and bloode of our lorde.*

Yf Chryſte be receaued in the bl. Sace. but ſpirituallie, howe can the ſinner preſume vpon the bodie, which he nor will nor cā receaue?

B Nowe, gentle Reader, weigh with me I paraie thee, that wher S. Baſil ſaied that ſo greuouſe and horrible condemnacion ſhall fall vpon them, that with vncleanneſſe of ſoule preſume to touche the bodie of Chryſt, howe doth he prooue the ſame by this ſainge of S. Paule, yf by the bread and cuppe therin ſpoken of, be not vnderſtand the bodie and bloode of Chryſt? Yt ys therfor moſt certē that holie Baſil ſo aleading S. Paule, vnderſtood him by the bread and cuppe to haue moſt aſſuredlie mēt that bleſſed bread of Chriſtes bodie, and the cuppe of his holie bloode in the Sacrament. Baſill was not ſo baſe in learning, nor ſo ſimple in iudgement, that he ſpeaking of the vnworthie receauers of Chryſtes bodie, wolde for the confirmacion of his ſainge alleadge a text that ſpeaketh but of a peice of bread, and nothing to his pour poſe. No, he was of an other maner of learning and grauitie of iudgement.

C As this text by his iudgement, ys vnderſtanded of the bodie and bloode of Chriſt: So ys the other alſo, which (*ſaieth he*) S. Paule ſpeaketh by repeticiō. Vpon the which text he maketh like expoſition, as he did of the other before, but in more compendiouſe maner, ſaing thus: *Si verò qui in ſola immundicia eſt, adeo horrendum habet iudicium, quanto magis qui in peccato eſt, & contra corpus Chriſti audet, horrendum attrahet iudicium?* Yf he that ys in the vncleaneſſe of the lawe onelie hath ſo horible iudgement, howe moche more he that ys in ſinne, and dare preſume vpon the bodie of Chryſt ſhall drawe vnto him horrible iudgement? In the wiche who ſeeth not that he, as one expownding and declaring S. Paules wordes, geueth vs to vnderſtand that S. Paule by the bread meneth the bodie of Chryſte? For wher S. Paule ſaieth, *He that eateth this bread vnwoorthilie eateth his owne damnacion*: S. Baſill ſaieth: *He that preſumeth vpon the bodie of Chryſt ſhall haue horible Damnacion.*

S. Baſill vnderſtandeth Sainct Paule to ſpeake of the bread of Chryſts bodie.

A moche like queſtiō the ſame S. Baſil moueth in the ſame booke, which alſo openeth the trueth of our matter. This ys the queſtiō. Whether yt be wi-
D thoute daunger that he that ys not pure in heart from an euell conſcience and vncleanneſſe of life maie doe the office of a preiſt. In the aunſwere of which queſtiō he ſaieth thus: *Dominus dicens: plus templo hic eſt, erudit nos quòd tanto magis impius eſt, qui audet tractare corpus Domini, qui dedit ſemetipſum pro nobis oblationem, & hoſtiam in odorem ſuauitatis, quantum corpus vnigeniti filij Dei excedit, arietes, & tauros, non in comparationis ratione, Incomparabilis eſt enim excellentia.*

Let schismaticall ād irreuerent preists note well this saing of S. Basill.

Owre lorde saing: This man ys greater then the temple (*mening him self*) teacheth vs that he ys so moche the more wicked that ys so bolde to handle the bodie of our Lorde, who gaue him self an oblacion and sacrifice of swete Sauour, as moche as the bodie of the onelie begotten Sōne of God doeth excead Rammes, and Bulls, not by the mean of comparison. For the excellencie ys incomparable. Thus ther. Of Sainct Basill in this place we learn, that the office of preists ys not (as the Aduersarie saieth) to handle a peice of Sacramentall bread: but to handle the bodie of our lorde. euen the same bodie that the same lorde gaue an oblacion and sacrifice to God the Father, in the Sauoure of sweteneſſe. And as that bodie incomparablie exceadeth Rammes and Bulls, whiche were figures of that blessed bodie: So doeth, yt incōparablie excead a peice of bread, being also but a figure of that bodie. E

And here Reader if thowe be desierouse to knowe the trueth, note and marke well, howe great condemnacion commeth to them, that vnwoortilie handle the Sacrament, aboue them that vnwoorthilie handle the sacrifices of the olde lawe ād Testament. They are (*Saieth Sainct Basill*) as moche more wicked, as the bodie of the onelie begotten Sonne exceadeth Rammes and bulls. Yf the vnwoorthie receauer of the Sacrament be so moche more wicked aboue the vnwoorthie receauers of the Sacrifices of the olde lawe, as the bodie of the onelie begotten Sonne of God exceadeth Rammes and bulls: yt prooueth well that the receauer of the Sacrament, receaueth the bodie of the onelie begotten Sonne of God, or elles why shoulde he be so incomparablie wicked, yf he did not wickedlie, receaue that bodie? Soche incomparable wickedneſſe, so greuouse, and exceading condemnacion can not be but vpō the abuse of an incōparable thing, which ys the bodie of Chryst, and not Sacramentall bread. The receipt of Sacramentall bread, ys but a receipt of a figure: The receipt of a figure, though yt be euell ys not incomparablie wicked. Wherfor the receipt of the Sacramentall bread though yt be euell receaued ys not incomparablie wicked: but the receipt of the Sacrament, yf yt be euell, ys incomparablie wicked. Wherfore the receipt of the Sacrament ys not the receipt of Sacramentall bread. F

Yf the bleſſ. Sacr. be but a figure as the Sacramēts of the old lawe were, whie do the euell receaners offend so incomparablie?

And here plainlie to saie yf the Sacrament were but a figure of the bodie of Chryst and did not contein the same, whie shoulde the receauer of yt be more wicked, and suffer more greuouse and horrible damnacion, then they that receaued the figures of Chryst in the olde lawe? And here Reader vnderstanded that by the doctrine of the Aduersarie, the Sacramentes of the newe lawe, are no better, then the Sacramentes of the olde lawe. Which yf yt be true, wheer ther ys equalitie betwixt the thinges themselues: ther ys the abuse, I mean the vnwoorthie receauing equall also. But to an equall abuse iustice inflicteth an equall pain. Wherfor for the abuse of the Sacrmentes of both lawes, ther shoulde be equall pain. But the pain fot the abuse of both Sacramentes are not equall. For the pain of the abuse of this Sacrament exceadeth the other as farre, as the Sonne of God exceadeth Rāmes, and bulls. Wherfor the Sacramentes also are not equall. By that then that the pain of the vnwoorthie receauinge of the blessed Sacrament, so farre exceadeth the pain of the abuse of the Sacramentes of the olde lawe: yt maie wellbe perceaued that this Sacrament incomparablie excelleth the other. And for as moche as S. Basill teacheth them to be as farre different, and as farre to passe the one the other, as the Sonne of God exceadeth Rammes, and bulls, yt ys euident that the thinges them selues be euen the same that he speaketh of, as abused by euell receipt. Wherbie also yt must nedes folowe, G H

A lowe, that the bodie of the Sonne of God ys receaued of euell men in the bleſſ. Sacrament.

But that ye maie heare him by moſt plain woordes teache as moche harken what he ſaieth in an other place: *Si verò is qui fratrem propter cibum offendit à charitate excidit, ſine qua & magnorum donorum & iuſtificationum operationes nihil proſunt: Quidnam dixerit quis de eo, qui ocioſè, & inutiliter edere audet corpus, & bibere ſanguinem Domini noſtri Ieſu Chriſti?* Yf he that for meate offendeth his brother falleth from charitie, whitoute the whiche both the woorkes of great giſtes, and alſo of iuſtificacions doe nothing auaill, what ſhall a man ſaie of him that idely and vnprofitablie dareth to eate the bodie and drinke the bloode of our lorde Ieſus Chryſt? What can the Aduerſarie ſaie to this? Be not theſe woordes plain? Saieth not Baſill that a man maie eate the bodie and drinke the blood of Chryſt ydelie, and vnprofitablie? And who can eate the bodie of Chryſt, and drinke his bloode vnprofitablie, but the euell and ſinfull man? For of the good receauer Chryſt ſaieth: *Qui manducat meam carnem, & bibit meum ſanguinem, habet vitam æternam.* He that eateth mi fleſh and

B drinketh my blood, hath euerlaſting life.

Baſil. de Bapt. li. 1. cap 3.

A plain place that euell men maie eate the bodie of Chryſte and drinke his blood.

But vnprofitablie.

Iean. 6.

But I haue taried long vpon Sainct Baſill: I will therfor be ſhort aboute Sainct Hierom, who ys placed with Sainct Baſill to ſhewe the enacted trueth of the vnderſtanding of Sainct Paule in the latin Church, as the other hath doen in the greke Churche. Thus writeth Sainct Hierom vpon this verſe of the pſalme: *Adhuc eſcæ eorum erant in ore ipſorum, & ira Dei deſcendit ſuper eos.* While the meat was yet in their mouthes the wrathe of God fell vpon them. *Hæc de his qui Deum paſt acceptum Manna dereliquerunt. Nam nunc in Eccleſia ſi quis carne & ſanguine Chriſti reficitur, & declinat ad vitia, nouerit iudicium Dei ſibi imminere, ſicut Paulus Apoſtolus ait: Qui acceperit corpus & ſanguinem Domini indignè, reus erit corporis & ſanguinis Domini.* Theſe woordes be ſpoken of them, that did forſake God, after they had receaued Manna. For nowe in the Church yf anie man be fedde with the bodie and bloode of Chryſte and doeth decline to vices, let him knowe that the iudgement of God ys at

C hand, as the Apoſtle Paule ſaieth: *He that taketh the bodie and bloode of our lorde vnworthilie, ſhall be giltie of the bodie and bloode of our lorde.*

Hieron. in Pſal. 77.

A plain expoſition of S. Paules woordes for the Proclamer.

Marke here the ſaing of Sainct Paule reported by Sainct Hierom, and ſo ſhalt thowe ſee the verie minde and true vnderſtanding of Sainct Paules ſentence, whoſe vnderſtanding we nowe ſeke. S. Hierom ſaieth, that S. Paule ſaieth thus: *He that taketh the bodie and bloode of our Lorde vnworthilie, ſhal be giltie of the bodie and bloode our lorde.* In dede, as yt ys allreadie often reherſed, the woordes of Sainct Paule be not ſoche: yet Sainct Hierom ſaieth he ſaieth ſo, bicauſe in verie dede, the authour ſaieth that, that Sainct Paule doeth meen. As when Chryſt did ſaie: *Deſtroie this Temple, and in three daies I will reedifie yt,* The Iewes according to the outward ſownde of the woordes, ſaied: that he ſpake that ſaing of their verie Temple. But the Euangeliſt well knowinge the minde of his maſter, ſaied: *Hoc autem dicebat de templo corporis ſui.* This he ſaied, of the temple of his bodie Nowe yf a man ſhoulde ſaie, that Chryſt ſaied. Deſtroie ie or kill this my bodie and in three daies I will raiſe

D yt vppe again, he ſhall with the Euangeliſt ſaie the trueth of Chryſtes ſaing, though Chryſtes woordes were not the ſame woordes: yet Chryſt did ſo ſaie bicauſe he did ſo meen: So likewiſe here doth Sainct Hierom. Sainct Paule ſpeaketh of bread, as Chryſt did of the Temple. The Iewes tooke him to haue ſpoken of the verie materiall temple, as the Sacramentaries doe Sainct Paule of materiall breade But as the Euangeliſt teſtifieth that

Ioan. 2.

he saied yt of the temple of his bodie: so Sainct Hierom testifieth, that Sainct Paule spake this of the bread, which ys Chrystes bodie. And so sure was S. Hierom by the instruction of the holie Gost, and by the doctrine of the holie catholique Churche, that this was the true meening of Sainct Paule, that he boldlie saied, and with all holie Fathers agreablie, that Sainct Paule saied: he that eateth and drinketh the bodie and blood of our Lorde vnwoorthilie, shall be giltie of the bodie and bloode of our Lorde. This then being the saing of Sainct Paule, the Sacramentarie saing that he doeth speake of materiall bread, and not of the bodie and bloode of our Lorde, they lie vpon S. Paule, misreport him, and slaunder him, to maintein therwith their blasphemouse and pestilent doctrine. These two Fathers thus being heard, we will procead to heare other vpon this scripture.

THE EIGHT AND FOVRTETH CHAP. ABIDETH in the exposition of the same text by Chrysostom and sainct Augustine.

YT liked the holie Euangelist Luke to the great commēdacion of the Apostolique Church to reporte of yt thus: *Multitudinis credentium, erat cor vnum, & anima vna.* Of the multidude that beleued ther was one heart, and one sowle. For in dede as God ys one: So hath he appointed one faith, one baptisme to ioin all his faithful together, in one, and so of manie membres to make one bodie. This one bodie he wolde to haue one minde For the whiche Chryste also before his de parture did most earnestly praie to his heauenlie Father sainge: *Pater sancte, serua eos in nomine tuo, quos dedisti mihi, vt sint vnum, sicut & nos.* Holie Father kepe them in thy name, whome thowe haueſt geuen me, that they maie be one, as we be one. By this vnitie, soche as the Father hath geuen to Chryst are knowen. For they, as they haue one God, and one baptisme, so haue they one faith, one minde, and one religion. *Deus est, qui habitare facit vnanimes in domo.* Yt ys God that maketh men of one minde to dwell in the house of his Churche. Contrariewise soche as be not of Chryst, soche as the Father hath not geuen vnto him, they haue forsaken the house of God, bicause they will not be of one minde with them that be of the house, neither yet within them selues. They haue not one faith, one minde, nor one Religion. Let vs therfor laboure and trauaill to staie and settle our selues, wher we finde vnitie. Hitherto seking the vnderstanding of Sainct Paule by Sainct Ciprian, *Origen*, Basill, and Sainct Hierom, we finde an vnitie in them, all sainge as yt were one thinge, we shall therfor make farder triall, and call in an other coople, whiche shall be Chrisostom, and S. Augustine.

Chrysost. hom. 45. in Ioan.

Thus writeth Chrisostome: *Qui enim manducat & bibit indignè sanguinem Domini, iudicium sibi manducat & bibit. Nam si qui Regiam purpuram coinquinant, haud secus quàm qui scindunt puniantur: Quid mirum, si qui immunda conscientia Christi corpus accipiunt, idem supplicium subeant, quod qui clauis eum cruci affixerunt.* He that eateth and drinketh the bloode of our Lorde vnwoorthilie, eateth and drinketh his owne condemnacion. For yf they whiche defile the kinges purple robe, are punished as they which cutte the same: what merueill yf they which an vnclean conscience receaue the bodie of Chryst, suffer the same punishement, that they did which crucified him vpon the crosse.

Chrysost. vttered the woordes of S. Paule as S. Hierom did.

In

A In this ſainge of Chriſoſtome firſt note that he alleaging Sainct Paule vſeth not the woordes of bread and cuppe, whiche be in Sainct Paules ſentence, but vſeth the woordes ment by them, namelie the bloode of our Lorde, and vſing that, he vnderſtandeth alſo the bodie. For the bloode ys not withoute the bodie. For wher Sainct Paule ſaieth: He that eateth and drinketh the bread and cuppe of our Lorde: Chryſoſtome expownding what therby ys ment of Sainct Paule, ſaieth: he that eateth and drinketh the blood of our Lorde &c. So by bread and cuppe in Sainct Paule, ys vnderſtanded the bodie and blood of Chryſt by the expoſition of Chriſoſtome. Wherin he agreth with Sainct Hierom, and others before alleadged, whiche doe likewiſe ſo expownde the ſame.

Note again that Chriſoſtome proceading by a ſimilitude, to open and declare the ſaing of Sainct Paule, ſaieth: *What merueill then yf they which with an vnclean conſcience doe receaue the bodie of Chryſt be punished as they whiche crucified Chryſt?* Wherin be two good leſſons geuen vs for the confirmacion of our faith, and the true expoſition of Sainct Paule, The one ys, that the bodie of
B Chryſt ys receaued in the Sacrament. Whiche woordes of Chriſoſtome being vttered, as an expoſition of Sainct Paule, declare that Sainct Paule ſpeaking of the bread of our Lorde, vnderſtoode therby the bread of Chryſtes bodie, the heauenlie bread, and not the Sacramentall bread, whiche ys earthlie breade. His woordes be not obſcure, but plainlie he tearmeth yt the bodie of Chryſt. The ſeconde leſſon ys, that the bodie of Chryſt being reallie and ſubſtãciallie in the Sacramẽt, ys receaued both of good and euell men. Of the good ther ys no doubte. Of the euell alſo that yt ys receaued, Chriſoſtom here by the woordes of S. Paule, doeth expreſſedlie teache. For ſaing: *What merueill yf they which with an vncleã conſciẽce doe receaue the bodie of Chryſt:* he doeth bothe open what Sainct Paule meant by vnwoorthie receauing, whiche ys (*ſaieth he*) to receaue with an vnclean conſcience: And what the thing ys, whiche ys vnwoorthielie receaued, that ys (*ſaieth he*) the bodie of Chryſt. By this then yt ys made clere againſt the Sacramentarie, that euell
C men maie, and doe receaue the bodie of Chryſt.

Two notes oute of Chriſoſt. againſt the Sacramentaries.

Euell men receaue the bodie of Chryſte.

And that the clereneſſe of this matter maie be perceaued to the full what Chriſoſtom beleued in yt, we ſhall bring furth a place our two of the ſame Chriſoſtome, wherin he doeth plainly affirme that *Iudas* the proditour receaued the bodie of Chryſt with the other Apoſtles in the laſt Supper. Thus in one place writeth Chriſoſtom: *Cùm manducarent & biberent, accepit panem & fregit, & dixit: Hoc eſt corpus meum. Agnoſcunt quid loquor, qui ſunt diuinis conſecrati myſterijs. Et iterum, accepit calicem, & dixit: Hic eſt ſanguis meus, & præſens erat Iudas iſta Chriſto dicente: Iſte eſt ſanguis meus. Dic Iuda quem triginta denarijs vendidiſti? Iſte eſt ſanguis, de quo ante cum Phariſæis pacta feciſti? O Chriſti miſericordia, O Iudæ dementia Ille eum triginta denarijs paciſcebatur vt venderet: & Chriſtus ei ſanguinem quem vendidit, offerebat, vt haberet remiſsionem peccatorum, ſi tamen impius exiſtere noluiſſet. Nam affuit Iudas, & illius ſacrificij communicationem meruit.* When they did eate and drinke, he tooke bread and brake yt, and ſaied: *This ys my bodie.* They that be conſecrated to the diuine miſteries,
D knowe what I ſpeake. And again he tooke the cuppe, and ſaied: *This ys my bloode.* And Iudas, was preſent when Chryſt ſaied theſe woordes. Saie Iudas, ys this he, whom thowe ſoldeſt for thirtie pence? Ys this the bloode for the whiche thowe madeſt a bargain before with the Phariſies? O the mercie of Chryſt. O the madneſſe of Iudas. He bargained that he might ſell him for thirtie pence: *And Chryſt offred him the bloode which he had* ſolde,

Chriſo. hom. 30. de prodit. Iudæ.

Chryſte gaue to Iudas the blood that he had ſolde.

ſolde, that he might, haue remiſſion of his ſinnes, yf he wolde not haue had ben wicked. For *Iudas* was preſent, and was partaker of that ſacrifice. Thus farre he. E

In theſe woordes that Chriſoſtō ſaieth that Chryſt offred *Iudas* the blood that he ſolde, ys both taught vs the preſence of Chryſtes bodie and bloode in the Sacrament, and alſo that euell perſons doe receaue the ſame. For as *Iudas*: ſo all like vnto *Iudas*. And let theſe woordes (*gentle Reader*) be well noted of thee, that Chriſoſtome ſaieth, that Chryſt gaue *Iudas* the blood that the ſolde. Yf he gaue him that he ſolde, he gaue him his verie blood, and not the figure of his bloode. For not the figure, but he blood yt ſelf was ſolde. Wher alſo in the ende of this place nowe alleaged, Chriſoſtom ſaieth, that *Iudas* was preſent at the laſt Supper, and was partaker of the Sacrifice, theſe twoo pointes nowe here inquired, are reuiued, and the trueth of them to vs confirmed. For the ſacrifice offred in the laſt Supper by Chryſt, was the ſacrifice of his bodie, as before in the firſt, and ſecond, and alſo in this thirde booke yt ys euidentlie prooued, and here alſo by Chriſoſtom ſignified. Wherbie F
Iudas was at Chryſtes ſupper and receaued there &c. we are taught that the bodie of Chryſt ys preſent in the Sacrament, and ſo *Iudas* being a partaker of that ſacrifice, was (*though he were a traditour and a wicked man*) a receauer of the bodie of Chryſt. Which being ſo, yt maie be concluded that euell and wicked men maie receaue the bodie of Chryſt in the Sacrament.

Allthough this that ys produced oute of Chriſoſtom maie fullie ſatisfie anie man, for that yt ys euident and plain: yet that yt maie be perceaued by that he ſpeaketh the ſame in ſondrie places, that yt was a trueth aſſured and commonlie receaued, I will touche a place or two moo of his. Of the whiche this ys one. *Nullus igitur fictus accedat, nullus fucato animo tantis audeat myſterijs proximare ne condemnetur, & ſententiam mereatur, & quod Iudas ſuſtinuit patiatur. Nam in illum poſt communicationem menſæ Diabolus intrauit, non quia contempſit Dominicum corpus, ſed quia impudentia Iudæ & malignitas mentis, vt aduerſarius in eo habitaret, effecit.* Let therfore no feigned man come, let none be
Sathan entred into Iudas not in contempt of the bodie of Chryſte but to punish the treaſon of Iudas. ſo bolde with a counterfeit minde to come neare ſo great miſteries, leſt he G be condemned, deſerue ſentence, and ſuffre that that *Iudas* ſuffred. For after he had partaken of Chryſtes table, the Deuell entred into him, not that he contemned the bodie of our Lorde, but bicauſe the impudencie of *Iudas*, and the miſcheif of his minde had cauſed that the Deuell ſhoulde dwell in him.

Wher Chriſoſtome ſaieth that after *Iudas* had receaued, the Deuell not contemning the bodie of Chryſt, entred into him: what ells therby doeth he teach, but that *Iudas* receaued the bodie of our Lorde. For yf he did not receaue yt, Chriſoſtom neded not to declare that the Deuell entred not vpon contempt of the bodie of Chryſt, For what contempt ſhoulde he ſeme to make to the bodie of Chryſt, by entring into *Iudas* yf the bodie of Chryſt entred not into that perſon before. Yf anie contempt ſhoulde appeare to be in that entrie, yt ſhoulde be that that wicked Aduerſarie, and miſerable damned creature ſhoulde preſume to entre to H
that place wher his Lorde and maſter had ſo latelie entred. But (*ſaieth Chriſoſtome*) he did not ſo entre, as contemning the bodie of our lorde, but raither to the puniſhement of his deteſtable treaſon, doen and committed againſt his maſter. And for his preſumption then vſed, that he being defiled

A led with soche trecherie, wolde with dissimuled holinesse and loue receaue into his filthie and sinfull bodie, that pure and innocent bodie. And so the Deuell entred as a subiect whom God suffred for the torment of *Iudas* his mischeif, and not as a Lorde by power to contemne the Lorde of all Lordes ther entred. *Chrisost. hom. 83. in 26. Math.*

Alike sentence hath he in an other place whiche ys this: *Cœnantibus autem eis, accepit Iesus panem & benedixit, atque fregit, & dedit Discipulis suis. O cæcitatem proditoris, qui cùm ineffabilibus mysterijs communicasset, idem permansit, & diuina mensa susceptus in melius commutari noluit, quod Lucas significauit dicens: Quia post hoc introiuit in eum Satanas, non quia dominicum corpus despiceret, sed quia proditoris stoliditatem irridebat.* When they were at Supper Iesus tooke bread, and blessed yt, and brake yt, and gaue yt to his disciples. O the blindenesse of the traditour, who when he had taken of the vnspeakeble misteries, he remained the same man, and being allowed at Gods table, he wolde not be chaunged into better, whiche thing Luke signified sainge: that after that Sathan entred into him not bicause he despised the B bodie of our Lorde, but bicause he skorned the leudnesse of the traditour.

Here again ye see, as before, that the Deuell despised not the bodie of our Lorde receaued of *Iudas*, though he entred into him after yt. That he had receaued yt, these woordes of Chrisostom goinge a litle before, doe well declare, when he saieth: *When Iudas had taken of the vnspeakeable misteries, he remained all one man.* Whiche be the vnspeakeable misteries? not a peice of bread, and a cuppe of wine, receaued as signes and tokens of the bodie and bloode, For so these Sacramentes be not vnspeakeable misteris, but the matter ys well able to be spoken of, as other figures of the olde lawe were, whiche by the doctrine of the Aduersarie be as good as this, and this no better then they. Yf then the figures of the olde lawe were not vnspeakeable misteries (*as in dede they were not*) then be these figures of bread and wine no vnspeakeable misteries. Yf bread and wine as C onelie figures be no vnspeakeable misteries, and *Iudas* in Chrystes Supper receaued vnspeakeble misteries then he receaued not bare bread and wine. Yt remaneth then that he receaued the bodie and blood of Chryst vnder the formes of bread and wine, whiche in dede be vnspeakeable misteries. For neither can reason atteign the knowledge of the worke of the holie Gost hercin, nor toung speake and expresse the same, but onelie faith, as *Damascen* saieth: *Deus spiritus sancti operatione hæc super naturam operatur, quæ non potest capere, nisi sola fides.* God by the operacion of the holie Gost woorketh these thinges aboue nature, wich thinges onely faith can vnderstand. Wherfor thus speaking of the holie misteries, we manie well call them vnspeakeable misteries, whiche vnspeakeable misteries, Chrisostom saieth that *Iudas* did receaue.

Sacramentall bread and wine be not vnspeakeable misteries.

Damasc. li. 4. ca. 14.

August. epistola cont. Donatist. post collation.

The like are we taught of Sainct Augustine, but we will first heare him geue vs his vnderstanding of the saing of Sainct Paule which he doeth without all circumstance euen by plain woordes, as other haue doen be- D fore him. Thus he writeth against the Donatists. *Quisquis autem in hac Ecclesia bene vixerit, nihil ei præiudicant aliena peccata, quia vnusquisque in ea proprium onus portabit, sicut Apostolus dicit. Et quicunque corpus Christi manducauerit in dignè, iudicium sibi manducat, & bibit. Nam & ipse Apostolus hoc scripsit.* Whosoeuer shal liue wel in this Churche, other mens sinnes shall nothing hinder him. For in her

S. August reporteth the woordes of S. Paule as S. Hier. and Chryso. did before.

euerie man ſhall beare his owne burden, as the Apoſtle ſaieth. *And in her whoſoeuer ſhall eate the bodie of Chryſt vnwoorthilie, eateth and drinketh his owne condẽnacion.* For the Apoſtle himſelf hath written this. E

Note in this ſainge howe Sainct Auguſtine vttereth the ſainge of Sainct Paule, he ſaieth not whoſoeuer eateth the bread, but as an expoſitour, whoſe office ys to geue light to the text, yf anie part of yt be darke, and to geue the true ſenſe of woordes that maie be diuerſelie vnderſtanded he expowndeth the text and openeth yt, and plainlie teacheth vs that by bread ys vnderſtanded the bodie of Chryſt. Wherfore by plain wordes he ſpeaketh Sainct Paules ſentence, ſainge: *Whoſoeuer ſhall eate the bodie of Chryſte vnwoorhilie &c.*

Thus maie ye ſee the true vnderſtandinge of this ſcripture and by yt maie ye learn that Sainct Auguſtine vnderſtoode that in the Sacrament ys the verie bodie of Chryſte, and that euell men though to their condemnation receaue the ſame. of whiche bothe, Sainct Auguſtine ſaieth again. *Sicut enim Iudas cui buccellam tradidit Dominus, non malum accipiendo, locum in ſe Diabolo præbuit: ſic indignè quiſque ſumens Dominicum Sacramentum, non efficit, vt quia ipſe malus eſt, malum ſit, aut quia non ad ſalutem accipit, nihil accipiat. Corpus enim Domini, & ſanguis Domini nihilominus erat etiam illis, quibus dicebat Apoſtolus: Qui manducat & bibit indignè iudicium ſibi manducat & bibit.* As *Iudas* to whome our lorde gaue a morſell, not taking an euell thing, but euell takinge the thinge, gaue place to the deuell in himſelf: So anie man receauinge vnwoorthiely our Lordes Sacrament, cauſeth not, bicauſe himſelf ys euell, that yt ſhoulde be euell: or bicauſe he receaueth yt not to ſaluacion, that he receaueth nothinge. *For yt was neuertheleſſe the bodie of our Lorde, and the bloode of our Lorde alſo vnto then to whom the Apoſtle ſaied: he that eateth and drinketh vnwoorthily eateth and drinketh his owne condemnation.* Thus moche Sainct Auguſtine. F

Cont. donatiſt. lib. 5 cap. 8.

Hell gates cã not prenail againſt theſe places, let the Proclamer well conſider them.

Yt ys nowe to be remembred that the Aduerſarie denieng the reall and ſubſtanciall præſence of Chryſtes bodie in the Sacrament, ys compelled for the mainteinaunce of that his wicked hereſie, to ſaie that Chryſtes bodie ys receaued ſpirituallie, that ys, that the grace, the vertue, and the meritte of Chryſtes paſſion ſuffred in the ſame his bodie, ys receaued. And for that theſe benefittes be not receaued of an euell man, as beinge an euell man, therfor he mainteineth an other wicked hereſie againſt the ſcripture, and the holie Doctours, that euell men receaue not the bodie of Chryſt. For the confutacion of whiche euell doctrine, as the liuelie and plain ſentences of holie Fathers haue ben produced: So nowe ſpeaketh S. Auguſtine as plainlie againſt yt. For he contented not himſelf onelie to ſaie that euell men receaue the Sacrament of our Lorde, *Whiche woordes the Aduerſarie wolde haue wreſted to his pourpoſe*, but by expreſſe woordes he ſaieth that ys was the *bodie of our Lorde, and the bloode of our Lorde vnto them alſo, of whom the Apoſtle ſaied: he that eateth, and drinketh vnwoorthilie &c.* Nowe what they be that receaue vnwoorthilie, yt neadeth no declaracion, being manifeſt that they be euell men. And thus by S. Auguſtine yt ys taught, that the verie bodie of Chryſt beinge in the Sacrament, ys receaued of euell men: And although this place of S. Auguſtine ys ſo euidentlie gainſt them: yet in an other place he preſſeth them ſo ſtrictlie, that they haue no refuge, and yt ys this. *Quantum autem pertinet ad illam mortem, de qua terret Dominus, quia mortui ſunt patres eorum, Manducauit Manna & Moiſes, manducauit Manna & Aaron: manducauit Manna & Phinees, manducauerunt & multi, qui Domino placuerunt, & mortui non ſunt. Quare? quia viſibilem cibum ſpiritualiter intellexerunt, ſpiritualiter eſurierunt, ſpiritualiter guſtauernnt, vt*

Ao vnto Iudas yt was the verie bodie and blood of Chryſte that he receaued So yt ys to all other yll receauers. Augu. in Ioan tract. 26.

G

H

ſpiritualiter

A *Spiritualiter ſatiarenter. Nam & nos hodie accepimus viſibilem cibum. Sed aliud eſt Sacramentum, aliud virtus Sacramenti, quam multi de altari accipiunt, & moriuntur, & accipiendo moriuntur. Vnde dicit Apoſtolus: Iudicium ſibi manducat & bibit.* As touching that deathe, of the whiche our Lorde ſaieth: that their Fathers be dead: Moiſes alſo did eate *Manna*, and *Aaron* did eate *Manna*, and *Phinees* did eate *Manna*, and manie did eate, whiche pleaſed our Lorde, and they died not. Whie? Bicauſe they vnderſtoode a viſible meate ſpirituallie: They did ſpirituallie hungar yt, they did ſpirituallie eate yt, that they might be ſpirituallie ſatiſfied. And we alſo this daie haue taken a viſible meate. But the Sacrament ys one thinge, and the vertue of the Sacrament an other thing, whiche vertue manie doe receaue at the Aultar and doe die, and in receareceauing yt doe die. Wherfor ſaieth the Apoſtle. *He eateth and drinketh his dam nacion.* Thus farre he.

Note here the diſtinction that S. Auguſtine maketh betwixt the Sacrament, and the vertue of the Sacrament ſainge, that the Sacrament ys one thinge, and the vertue of the Sacrament an other. Then of the vertue of the
B Sacrament he ſaieth, that manie receaue yt at the Aultar, and doe die. meaning according to the ſaing of the Apoſtle, that receauing yt vnwoorthilie they die in the Soule, eating and drinking their owne damnacion. Nowe wolde yt be learned of the Aduerſarie, howe he will vnderſtand S. Auguſtine in this woorde (*Veritue.*) Firſt certen yt ys, that yt ys not taken for the Sacramentall bread. For that ys the other membre of the diſtinction. Then muſt yt either be taken for the vertue of the paſſion of Chryſt, or for the bodie of Chryſt yt ſelf. For in the Sacrament be no more but theſe three to be receaued: The Sacrament, the bodie of Chryſt, and the vertue of his paſſion. Yt can not be taken for the vertue of Chryſtes paſſion, for that ys not nor can not be death and damnacion to the receauer in the receauing, but life and ſaluacion. This vertue that S. Aguſtine ſpeaketh of ys ſoche, that manie doe die in the receauing of yt. Yt remaineth then that by this vertue of the Sacrament, ys vnderſtanded the bodie of Chryſt, whiche manie by vnwoor-
C thie receauing doe wickedlie abuſe, and ſo receauing kill their ſoules, and die the deathe that *Iudas* did.

Vertue of the bleſſed Sacr. what yt ys, and that euell men receaue yt.

What ſhall I tarie in the reherſall of Sainct Auguſtines ſainges that touche this matter? They were euough to make a iuſt volume. Wherfor omitting manie, I will ende with one, whiche alſo expowndeth this our text: Thus he ſaieth: *Recordamini vnde ſit ſcriptum: Quicunque manducauerit panem, aut biberit calicem Domini indignè, reus erit corporis & ſanguinis Domini. Et de ijs erat ſermo, cùm Apoſtolus hoc dicerit, qui Domini corpus velut quemlibet alium cibum indiſcretè, necligenterque ſumebant'.* Remembre from whence yt ys written: Whoſoeuer ſhall eate the bread, and drinke the cuppe of our Lorde vnwoorthieli, ſhall be giltie of the bodie and bloode of our Lorde. For when the Apoſtle ſaied this, he ſpake yt of them, *Whiche receaued the bodie of our Lorde vndiſcreetlie and necligentlie*, as they wolde doe anie other meat.

Auguſt. in Iean. tra. 6

Marke this well that Sainct Auguſtine ſaieth plainlie that Sainct Paule ſpake this of them that necligentlie and vndiſcreetlie receaued, not
D a peice of Sacramentall bread, but the bodie of our Lorde. Then yt ys manifeſt that the bodie of our Lorde ys receaued in the Sacrament, and that yt ys alſo receaued by the teſtimonie of Sainct Auguſtine of negligent and vndiſcreet perſons, whiche make no differēce of the bodie of our Lorde. To make no differēce, ſaieth S. Auguſtine., ys, *non diſcernere à ceteris cibis diuinū corpus.* to make no differēce of the bodie of our Lorde from other meates, but euen as we

as wewolde with polluted cõſciences eate prophane meates, ãd with pourpoſe of ſinne, without repentãce or pourpoſe of amendmẽt of life, receaue our bodilie foode, ſo receaue the bodie of our Lorde. In whiche fewe woordes again S. Auguſtine teacheth the bodie of Chryſt to be receaued of euell perſons. Thus ye haue the mindes of Chryſoſtome and Sainct Auguſtine in the vnderſtãding of S. Paule, which bothe vnderſtand him to haue ſpoken of the bodie of Chryſte, as the catholique Churche teacheth, and not of Sacramẽtall bread, as the malignaunt Churche feigneth. Thus mochebeing doen we ſhall with like ſpede heare other that remain, that the trueth of Chryſtes faith maie be ſeen to the confuſion of the enemie.

THE NINE AND FOVRTETH CHAP. CONtinueth the ſame expoſition by Iſichius and Sedulius.

SAinct Auguſtine writing againſt the Manicheis (in whiche ſect he was by the ſpace of nine years pietifullie deteined, and deluded) perceaued after his conuerſion one great cauſe of the continuance of manie in that hereſie, to be, that they wolde not heare the holie learned doctours and Fathers of the Churche. Wherfor to remoue them from that euell minde, he thus wrote to them: *Audite doctos catholicæ Eccleſiæ Viros tanta pace animi, & eo voto, quo ego vos audiui. Nihil opus erit nouem annis, quibus me ludificastis. Longè omnino, longè beuiore tempore, quid interſit inter veritatem vanitatemque, cernetis.* Heare ye the learned men of the catholique Churche, with ſo moche quiettneſſe of minde, and with that deſire, that I heard yowe. Ther ſhall not nede the nine yeares, in the whiche ye mocked me. In a ſhorter time, yea in a moche ſhorter time ſhall ye ſee, what difference ys betwixt veritie and vanitie. Euen thus doe I wiſh that they that haue ben deluded with vain perſwaſions, and haue ben therbie inſnared and entrapped in the hereſie of the Sacramentaries, wolde with as good will heare the learned Fathers of Chryſtes Churche, as they haue hitherto hearde them, that haue deceaued them. And I nothing doubte but yf they will ſo doe, ãd with deuoute praier to God for grace aſſiſtent, and with humbleneſſe of minde, enkindled with feruent deſire (all affection ſett aparte) Learn and knowe the verie trueth, but that they ſhall ſooen diſcerne betwixt veritie and vanitie.

Aug. de morib. Eccl. cap. 25.

The Proclamer required one plain ſentẽce, he hath had nowe theſe ſixe and manie mo before, ãd hereſter yet mo ſhal haue.

Sixe nowe haue ben alleadged of the auncient and right famouſe Fathers, whiche all with great and goodlie conſent, haue expownded the woordes of Sainct Paule, to be vnderſtanded of the bodie of Chryſt. Whiche expoſitions be not ſettfurth with obſcurities in doubtfull maner, as they maie ſeme to be vnderſtanded diuerſe waies (whiche maner of ſentences the Aduerſarie doth produce to maintein his hereſie) But they are clere plain, and eaſie to be vnderſtanded in their right ſenſe, ſo, that they can not be drawen to anie other ſenſe. And therfor let the Proclamer looke well vpon theſe expoſitions of theſe ſixe Fathers paſt, and he ſhall perceaue that they by expreſſe woordes teache that the bodie of Chryſt ys in the Sacrament, and ther receaued both of good and euell men, whiche thinge he ſhall ſee alſo taught of ſixe other or mo. And therfor let him for ſhame recant, and call in again his arrogant ſainge, that the catholique Churche hath not one ſcripture, nor one doctour. For I doubte not but by the iudgement of them that ſhall reade this worke, that his ſainge ſhall be prooued to be as falſe as vain.

Of

A Of theſe that yet remain to be alleaged, the firſt coople ſhall be *Iſichius* and *Sedulius. Iſichius* hath this ſainge: *Propter quod ſanctuarium eius paueamus, vt nec corpus noſtrum polluamus, nec ad corpus Chriſti, in quo eſt omnis ſanctificatio (in ipſo enim omnis plenitudo inhabitat diuinitatis) ſine ſubtili dijudicatione noſtri, temerè accedamus, ſed potius noſmetipſos probemus, reminiſcentes eius qui dixit: Quicunque manducauerit panem aut biberit calicem Domini indignè, reus erit corporis & ſanguinis Domini.* Wherfor let vs feare his holie place, that we neither defile our owne bodie, nor raſhlie come to the bodie of Chryſt, in the whiche ys all ſanctificacion (For in him abideth the fullneſſe of the Godhead) withoute diligent examinacion of our ſelues. But raither let vs trie our ſelues remembring him that ſaied: *Who ſoeuer ſhall eate the bread, ād drinke the cuppe of our Lorde vnwoorthielie, ſhall be giltie of the bodie and bloode of our Lorde.* *Iſich. in Leuit ca. 26.* *Iſich. vnderſtādeth S. Paule to haue ſpoken of the bodie of Chryſte,*

Howe this Authour vnderſtandeth S. Paule, yt ys withoute great ſtudie to be perceaued. For he exhorting vs to come with great examinacion of our ſelues, with puritie and cleanneſſe of bodie and ſoule to the receipt of Chryſtes bodie, vſeth for the place of his authoritie the ſainge of S. Paule no-

B we in hand: *Whoſoeuer eateth the bread, and drinketh the cuppe of our Lorde vnwoorthielie, ſ hall be giltie of the bodie, and bloode of our Lorde.* Wher in (as the other Fathers haue doen before) what Sainct Paule calleth the bread of our Lorde, that doeth he by explaining woordes, call the bodie of Chryſte. And that we ſhoulde not take yt for a figuratiue bodie, but for the verie true and ſelf ſame bodie of Chryſt, and therwith to ſtirre vs to haue the more regarde to our duetie, as with all honour and reuerence to come to yt, he ſaieth that in that bodie dwelleth the fullneſſe of the Godhead, that ys, as *Theophilact* ſaieth, *Si quid eſt Deus Verbum in ipſo inhabitat*, That that ys the Sonne of God dwelleth in him. And farder expowndinge the ſame, ſaieth: *Ne autem cùm audis, habitauit, exiſtimes quòd ageretur, aut impelleretur ſicut Prophetæ (commorabatur enim & in illis Deus, iuxta illud, inhabitabo in ipſis, & inambulabo) adiecit: corporaliter, hoc eſt, non energia vel operatio quædam, verùm ſubſtantia, ac veluti corporatus, & vna hypoſtaſis exiſtens cum aſſumpto.* Leaſt thowe (when thowe heareſt this woorde

C (dwelleth) ſhouldeſt thinke that he ſhoulde be moued or led, as the Prophetes were (for God dwelled in them alſo accordinge to that ſaing I will dwell in them, and I will walke a mong them) he added, *Corporally*, that ys, not a certain force or operacion, but a ſubſtance, and as corporated and being one perſō with the nature aſſumpted. Cyrill alſo by the teſtimonie of *Theophilact*, expownding theſe woordes, geueth great light to the vnderſtanding of them by an example and ſaieth this: *Vel hunc ad modum intelligere iuxta Diui Cyrilli ſententiam poteris: Perinde ac in corpore immoratur anima (immoratur autem ipſi corpori eſſentialiter, & indiuiſibiliter, ac citra mixturam) cæterum ipſa quidem anima per mortem à corpore ſeparatur, Deus autem Verbum, nunquam ab aſſumpta carne ſeparatus eſt, verum etiam in ſepulchro aderat, ipſam incorruptibilem ſeruans, animæque, apud inferos prædicans ſine donans captiuis remiſſionem.* Ye maie alſo according to the minde of S. Cyrill thus vnderſtand yt, that as in the bodie dwelleth the ſoule, (but yt dwelleth in the bodie eſſentiallie, and indiuiſiblie, and that withoute the commixtion of the two natures.) But yet the ſoule yt ſelf ys ſeparated from

D the bodie by death. But God the Sonne ys neuer ſeparated from the fleſh whiche he hath taken, but he was with yt bothe in the graue keping yt from corruption, And with the Soule declaring or geuinge remiſſiō of ſinnes vnto them that were in captiuitie. Thus farre he. *Exod. 29.* *2.Cor.6.* *Cyrill.*

By all this ys ment that the verie Godhead ys ſubſtanciallie in Chryſt, as the ſoule ys ſubſtāciallie in the bodie, ſo that we come to that bodie of Chryſt

in

in the whiche dwelleth fullie, that ys to ſaie, ſubſtanciallie, the Godhead, E
which Chryſt ys God and man. And for ſomoche as we come to ſo woor-
thie a perſon, meet yt ys that we compownde our ſelues accordinglie. In
this Father then this maie we learne as in the other allreadie alleadged, that
S. Paule ſpeaketh of the bodie of Chryſt, and ys ſo to be vnderſtanded. For
ells when he moueth vs to prepare our ſelues as to come to the bodie of
Chryſt, what ſhoulde yt appertein to the pourpoſe to alleadge Sainct Paule
yf Sainct Paule did not, or doe not ſpeake of the ſame thinge that he ys al-
leadged for? What ys yt to the pourpoſe to alleadge Sainct Paule ſpeaking
of a peice of bread, to prooue that we muſt examine or ſelues before we re-
ceaue Chryſtes bodie? Betwixt the bodie of Chryſt and a peice of bread ther
ys no compariſon Likewiſe are we taught here that euell men maie receaue
the bodie of Chryſt. For if they coulde not, why ſhoulde he dehort them
Euell men receaue the bodie of Chryſte. from ſoche receipt? Vain yt were to moue a man not to doe a thing, whiche
ys vnpoſſible to be doen. Yt were ſtraung to perſwade a man not to pull do-
wen heauen with his handes. He were to be ſkorned that wolde moue men
to eate the ſtarres. And whie? Bicauſe he ſhoulde moue them to doe that, that F
ys vnpoſſible to be doen. Euen ſo yf euell men can not receaue the bodie of
Chryſt (as the Aduerſarie teacheth) what vanitie ys yt for this holie Father
and other his likes, to make ſo manie and earneſt exhortacions, that men
ſhoulde not receaue the bodie of Chriſte vnworthilie? For ſomoche then as
theſe graue wiſe, and learned Fathers gaue vs ſo manie godlie exhortacions,
ſo manie vertueouſe admonicions that we ſhoulde not receaue the bodie
of Chryſte vnworthilie, yt ys moſt certen, that we maie ſo receaue yt. And
yf ſo, then euell men maie receaue the bodie of Chryſt.

To *Iſichius* ys ioined *Sedulius*, who in euery parte, affirmeth what the other
hath taught. For he ſaieth thus vpon theſe woordes of Chryſt recited of S.
Paule: *Take ye, This ys my bodie. Quaſi dixiſſet Paulus: Cauete ne illud corpus indignè co-
medatis, dum Corpus Chriſti eſt. Indignè hoc comedetis: ſi pauperes confundatis, ſique eſcam
aliquam ante ſpiritualem & Dominicam Cœnam comedatis.* As though the Apoſtle
had ſaied: Beware ye that ye eate not that bodie vnworrhilie, forſomoche as
yt ys the bodie of Chryſt. Ye ſhall eate this bodie vnworthilie yf ye con- G
fownde the poour, yf alſo ye eate anie other meate before the ſpiritual meat,
the Supper of Lorde. Thus *Sedulius*. Wher Sainct Paule ſaieth: he that eateth
this bread vnworthilie &c. This man ſaieth that Sainct Paule in that wholl
Sedulius ſaieth that S. Paule ſpake of the bodie of Chryſt. proceaſſe ſpake of the bodie of Chryſt. And therfor (ſaieth he) when S. Paule
had recited the woordes of Chriſt: *Take ye, and eate. This ys my bodie*: yt was as
moche, as though the Apoſtle had ſaied: *Beware that ye eate not that bodie vnwoor-
thilie. for ſomoche as yt ys the bodie of Chryſt.* In ſewe woordes then yt ys euidēt and
plain that the Apoſtle theer ſpake of the bodie of Chryſt, whiche thing that
yt ſholude be perceaued to be voide of all doubte, this Authour not contē-
ted with once ſpeaking of the bodie, ſaieth with an addicion: *For yt ys the bo-
die of Chryſt.* Whiche maner of ſpeache maketh an aſſurance vnto vs that yt ys
ſo. This alſo ys to be obſerued, that as he ſaieth that S. Paule teacheth vs the
preſence of Chryſtes bodie, that he alſo geueth vs an admonicion that we be
The bodie of Chryſte maie be receaued of vnworthie perſons. ware that we receaue not that bodie vnworthilie. Wherby (as before ys no- H
ted) what ells ys geuen vs to vnderſtande but that that bodie maie be receā-
ued of vnworthie receauers. Whiche ys as moche to ſaie, as euell men maie
receaue the bodie of Chryſt.

Nowe let not the good Chriſtian be brought in doubte with the vain ar-
gument of the Sacramentaries, who doe reaſon thus: *The Spiritt of Chryſt ys all-*

waies

This argumens was made to me in the Bishop of Elies house by one yet liuing.

A waies with his bodie or ys not. We maie not, saie that yt ys not for that the spiritte of Chryst ys inseparable from him. Yf then yt be allwaies with him, then the euell man receauing Chrystes bodie, receaueth also his Spiritte. And so shall the Spiritte of God be in sinners, whiche ys not to be saied. This vain argument shall the substanciall and pithie sainge of the holie Martir Ciprian clean dissolue and wipe awaie, who saieth thus. *Sacramenta quidem quantum in se est, sine propria esse virtute non possunt. Nec vllo modo diuina se absentat maiestas mysterijs. Sed quamuis ab indignis se sumi, vel contingi Sacramenta permittunt, non possunt tamen Spiritus esse participes, quorum infidelitas vel indignitas tantæ sanctitati contradicit. Ideoque alijs sunt hæc munera odor vitæ in vitam, alijs odor mortis in mortem. quia omnino iustum est, vt tanto beneficio priuentur gratiæ contemptores, nec indignis tantæ gratiæ puritas sibi faciat mansionem.* The Sacramentes trulie formoche as in them ys, can not be withthoute their propre vertue. Neither doeth the diuine maiestie, by anie meanes absent yt self from the misteries. But although the Sacramentes suffre them selues to be touched or receaued of the vnwoorthie: they for all that, whose vnbeleif or vnwoorthinesse doeth withstand so great holinesse, can not be partakers

Ciprian, serm. de Cæna.

Solucion of the argument by S. Ciprian.

B of the Spiritt. And therfor are these Sacramentes vnto some the sauoure of life vnto life, and vnto other the sauour of death vnto death. For yt ys allwaies meet, that the contemners of grace shoulde be destituted of so great benefitte, and that so excellent grace shoulde not dwell in vnwoorthie persons, Thus S. Ciprian.

Of whome we learn that allthough the diuine maiestie absenteth not yt self from the Sacrament: yet the vnwoorthie receauers be not partakers of the grace of the Spiritte, bicause yt ys vnmeet that the cõtempners of grace, shoulde haue grace abiding in them. For the more full vnderstanding of this, note that God and his holie Spiritt be in creatures two sondrie waies: that ys, by presence, and by grace. By presence God ys in manie places and creatures, where he ys not by grace. God by presence ys in hell among the damned soules, but he ys not among them by grace. Chryst was in the house of *Zachæus* by grace: But he was in the house of *Caiphas* and

God and his Spirit in his creatures two waies.

C *Pilate* by presence, and not by grace. Chryste was in the middest of the Iewes by presence, but he was in the middest of his Apostles also by grace. The Apostles receaued the presence of Chryst with his grace in his last supper: *Iudas* receaued the presence of Chryst withoute his grace in the same Supper. And so yt cometh to passe that the same Chryste, who was sett to be a fall, and an vprising of manie in Israell, ys by the receipt of his bodie in the Sacrament, as Sainct Ciprian saieth, to some a sauoure of life, to life: and to other some a sauoure of death to deathe. For the same flesh and blood, whiche ys to some receauers (as Chryst saieth) euerlasting life, ys to other some, (as Sainct Paule saieth), euerlasting deathe.

Luc. 2.

Of the whiche saieth Sainct Augustine: *Quid de ipso corpore, & sanguine Domini vnico sacrificio pro salute nostra? Quamuis ipse Dominus dicat: Nisi quis manducauerit carnem meam, & biberit sanguinem meum, non habebit in se vitam: Nonne idem Apostolus docet etiam hoc perniciosum malè vtentibus fieri? Ait enim: Quicumque manducauerit panem, vel biberit calicem domini indignè, reus erit corporis & sanguinis Domini.*

Aug. cont. Gesconiũ.

D What shall we saie of the verie bodie and bloode of our Lorde, the onely sacrifice for our Saluacion? of the whiche although our Lorde himself doeth Saie: *Except a man doe eate my flesh, and drinke my bloode he shall not haue life in himself:* Dothe not the Apostle teache that the same also ys hurtfull to them that doe vse yt euell? For he saieth: *Whosoeuer shall eat the bread, or drinke the cuppe of our Lorde vnworthilie shall be giltie of the bodie and blood of our Lorde, By this then I*

truſt yt be made manifeſt and plain, that Chryſt and his Spiritt maie of euell E
receauers be receaued as touching his preſence, but of ſoche by grace he ys
not receaued, bicauſe they be not meet veſſells for grace, forſomoche as they
doe contemptuouſlie reiect yt, and by ſinfull life withſtande yt. But yet the
ſame receaue the verie preſence of Chriſt. The good receaue Chryſt outwar-
dlie in the Sacrament and inwardlie by grace, and ſo the fruict, which ys life:
The euell receaue him outwardlie in the Sacrament, but not inwardlie by
grace, and ſo forgoinge life, they, for their abuſe gett death, whiche ys euerla
ſting damnacion.

THE FIFTETH CHAP. SHEVVETH THE *vnderſtanding of the ſame text by Effrem, and Primaſius.*

AS the mercifull goodneſſe of God whiche by the teſtimonie of
the Prophete Dauid, endureth for euer and euer vpon thē that
feare him, ys declared by innumerable his workes wrought in F
the creacion, redemption, and conſeruacion of man: So the
trueth of God, Whiche by the teſtimonie of the ſame Prophe-
te, abideth for euer, and reſteth vpon ſoche as be humble ſearchers of the
ſame, ys teſtified by nombers of wittneſſes. Wherfor the nombre of wittneſ-
ſes beinge manie, that maie be produced for the true vnderſtanding of Sainct
Paule in this text, I coulde not contein, but oute of ſo manie, yet bring ſome
moe. Of the whiche I minde here to bring *Effrem* and *Primaſius*, men of great
antiquitie. And for that they were of Chryſtes Parliament houſe, and therfor
well knowing the enacted trueth of the vnderſtanding of S. Paule in their ti-
mes, they are the better to be beleued.

This holie Father *Effrem*, writing of the daie of iudgement, and ſpeakinge
of the woorthie and vnwoorthie receauinge of the Sacrament, maketh
relacion to Sainct Paule, ſainge: the vnpure receauer to receaue the ſame
to his confuſion in the daie of iudgement, as the pure receauer to his com-
fort and glorie. Thus he writeth: *Si procul eſt à nobis Siloë, quo miſſus eſt cæcus, ſed* G
precioſus calix ſanguinis tui plenus vita & lumine nobis in proximo eſt, tanto propin-
quior, quanto qui acceſſerit fuerit purior. Hoc igitur nobis reſtat, miſericors Chriſte, vt pleni
gratia & illuminatione ſcientiæ tuæ, cum fide, & ſanctificatione accedamus ad calicem tuū,
vt proficiat nobis ad remiſſionem peccatorum, non ad confuſionem in die iudicij. Quia qui-
cumque myſterijs tuis indignus acceſſerit, ſuā animam ipſe condemnat, non ſe caſtificans vt cæ
leſtem regem, atque immortalem Sponſum in ſui pectoris puriſſimum ſuſcipiat Thalamum.
Nam anima noſtra ſponſa eſt, immortalis ſponſi. Copula, autem nuptiarum, cæleſtia Sacramē-
ta ſunt, quia cùm manducamus corpus eius, & ſanguinem bibimus, & ipſe in nobis eſt, et nos
in eo. Attende ergo tibimet ipſi frater, feſtina thalamū cordis tui iugiter virtutibus exornare,
vt manſionem cum benedicto Patre ſuo faciat apud te. Et tunc coram Angelis, & Archan-
geiis erit tibi laus, & gloria, & gloriatio, et cum magna exultatione, & gaudio ingredieris
in Paradiſum. Yf Siloe whether the blinde man was ſent, be farre from vs: *Yet*
the precioufe cuppe of thie bloode being full of life and light, ys neare to vs, yea ſo moche
the nearer, as he that cometh to yt ys the purer. This then, o mercifull Chriſt, H
remaineth vnto vs, that we being full of grace, and the illuminacion of thie
knowledge, come vnto thy cuppe with faith and holineſſe of life, that yt maie
auaill vs to the remiſſiō of ſimes, and not to our confuſion in the daie of iud-
gement. For whoſoeuer being vnwoorthie cometh to the miſteries, he con-
demneth his owne ſoule, not purifieng himſelf, that he might into the moſt
pure

D. *Effrem tract de die Iudic.*

A. *plain ſaing of holie Effrem for the Proclamer.*

A pure or clean chambre of his breaſt receaue the heuenlie kinge and immortall Spouſe. For our ſoule ys the Spouſe of the immortall huſbād: The cooplinge of the Marriage be the heauenly Sacramentes. *For when we doe eate his bodie, and drinke his bloode, both he ys in vs, and we in him.* Take heede to thy ſelf therfor, Brother, haſt thee to adorne the bride chambre of thy heart continuallie with vertues, that with his bleſſed Father he maie make his manſion with thee. And then ther ſhall be to thee before Angells and Archangells praiſe and glorie, and with great ioie and gladneſſe ſhalt thowe entre into Paradiſe. Thus farre holie *Effrem.*

We eate the bodie and drinke the blood of Chryſte.

Ye haue hearde a long teſtimonie, but as godlie, as long: and as true, as godlie. Ye haue heard that the cuppe of the blood of Chryſt, ys neare at hand with vs. Yf yt were not in the Sacrament, (as the Sacramentarie ſaieth yt ys not) then were *Syloë* being vpon the earth nearer vnto vs, then the bloode of Chryſt, which by their ſaing ys neuer vpon the earth, but allwaies in heauen. This cuppe of bloode maie not be vnderſtanded by a figure, as to ſaie we haue at hand a cuppe of wine, whiche ys the figure of Chryſtes bloode. For

Cuppe of blood neare to vs.

B the woordes of ſingular praiſe, whiche this Authour addeth vnto the cuppe of the bloode which he ſpeaketh of, can not be applied, nor verified in the figuratiue cuppe. The cuppe that this Authour ſpeaketh of ys, as he tearmeth yt, a precioufe cuppe: A cuppe of wine in this reſpect ys not precioufe. This cuppe ys full of life and light: the figuratiue cuppe, by the Aduerſaries owne ſaing, hauing no holineſſe, hath neither life nor light. This cuppe the Authour by plain tearmes, calleth the cuppe of Chryſtes bloode: The other ys not ſo, but a figure of Chryſtes bloode. By all theſe titles then of ſingular praiſe yt ys euident that this Authour iudged the precioufe cuppe of Chryſtes verie bloode to be neare at hand with vs, and ſo teacheth the verie preſence of Chryſt in the bleſſed Sacrament, who in dede ys full of life and light he trulie ſainge of him ſelf: *Iam the life. Iam the light of the worlde.*

This Authour alſo openeth the minde of S. Paule, ſaing: that whoſo commeth to the miſteries of Chryſt vnwoorthilie, doeth condempne his owne ſoule. He geueth the cauſe why: For (*ſaieth the Authour*) he doeth not receaue that heauenly king and immortall bridegrome into the bride chambre of his heart being purified and clenſed, but fowlie araied & defiled. The thing then receaued in the miſteries of Chryſt, called of S. Paule the bread of our Lorde, ys not materiall bread, but yt ys Chryſt the heauenlie bread, the verie heauenlie kinge and immortall bridegroome of our ſoules, as this Authour declareth. For immediatelie declaring that Chryſt ys ioined to our Soules, as the bridegroome to the bride, he ſaieth that yt ys doen by the Sacramentes. For (ſaieth he) *when we eate his bodie, and drinke his bloode then he dwelleth in vs, and we in him.* In dede in the receipt of Chryſtes bodie in the Sacrament ys wrought the perfect coniunctiō betwixt Chryſt and vs, yf he be therin receaued as he aught to be receaued. For then we are not onelie conioined to him ſpirituallie by faith and charitie, but alſo (as Chriſoſtom, and S Cyrill ſaie) naturallie. For both we be in him by that he tooke our nature into him in his incarnation, And he ys in vs by that we take his naturall bodie in

Bread in S. Paule ys not materiall bread.

D the holie miniſtracion. Wherfor reaſon wolde, duetie wolde, and loue alſo wolde, that as he ioined our nature to that glorioufe perſonne the Sonne of God in deitie, that we alſo ſhoulde trauaill and labour to ioin again that his bleſſed bodie to our nature, adorned with vertue ād lifes puritie. Of this coniunction moche ys ſaied in the beginning of this booke, and more ſhall be ſaied, God willing in the ende.

Wherfor nowe ouerpaſſing yt, I haſt to heare what *Primaſius* will ſaie, to helpe vs to vnderſtand S. Paules ſainge nowe in hande. Thus he writeth: *Primaſius in Apocal.* *Qui edit meã carnem, & bibit meum ſanguinem, in me manet, & ego in eo. pro eo ac ſi diceret: qui ſic edent, vt edenda eſt, & ſic bibent, vt bibendus eſt ſanguis meus. Multi enim cùm hoc videantur accipere, in Deo non manent, nec Deus in ipſis. quia ſibi iudicium manducare perhibẽtur.* He that eateth my fleſh, and drinketh my blood dwelleth in me, and I in him. As yf he ſhoul ſaie: they that ſo ſhall eate my fleſh as yt ys to be eatẽ, and ſhall ſo drinke my bloode, as yt ys to be dronken. For manie wen they are ſeen to receaue this Sacrament neither dwell they in God, nor God in them bicauſe they are wittneſſed to eat and drinke their owne damnation. E

Primaſius in this place alleadged expowndeth two ſcriptures, the one oute of the vj. of S. Iohn: the other, whiche we nowe haue in hand oute of S. Paule. Oute of the vj. of S. Iohn, wher Chryſte ſaieth. *He that eateth my fleſh, and drinketh my bloode, dwelleth in me, and I in him*: Ys not ſo to be vnderſtanded, that what ſoeuer he be, and in what ſtate or condicion ſoeuer he be, in ſinne or oute of ſinne, delighting in ſinne or deteſting Sinne, penitent or impenitẽt viciouſe, or vertuouſe, yf he eate the fleſh of Chryſt, and drinke his blood that he dwelleth in Chryſt and Chryſte in him: But yt ys to be vnderſtãded, that he that eateth the fleſh of Chryſt, and drinketh his blood, as yt ys to be eaten and dronken, that ys, with ſownde faith, with perfect charitie, with puritie of minde and cleanneſſe of conſcience, that then he dwelleth in Chryſt, and Chryſt in him. To prooue this he hath recourſe to S. Paules ſainge, that manie doe eate the fleſh of Chryſt, and drinke his bloode, that doe eate and drinke ther owne damnacion. by whiche his allegacion he alſo expowndeth howe that Scripture ys to be vnderſtanded. Whiche of him that will well weigh the allegacion ſhall be eaſelie perceaued. *The vj. of S. Iohn ãd S. Paule ſpeak of one thing.* F

Firſt, yt ys to be conſidered that the vj. S. of Iohn, oute of the whiche he alleageth this ſcripture (as yt ys allreadie invinciblie prooued) ſpeaketh of the verie fleſh and verie bloode of Chryſte. Secondlie, yt ys to be noted that he expowndeth this text, and ſaieth that yt ys not to be vnderſtanded indifferentlie of all men to dwell in Chryſte, and Chryſt in them, that do eate his fleſh and drinke his bloode: but of them that eate and drinke them as they aught to be eaten and dronken, and alleadgeth for his proof our text of S. Paule. Whiche ſo being alleadged, prooueth that he vnderſtandeth S. Paule ther to haue ſpoken of the ſame thing that the vi. of S. Iohn ſpake of. But the vj. of S. Iohn ſpake of the fleſh and bloode of Chryſt in the Sacrament. Wherfor by this Authour ſo doeth S. Paule here. And ſo yt foloweth by S. Paule and this Authour that euell men maie eate the fleſhe of Chryſt, and drinke his blood, in whome yet neither Chryſt ſhall dwell, nor they in Chriſte. But they for their preſumption preſuming with a filthie Soule to receaue ſo pure a bodie, ſhall ſuffre their iuſt condemnacion. Thus by theſe two Fathers, as by other before alleadged, yt ys teſtified that the very preſence of Chryſtes bodie ys in the Sacrament, and that the ſame ys receaued of euell men, though to their condempnacion. G

THE ONE AND FIFTETH CHAP. ABIDETH IN H *the expoſition of the ſame text by Caſſiodorus, and Damaſcen.*

YT Ys moche for the probacion and confirmacion of the trueth, to ſee the goodlie conſent and agreement emong the holie Fathers of Chryſtes parliament houſe. Wherfor perceauing *Caſſiodorus* to ioin

the

A the vj. of S.Iohan whith S.Paule, as *Primaſius* did, as hauing both one vnderſtãding.I haue thought good,of this coople, that hereſhall be brought furth, firſt and next to *Primaſius* to place *Caſsiodorus*, that yt maie more liuely be perceaued,that of them ys by me reported.

This *Caſsiodorus* in his commentaries vpon the pſalmes expowndinge this verſe ſpoken as a prophecie of Chryſt: *Thow arte a preiſt for euer, after the ordre of Melchiſedech*:writeth thus:*Cui poteſt veraciter, et euidenter aptari niſi Domino & ſaluatori, qui corpus & ſanguinem ſuum in panis ac vini erogatione ſalutariter conſecrauit? Sicut ipſe in Euangelio dicit:Niſi manducaueritis carnem filij hominis, & biberitis eius ſanguinem non habebitis vitam in vobis. Sed in iſta carne & ſanguine,nil cruentum, nihil corruptibile mens humana concipiat (ne ſicut dicit Apoſtolus: Qui enim corpus Domini indignè manducat,iudicium ſibi manducat)ſed viuificatricem ſubſtanciam, atque ſalutarem,& ipſius verbi propriam factam,per quam peccatorum remiſsio,& æternæ vitæ dona præſtantur*. Vnto whome maie this be trulie and euently applied,but vnto our Lorde and Sauiour? Who in the geuing furth of bread and wine to our health, *conſecrated his bodie and bloode*,as he in the Goſpell ſaieth: *Except ye eate the flesh of*
B *the Sonne of man,and drinke his bloode, ye ſhall not haue euerlaſting life*.But in this fleſh and bloode let not the minde of man conceaue anie thinge groſſe,anie thing corruptible, leaſt, as the Apoſtle doeth ſaie, he that eateth the bodie of our Lorde vnwoorthilie eateth his owne condempnacion:but let man conceaue yt to be a ſubſtance geuing life and ſaluaciõ,and ſoche a ſubſtance as ys made the verie owne ſubſtance of the Sonne of God himſelf,by the whiche remiſſion of ſinnes and the giftes of euerlaſtinge life be geuen.

Caſſiodor. in verſu: Tues ſacerdos &c.

Chryſte cõſecrated his bodie and blood.

Ye haue nowe heard the weightie and pithie ſainge of the holie Senatour *Caſsiodorus*. Who as for his wiſdome was woorthilie called to be a Senatour to geue counſell in worldly affaires: So for his godlineſſe and learninge he ys aSenatour of Chryſtes houſe in heauenlie thinges.In theſe fewe woordes he hath vttered manie trueths and geuen vs manie inſtructions.Firſt,he vttereth this trueth, that Chryſt in his laſt Supper did conſecrate his bodie and his bloode.Whiche his ſainge, as yt declareth and ſetteth furth the trueth of
C the catholique faith:So yt openeth and declareth, and therwith impugneth the vntrueth of the hereſie of the Sacramentaries. Secondly, wher he ſaied that Chryſt had to our health conſecrated the ſame his bodie and blood, he proueth yt by Chryſtes ſaing in the vj.of S. Iohn,wher he ſaieth:*Except ye eate the flesh of the Sonne of man, and drinke his blood ye ſhall not haue life in yowe*: Wherby yt ys manifeſt, that as by the forbearinge to eate the fleſh of Chryſt we leeſe the benefett of euerlaſting life: So by eatinge the ſame, as yt ys to be eaten, we obtein life euerlaſting. Whiche being ſo,his ſainge ys affirmed and prooned wher he ſaied, that Chryſt to our health and ſaluation conſecrated his bodie and blood in his laſt Supper. For, hauinge euerlaſting life by the eating of that his bodie conſecrated in his laſt Supper, we maie iuſtlie ſaie that yt was conſecrated to our ſaluacion. Thirdlie by that, that the vj.of Iohn ys ſo alleaged, yt prooueth well that the ſame ſpeaketh of the bodie and blood of Chryſt, that ſhoulde be conſecrated by him in his laſt Supper, to ower health and ſaluacion, as ys ſaied. Forthlie,we are inſtructed and taught what
D we aught to conceaue and thinke of that bleſſed bodie and fleſh of Chryſt ſo conſecrated.We maie not thinke yt a phantaſticall bodie, as *Marcion* and *Mãnicheus* did,or the bodie of a mere man,as did *Ebion* and *Cerynthus*, againſt whiche heretiques,as S. Hierom ſaieth, S. Iohn firſt was moued to write his goſpell, therby moued to open, declare and ſettfurth the deitie or godhead of Chryſt, whiche hereſie afterward notwitſtanding S. Iohns Goſpell, and Epi-

What we ſhoulde thinke of the bodie of Chryſte cõſecrated.

ſtles (as *Philaſter* wittneſſeth) was ſettfurth by *Theodotus*, who was condemned E
by *Victor* then Biſhoppe of Rome, who was the thirteenth Biſhoppe ther after
S. Peter, as the computacion of ſome doeth teſtifie:

Two natures in Chriſte, but not two perſõs.

Neither maie we thinke, that bicauſe ther be in Chryſt two natures, that ther be alſo in him two diſtincted perſons, as did *Neſtorius*, ſo that the nature of man in Chryſt ys ſo diſtincted and diuided frõ the Godhead, that yt hath no ſoche coniunctiõ with the Godhead, as that yt by the reaſon of the vnitie of perſon, ſhoulde either be called the Sonne of God, or the propre and verie fleſh of God, but rhe Sonne of man onelie. For all theſe thought yt a corruptible fleſh, the fleſh of a pure man, and not the fleſh of the Sonne of God, as yt ys in dede, but we muſt thinke yt, as this Authour teacheth, that yt ys a ſubſtance quickning vs to ſaluacion and euerlaſting life, foraſmoche as yt ys made the verie owne and propre fleſh of the Sonne of God, by the whiche we haue remiſſion of ſinne, and life euerlaſtinge.

Cyrill. in 6. Ioan. cap. 14.

And this alſo are we taught of holie Cyrill, who geueth alſo a reaſon, whie the fleſh of God ſhoulde geue life, ſainge thus: *Quoniam ſaluatoris caro, verbo Dei quod naturaliter vita eſt, coniuncta, viuifica effecta eſt, quando eam comedimus, tunc vitam habemus in nobis illi coniuncti, quæ vita effecta eſt.* Foraſmoche as the fleſh of our Sauiour being ioined to the Sonne of God, whõ naturallie ys life, ys made geuing life, when we eate that fleſh, thẽ haue we life in our ſelues, for aſmoche as we ar ioined to yt, whiche ys made life. F

Thus then maie we perceaue that not onelie corrupt maners, but alſo corrupt faithe, otherwiſe conceauing or phantaſinge of Chryſtes bodie then the catholique Faithe teacheth, diuideth vs from Chryſt, and maketh vs vnwoorthie receauers of that bleſſed bodie. Yf they be accompted amonge euell receauers, that otherwiſe thinke of the bodie of Chryſt, then ys to be thought of yt: What ys to be thought of them, that wher Chryſt promiſed, that the bread, which he wolde geue ſhoulde be his fleſhe, whiche he wolde geue for the life of the worlde, and by expreſſe woordes, for the perfourmãce of the ſame promeſſe, takinge bread, ſaied plainlie: *This ys my bodie*: And S. Paule (as the wholl companie of the Fathers hitherto haue teſtified, and mo yet ſhall teſtifie) ſaieth that in the Sacrament ys the bodie of Chryſt, what, I ſaie, G
ys to be thought of them, that will not thinke Chryſtes bodie to be his bodie, but withe the *Ebionites* and *Cerinthians* will make Chryſt no God, with the *Manicheis* will make him but a phantaſticall figure, and with the *Neſtorians*, will, as they made a diſtinction betwixt the two naturs, leauing the nature of man deuided and diſtincted from the Godheade, ſo make the holie Sacrament diſtincted from Chryſt? wher in verie dede, as God and man ys one Chryſt: So the bleſſed Sacrament as touchinge the Subſtance, and Chryſt ys all one. the Subſtance of the Sacrament being none other but the verie ſubſtance of Chryſt. Theſe euell receauers, and abuſers of Chryſtes holie Sacrament, as they abuſe the thinge yt ſelf: So by ſlaunderouſe tearmes doe they abuſe them that well vſe the ſame. For the true Chriſtians that honour God, call they Idolaters: Soche as acknowledge Chryſtes verie bodie in the Sacrament, call they groſſe Capharnaites: And ſoche as beleue the ſubſtance of bread by the omnipotencie of God to be chaunged, and made H
the ſubſtance of Chryſte, they call Papiſtes. But God geue them a better minde, and the catholiques plentie of pacience, patiently to ſuffre their railinges, ſo long as God for our correction, will permitte the ſame to continue.

And

A And nowe to return to our matter, this finallie ys to be noted in our Authour, that alleging our text of Sainct, Paule, he vſeth not the woordes of Sainct Paule, but the meaning and vnderſtandinge. Thus he alleageth Sainct Paule: *Qui enim corpus Domini indignè manducat, iudicium ſibi manducat.* For he that eateth the bodie of our Lorde vnwoorthilie, eateth his owne iudgement. Note well that he ſaieth not, he that eateth the bread, but he that eateth the bodie of our Lorde, expownding what bread Sainct Paule ſpake of in that ſcripture, the bread, I ſaie, of Chryſtes bodie, as oftentimes yt ys allreadie ſaied. What can be ſaied more plainer? wolde the Proclamer haue anie plainer ſpeache then this? Let him note the woordes, and the circunſtance alſo, and weigh yt well, and he ſhall finde yt ſo plain, that all his engines and wreſtinges, and all his ſubtilties, with the aide of all his complices, ſhall not be able to withſtand the plain trueth of yt.

Caſſiod, howe he vttereth Sainct Paules woordes.

But Let vs heare *Damaſcen* ſpeaking as plainlie, as he, and by like woordes openinge to vs the true mening of Sainct Paule. This *Damaſcen* ſetting
B furth the vertue, goodneſſe, and power of the Sacrament, ſaieth thus: *Si aurum offendat adulteratum, per iudicialem correptoriamque ignitionem purgat, vt non in futuro cum mundo damnemur. Curat enim morbos, & omnimoda damna, quemadmodnm dicit Apoſtolus: Si nos vtique iudicaremus, non vtique iudicaremur. Cùm iudicamur autem à Deo, corripimur, vt non cum mundo condemnemur. Et hoc eſt quod dicit: Quare qui participat corpus & ſanguinem Chriſti indignè, iudicium ſibi ipſi manducat, & bibit. Per illud purgati vnimur corpori Domini, & ſpiritui eius & efficimur corpus Chriſti. Nam ſpiritus viuificans eſt caro Domini, quia ex viuificante ſpiritu concepta eſt. Quod enim natum eſt ex ſpiritu, ſpiritus eſt. Hoc autem dico non auferens corporis naturam, ſed viuificationem, & diuinitatem eius oſtendens.* Yf yt finde golde that ys corrupted, by iudiciall and correptorie fieringe yt pourgeth yt, that we be not in time to come condemned with the worlde. For yt cureth diſeaſes, and all maner of hurtes, as the Apoſtle ſaieth. Yf we wolde iudge our ſelues, we ſhoulde not be iudged, but when we are
C iudged of God, we are chaſticed, that we ſhoulde not be damned with the worlde. And this ys yt that the Apoſtle ſaieth: *Wherfor he that receaueth the bodie and blood of Chriſte vnwoorthilie, he eateth & drinketh his owne damnacion.* We being purged by that, are vnited to the bodie of our Lorde, and to his Spiritt, and are made the bodie of Chryſte. For the fleſh of our Lorde ys a quickning Spiritt, bicauſe yt was conceaued by the quickninge Spirite. For that that ys borne of the Spiritte, ys a Spiritte. This doe I ſaie not taking awaie the nature of the bodie, but declaring his Godhead and power to geue life. Thus he.

Damaſcen. li.4.ca. 14.

Damaſcen. vttereth the woordes of S. Paule as other elders before.

Leauing diuerſe good and godlie notes in this ſainge of Damaſcen to be conſidered, by the Reader, I haſt me to note thoſe thinges that be to the pourpoſe of this preſent cauſe. Of the whiche the firſt and cheifeſt ys, that he alleaging the ſainge of Sainct Paule, ſhewinge vs the expoſition of the ſcripture, and geuing vs the vnderſtanding of the ſame, and the right meninge of Sainct Paule, ſpeaketh yt by theſe woor-
D des. He that receaueth the bodie and blood of Chryſt vnwoorthilie, eateth and drinketh his owne damnacion. In whiche maner of ſpeache, as an expoſitour aught to doe, by vnwreſtable woordes he declareth what Sathan wolde wreſt, and ſoo by plain woordes calleth that, that Sainct Paule calleth the bread, and cuppe of our Lorde,

the bodie and blood of Chryſt, he right well knowing that they be ſo in verie dede. E

I truſt the Proclamer will not here vpon this Authour caſt the ſtinking miſt of his figure, conſidering that yt ys an expoſition. And the nature of an expoſition ys to be plainer then the thing expownded. And although both the text, and the expoſition ſpeake the trueth: yet he knoweth that what the text oftentimes ſpeaketh obſcurely or doubtfullie, that muſt the expoſition ſpeake plainlie, clerely, and manifeſtlie. Whefor he muſt nedes confeſſe, that this Authour ſhewing the minde of S. Paule, and expownding the bread and the cuppe to be the bodie and bloode of Chryſt, that yt ys plainlie ſo. And wher diuerſe of the adherẽts of this Proclamer beare great Stomacke againſt this Authour for his plain trueth in manie matters, Lett both him and them knowe, that as in all pointes of this matter the wholl catholique Churche hath alowed him: So ys he agreable to all that hitherto haue ben alleaged in the expoſition of S. Paule, which all be right auncient, or hereafter ſhall be alleaged, though they be not ſo auncient.

A Breif note alſo can I not but make of am Daſcen, wher he ſaieth, *that we being pourged are by the receipt of the bodie of Chryſte vnited to the ſame bodie and to his Spiritt, and are alſo made his bodie.* For as by theſe fewe wordes the trueth ys opened, and the great commodities that come to vs by the woorthie receipt of the Sacrament declared: So ys the vain argument of the Aduerſarie before moued, fullie ſolued and anſwered. The trueth ys, that both good and bad receauing the Sacrament, doe receaue the bodie of Chryſt. Commodities ther come none, but to the woorthie receruer, whiche cõmodities be three. The firſt ys, that we be vnited to the bodie of Chryſte, of the whiche moche ys ſaied in this booke vpon the tẽth to the Corinthians. The ſecond benefitt ys, that we be alſo vnited to his holie Spiritte. The thirde ys, that we be made the miſticall bodie of Chryſte. Theſe three commodities and benefites doe we enioie by the receipt of the Sacrament, ſaieth this authour. But when? when (*ſaieth he*) we being pourged doe receaue yt. For otherwiſe we receaue not ſoche commodities, but we receaue great and notable incommodities. For we receaue (*ſaieth S. Paule*) our owne damnation. Then wher the Aduerſarie boyleth vppe his violent argument, that wher Chryſt ys, ther his Spirite ys alſo, And ſo yf euell men receaue in the Sacrament the bodie of Chryſt, they receaue his Spirite alſo: Yt ys true, that they receaue Chryſt and his Spirite as touching their preſence, but not as touching grace. For although they receaue his preſence, yet forſomoch as they be not (*as this Authour ſaieth*) pourged, they receaue him not to grace. For neither be they vnited to the bodie of Chryſt, neither to his holie Spirite, neither be they therby made membres of Chryſtes miſtical bodie. for (*as Primaſius hath ſaied*) they eate not that fleſh as yt ys to be eaten, nor drinke that blood, as yt aught to be dronke. For in dede yt ys not to be eatẽ and dronkẽ, but of ſoche as be clenſed and pourged from ſinne by penaunce, and be clerelie voide of pourpoſe to ſinne again, And to ſoche yt bringeth theſe three commodities, and manie moe, to the other nothing, but they them ſelues woorke their owne damnacion. F G H

Woorthie receauers of the bleſſ. Sacr. What benefitts they haue.

Vnwoorthie receauers what they receaue.

Thus gentle Reader, thowe maiſt perceaue, that yf with the minde of the holie Fathers of Chryſtes Parliament houſe, thowe wilt reade the Scriptures, and by them learn to vnderſtande the ſame, thowe ſhallt not onelie not be deceaued, but alſo in all matters of controuerſie be ſettled and ſtaied, and clerelie ſee the toies and phan-

A phantaſies of the Aduerſaries to be malicioußlie, and deuelliſlie forged and inuented.

THE TVVO AND FIFTETH CHAP. ENDETH THE *expoſition of this text by Theodoret, and Anſelmus.*

HItherto none be produced to ſhewe vs the minde of S. Paule, but ſoch as by the teſtimonie of diuerſe writers, were a thouſād years agon and more, ſaue this laſt alleadged *Damaſcen*, whome ſome ſo place, as he had not liued full nine hundreth yeares agon. But be yt that he were ſo, yet he ys of ſoche antiquitie, as he maie verie well be called as wittneſſe in this matter, for that he was before this controuerſie was raiſed in the Churche, I meen, before the time of *Berengarius*, Before whoſe time, I am ſure the Aduerſaries can make no preſcription, nor yet ſince, but by ſtartes as Sathan might gett occaſion and miniſters nowe and then to diſturbe gods Churche. Whiche, I take, ys ſuffred of God bothe to correct our euell liues: and alſo to ſtirre vs to ſeke the knowledge of gods
B trueth. Whiche although we had, as yt were an vpper face of the knowledge of yt: yet through necligence we did not wade to the deapth of yt.

Whie God ſuffreth Sathan nowe-to wexe his Church with hereſies.

But be yt, that *Damaſcen* were not nine hundreth years agon: yet the promiſſe of Chryſt being conſidered that he wolde be with his, Churche to the ende of the the worlde, ād that he wolde alſo ſende his holie ſpirite into the ſame his Churche, that ſhoule lead yt into all trueth: As yt ys to moche ſhame for the Aduerſarie to ſaie that all this time ſince *Damaſcen* taught Chryſtes promeſſe hathe failed: So yt ys as moche ſhame to ſaie that all this time his owne doctrine hath ben ſuppreſſed.

The Proclamers doctrine hath no preſidēt, that yt hath ben quietly receaued.

In dede I wolde thinke that this Proclamer ſhoulde doe that, that all his progenitours coulde neuer yet doe, yf he coulde ſhewe that doctrine of the Sacrament that he profeſſeth to haue ben receauedvuiuerſallie and quietly but one hūdreth yeares: yea one half hundreth years: yea one twentie years or yf he can not doe that, as I am ſure he can not, Let him ſhewe yt receaued
C and cōtinued, as ys ſaied, but one yeare. Yf he can make no ſoche preſcriptiō of his doctrine, he ys to blame to reiect the catholique doctrine, which by manie of their confeſſions hath ſtand theſe thouſande yeares, and to obtrude, vnto vs his doctrine, that neuer was yet ſtaied quietlie one yeare. Yf euer his doctrine was vniuerſallie receaued yt coulde neuer withoute great and notable trooble to the wholl Churche be taken awaie. Let him then ſhewe, when, by whome, and by what meanes yt was taken awaie, by the authoritie of anie autentique hiſtorie or catholique authour, and thē he ſhall doe ſomwhat, but that ſomwhat will neuer be doen. Seing then the doctrine of the preſence of Chryſt in the Sacrament hath vniuerſallie ben recaued ſince the time of *Damaſcen* vntill the time of this hereſie: as we ſhoulde be madde, men to receaue ſochenouelties of ſo ſmall ſtaie or holde: So ys the Proclamer more madde ſo to moue vs. *Damaſcen* then teaching that, that all the Chriſtian worlde receaued, and that alſo long before the controuerſie was moued, can not be iuſtlie reiected, but ys to be regarded.

D Theſe being twelue in nombre, are ſufficient to be a queſt and to geue their verdicte vpon this matter. Whiche all finde that S. Paule here ſpake of rhe bodie and blood of Chryſt in the Sacrament, no mencion being made of material bread. Whiche ſo being, yt ys eaſie by the ſame verdicte to pronownce, that to ſaie that Chryſtes bodie and bloode be not in the bleſſed Sacrament, ys wicked hereſie.

In

In this queſtion I might alſo haue placed holy *Cyrill*, *Leo*, *Theodorete*, and other, whiche to auoid prolixitie I haue yet omitted. But forſomoche as the Sacramentaries haue ſo ſhamefullie abuſed *Theodorete*, as though he ſhoulde fauour ſome parte of their hereſie, and wolde by his auncient authoritie deceaue the people, as *Cranmer* doeth in his booke, I haue thought good to recal that I intended to haue omitted, and breiflie, as by a glawnce, to let yowe vnderſtande, what he thinketh of S. Paule in his eleuenth chap. to the Corinthians, and what S. Paule ther ment, and what *Theodorete* himſelf thought of Chryſtes preſence in the Sacrament, to the intent that ſoche as reade, be not deceaued withe gaie gloſing wordes, finely vttered in the ſtead of trueth. Thus he writeth vpon our text of S. Paule: *Hic eos quidem pungit, qui laborabant ambitione. Pungit autem eum quoque, qui fuerat fornicatus, & cum eis illos, qui eorum, quæ Idolis immolata erant, fuerant abſque vllo diſcrimine participes. Præterea autē & nos, qui cū mala cōſcientia audemus diuina Sacramēta percipere. Illud autē: erit reus corporis et ſanguinis: hoc ſignificat, quod quēadmodum tradidit ipſum Iudas, ipſi autē inſultarunt, & cū probris ac contumelijs affecerunt Iudæi: ita cum ignominia & dedecore afficiunt, qui ſanctiſsimū eius corpus immundis manibus accipiunt, & in pollutum, et inceſtum os immittunt.* Here he toucheth them that were ambitiouſe. He toucheth him alſo that had cōmitted fornicacion with his Fathers wief. And with them alſo he toucheth them that without anie difference were partakers of theſe thinges that were offred in ſacrifice to Idolls. Beſides them alſo he toucheth vs, whiche with an euell conſciēce dare receaue the diuine Sacramētes. As for that he ſaieth: that he ſhall be giltie of the bodie and blood of our Lorde: ſignifieth this: that as Iudas betraied him, and the Iewes mocked and reuiled him: Euenſo doe they diſlonour, and diſwoorſhippe him that *with vnclean handes receaue his moſt holie bodie* and put yt into a filthie and defiled mouth.

Theodorete in 11. 1. Corh.

Theodorete vnderſtandeth S. Paule to ſpeake of the bodie of Chryſte.

Ye ſee here this ſcripture by *Theodorete* expownded: ye perceaue that the vnwoorthie receauers of the Sacrament are giltie of the bodie and bloode of Chryſt, as Iudas that ſolde him, or the Iewes that mocked and ſkorned him. And whie? not that they eate a peice of bread, but bicauſe they receaue the moſt holie bodie of Chryſte with vnclean handes, and put yt into a defiled mouthe. Note then that *Theodorete* doeth not onelie ſaie that the moſt holie bodie of Chryſte ys receaued, but that yt ys receaued with handes and mouthe. Which argueth inuincible the reall ād ſubſtanciall preſence of Chryſtes bodie in the Sacrament. Farder yt ys to be noted, that he ſaieth not onelie that the bodie of Chryſt ys receaued with hands and mouthe, but alſo with vnclean haudes, and defiled mouthe. Whiche vnclean and defiled handes and mouthe are not taken for ſoche as be vnclean in ſeight before man, but for ſoche as be by ſinne vnclean before God. Wherby ys plainlie taught that ſinners and euell men receaue the bodie of Chryſt.

The bodie of our lord receaued with hand and mouth, clean or vnclean.

Yf yt be not plainlie enough taught here, heare yt taught of the ſame *Theodorete* expownding S. Paule a litle before. where ſpeaking of Chryſtes Supper he ſaieth thus: *Sacram illam, & ex omni parte beatam noctem in memoriam reuocauit, in qua & typico Paſchati finem impoſuit, & verum tipi archetypum oſtendit, & ſalutaris Sacramenti portas aperuit. & non ſolum vndecim Apoſtolis, ſed etiam Iudæ proditori precioſum corpus & ſanguinem impertit.* He calleth again to memorie that holie and by all meanes bleſſed night, in the whiche he did geue an ende to the figuratiue paſſouer, And did ſhewe furth the true patern of the figure, ād alſo opened the gates of the holſome Sacrament, And gaue not onelie to the Eleuen Apoſtles, but alſo to *Iudas* the triditour, his precioufe bodie and bloode.

Theod. ſuper. Ego enim accepi à Dom.

A plain ſentence of Theodorete againſt the Proclamer.

Note that Chryſt gaue to Iudas not onelie his bodie, for then wolde the

Sacra-

A Sacramentarie wreſt yt to the figure of his bodie: But he gaue him his precioufe bodie, whiche ys his owne verie reall and ſubſtãciall bodie. For other, precioufe bodie for the vnaptneſſe of Iudas he coulde not geue him.

Theſe places of *Theodorete*, I haue for that they were verie plain, a litle touched, that the Reader maie ſee, that howſoeuer yt hath liked the Sacramentaries to abuſe him: yet he fauoureth, not their hereſie. For here being not in the heate of diſputaciõ, but a ſobre expoſitour of S. Paule he teacheth not one lie by plain woordes that Chryſtes moſt holie bodie ys in the Sacramẽt: but to the confirmacion of the ſame ſaieth, that he gaue the ſame holie and precioufe bodie and bloode vnto *Iudas*. Which can not be yf the ſame bodie be not reallie, verilie, & ſubſtanciallie in the Sacrament. Let not them therfor triumphe vpon him in places that be obſcure, which by ſome meanes maie be wreſted: but let them ſee and beholde his faith and the trueth in places that can not be wreſted.

But yt ys time that we heare his yockfelowe, whome at this time oute of the latin Churche, we haue appoincted *Anſelmus*, who liuing near the time B of *Berengarius*, can well teſtifie, what the catholique Churche taught againſt his peſtiferouſe doctrine. This man expownding Sainct Paules epiſtle to the Corinthians writeth thus vpon our text nowe in hand. *Quandoqnidem authoritate Domini Ieſu probauimus, panem illum eſſe corpus eius, & vinum ſanguinem eius, atque celebrandum vel accipiendum eſſe myſterium illud in commemorationem mortis ipſius: itaque quicumque homo, ſiue diues, ſiue pauper, ſiue clericus, ſiue Laicus, manducauerit panem Domini hunc, & biberit calicem Domini indignè, reus erit corporis & ſanguinis Domini. Indignè manducat & bibit, qui hoc myſterium aliter celebrat, vel accipit quàm à Chriſto traditum eſt. Ideo fit reus corporis & ſanguinis Domini, id eſt, dabit pœnas mortis Domini. Indignè manducat & bibit, qui ſine debita reuerentia ſacram Euchariſtiam percipit. Indignè manducat, & bibit, qui non prius per pœnitentiam purgatus ad hoc Sacramentum accedit. Hoc eſt enim indignè accipere, ſi eo tempore accipiat, quo debet pœnitentiam agere, fit igitur reus corporis & ſanguinis, id eſt, non purgationem, ſed maculam culpæ pro qua pereat, trahit, ex eo quod malè accipit bonum Sacramentum corporis, & ſanguinis Domini.* C Foraſmoche as we haue by the authoritie of our Lorde Ieſus Chryſt prooued that bread to be his bodie, and the wine his bloode, and that that miſterie ys to be celebrated or receaued in the remembrance of his deathe: Therfor what man ſoeuer he be, whether he be riche or poour, clerke or laie man, that ſhall eate this bread of our Lorde, and drinke the cuppe of our Lorde vnwoorthilie, ſhall be giltie of the bodie and bloode of our Lorde. He doeth vnwoorthilie eate and drinke, that otherwiſe doeth celebrate or receaue this miſterie, then yt ys of Chryſt deliuered. Therfor ys he made giltie of the bodie and blood of our Lorde, that ys, he ſhall be puniſhed as giltie of the death of our Lorde. He eateth and drinketh vnwoorthilie, that withoute due reuerence receaueth the holie euchariſt. He eateth and drinketh vnwoorthilie, that cometh to this Sacrament before he be pourged by penaunce. For this ys to take yt vnwoorthily yf anie man receaue yt at that time, in the whiche he ought to doe penaũce. he ys made therfor giltie of the bodie and blood of Chriſt, that ys, he getteth D not purgacion of his offence, but blẽmiſhe, for the whiche he maie be damned by that he doeth euell receaue the good Sacrament of the bodie and blood of our Lorde.

Theophilact. in 11. 1. Cor.

Anſelm. in. 11. 1. Cor.

Who be vnwoorthy receauers of the Bleſ. Sacram.

Manie are the thinges that here maie be noted in this Authour, But fearing the prolixitie of the worke, and tediouſneſſe that maie happen to the Reader being continuallie occupied in one kinde of matter

matter, and not delighted with ſome varietie whiche of manie ys deſiered: B
I will but note our principall matters, that are of his text of Sainct Paule to
be learned, whiche (as before ys declared) are but two, and ſo ouerpaſſe the
reſt. The one that Sainct Paule here ſpeaking of the Sacrament, and calling
yt *the bread of our Lorde*, and ſomtime with and article, *this bread*: mente not
common bread, but a ſpeciall bread that ys, as often before ys ſaied, the hea-
uenly bread of Chryſtes bodie, whiche ys the bread of our Lorde in verie
dede. For in him onely conſiſteth the power to make this bread, and to geue
yt to the people. The other, that God ſuffreth this heauenlie bread of Chry-
ſtes bodie, to be receaued of ſinners. As touching the Frſt, the preſuppo-
ſall or cauſe why a man ſhoulde be giltie of the bodie and bloode of Chry-
ſte, when he doeth vnwoorthilie receaue the Sacrament ys, ſaieth *Anſelmus*,
bicauſe by the *authoritie of our Lorde Ieſus yt ys proued, that this bread that we ſpeake
of here, ys his bodie, and that the wine here alſo ſpoken of in the vſe of the Sacrament ys
his bloode.*

What bread S. Paul ſpake of.

The bleſſ. Sacra. ys proued by our Lorde Ieſus, to be his bodie.

Note I praie yowe, that this Authur ſaieth, that yt ys prooued of Sainct
Paule by the authoritie of our Lorde Ieſus, that the bodie of the ſame our F
Lorde Ieſus ys in the Sacrament, formoche as the bread and wine ther,
ys no other but the bodie and bloode of Chryſt. And doe not onelie as
by tranſcourſe lightlie reade theſe woordes, but earneſtlie note that he
ſaieth, yt ys prooued by the authoritie of our Lorde Ieſus. Yf yt be proued by
him, who can improoue yt? Yf he ſaie yt, who can denie yt? Yf he ſo teache
y t, why ſhall we otherwiſe beleue yt?

Let the Proclamer nowe, let all the Sacramentaries, whiche be his com-
panions, bringfurth one Authour that ſaieth that yt ys proued by the woor-
des of our Lorde Ieſus that the bread and wine of the bleſſ. Sacrament be
not the bodie and blood of our Lorde Ieſus, but onelie figures of the ſame
bodie and bloode, and not the thinges themſelues, and ſhewe the place as we
doe, and they ſhall haue the victoric. But let them painte their matters as well
as they can to bleer the eyes of the ſimple, yet *Vincit Veritas*, the trueth ouer-
cometh. And ſo ſhall yt in the ende faull oute, that they ſhall be perceaued
to be deſtitute of trueth. For their vntrueth ſhall be confownded by the G
trueth. Though vntrueth for a time gett the vpperhand, and be mainteined
by the princes and mightie of the earthe, for that their ſenſuall libertie ys not
by her reſtreined, but by her in that reſpect, they are moche pleaſured: yet
as all vanitie faileth, vadith and vaniſheth: So yt being of the ſame kinde ſhall
fall awaie and conſume as the ſmooke, and the fauourers of the ſame ſhall be
as the duſt, which the winde bloweth awaie from the face of the erathe.

Three ſortes of euell receauers.

But lo, while I am a litle paſſed the compaſſe of the ringe, my ſecond mat-
ter knocketh and calleth me again, wherin breiflie to touche moche matter:
this Authour maketh three ſortes of euell and vnwoorthie receauers. The
firſt ys of them that doe otherwiſe celebrate or receaue this holie miſterie,
then yt was deliuered of Chryſt. In the whiche ſorte as he touched the *Be-
rengarians*, whiche were in his time: So doeth he the *Oecolampadians* and the *Ca-
luiniſts* of this our time, whiche both otherwiſe celebrating, and otherwiſe
receauing this holie miſterie, then yt was of Chryſt inſtituted, they make thē H
ſelues vnwoorthie receauers. Chryſt inſtituted his bodie to be diſtributed ād
geuen in this holie refection: They geue and receaue a peice of bread, and a
cuppe of wine. Chryſt inſtituted a ſacrifice to be celebrated: They celebrate a
beare tokē of remēbrance. Wherfor by the iudgement of this Authour, they
altering Chryſtes inſtitucion, are accompted among the euell receauers.

An

A An other ſorte ys of them that receaue the holie Sacrament without due reuerence: Of this ſorte be all the *Lutherans* who although they cõfeſſe the verie preſence of Chryſtes bodie in the Sacramẽt: yet they denie anie honour or woorſhippe to be doen vnto yt. Which fond and infatuate doctrine, I cã but woonder at, wel knowing that wherſoeuer Chryſt ys either in heauẽ or in earth, he ys (as Chryſoſtome ſaieth) woorthie of moſt high honoure, ãd if God hath ſo exalted him and geuen him a name, which ys aboue all names, that in the name of Ieſu euery knee ſhal bowe, both of thinges in heauẽ, and things in earth, and thinges vnder the earthe: by what authoritie cã or will man will or cõmaunde no honour to be doen to him? but of this we haue al readie ſpooken, wherfore ſtaing anie more to ſaie of yt here, I come to the third ſorte of receauers, which ys (*ſaieth this authour*) of them that preſume to come to the receipt of the bleſſed Sacrament before they haue pourged thẽ ſelues, and clenſed their conſciences by penance. Of this ſorte be all they who well beleuing, yet not well liuing, come with the filthineſſe of ſinne allreadie cõmitted, yet remaing vpon them, or ells with pourpoſe of ſinne to be committed, by which both they make themſelues vnwoorthie receauers. *Philip. 2.*

B Here nowe ye ſee a varietie of euel receauers, and yet (ſaieth this authour) that they all receaue the Sacrament. And the Sacrament (*ſaieth he*) by the authoritie of our Lord Ieſus ys proued to be the bodie ãd the blood of Chryſt. Which thing this authour yet by more expreſſe woordes teacheth in the expoſition of the other text, wher S. Paule as by repeticion ſaieth: *He that eateth and drinketh vnworthilie, eateth and drinketh his owne damnacion*: ſaing thus: *Ideo prius ſe diſcutiat & purget. Quia qui manducat & bibit indignè, id eſt ſine ſui examinatione, iudicium ſibi manducat & bibit. Sicut enim Iudas cui buccellam tradidit Dominus non malum accipiendo, ſed malè accipiendo, locum in ſe Diabolo præbuit: ſic indignè quiſque ſumens Dominicum Sacramentum, vt quia ipſe malus eſt, malum ſit quod accepit, aut quia non ad ſalutem accipit, nihil acceperit, corpus enim Domini, & ſanguis Domini nihilominus eſt, ſed ille accipit hoc non ad vitam, ſed ad indicium, quia non diiudicat corpus Domini, id eſt, non diſcernit quàm ſit dignius omnibus creaturis hoc corpus, quod videtur eſſe panis. Si enim cogitaret hoc corpus eſſe Verbo Dei perſonaliter vnitum, & vitam ac ſalutem eorum eſſe, qui hoc dignè accipiunt, non præſumeret indignus accipere, ſed dignum ſe præpararet.* Let him therfor firſt examine himſelf, and pourge himſelf. For he that eateth ãd drinketh vnwoorthilie, that ys without examinacion of himſelf, eateth aud drinketh his owne damnacion, making no difference of the bodie of our Lord. For as Iudas to whome our Lorde gaue a morſell, not taking an euell thinge, but taking yt in euell maner, gaue to the Deuell a place in himſelf: ſo whoſoeuer receaueth the Sacrament of our Lorde vnwoorthilie, cauſeth not, bicauſe heys an euell man, that thing which he hath receaued ys euell, or bicauſe he receaued yt not to ſaluacion, that he receaued nothing (*For yt ys neuertheleſſe the bodie of our Lorde, and the blood of our Lord*) but he taketh this not to life, but to condemnaciou, bicauſe he maketh no difference of the bodie of our Lord, that ys, he diſcerneth not howe moch more woorthie this bodie, which ſemeth to be bread, ys aboue all creatures. For if he had in minde that this bodie ys perſonallie vnited to the Sonne of God, and to be the life and ſaluacion of them that doe receaue yt woorthilie, the vnwoorthie wolde not preſume to receaue yt, but he wolde prepare himſelf to be woorthie. *Anſelm. ibid.*

C *The bleſſ. Sacr. ys the bodie and blood of Chryſt though euell men receaue yt.*

D See ye not, that the bleſſed Sacr. ys neuertheleſſe the bodie and blood of our Lord vnto thẽ that take yt not to life but to condẽnacion? yt ys ſo plain that I nede to ſaie no more but to conclude with thys authour, and all the reſt, hitherto alleaged, that ſainct Paule here ſpeaketh of the bodie

of Chryſt,and teacheth the ſame to be verilie receaued of euell and vnwoor E
thie receauers. Yt ys not vnknowen to the Proclamer,but of the lower hou-
ſe of Chryſtes Parliament,I might haue brought manie moe both grecians
and Latines: as *Haymo*, *Bede*, *Photius*, *Oecumenius*. *Thomas de aquino*, *Lyra*, *Dionyſe*, *Hu*
go, and *Eraſmus*, and as manie as haue within the compaſſe of theſe nine hun
dreth yeares, either written vpon S. Paules Epiſtles, or alleaged him in the
matter of the Sacrament oute of the eleuenth of the firſt epiſtle to the Corin
thians. For they all vnderſtand S. Paule both to haue ſpoken of Chryſtes bo
die in the Sacrament, and that the ſame bodie ys oftentimes receaued of
euell men.

But amonge ſo manie, I can not ſtaie my ſelf, but I muſt heare one of them,
and the raither for that he ys a grecian, and ſo being no Papiſt, he maie be
heard with more indifferent eare. Yt ys *Oecumenius*, who vpon the woordes
of S. Paule ſaing, that the vnwoorthie receauer ſhall be giltie of the bodie
Oecum. in 11. 1. Cor. and bloode of our Lorde, ſaieth thus: *Quod ait, reus erit corporis & ſanguinis: hoc*
indicat, quòd quemadmodum Iudas eum tradidit. Iudæi verò in ipſum, debacchati ſunt: Ita F
ipſum ignominia afficiunt, qui ſanctiſſimum ipſius corpus manibus impuris ſuſcipiunt (veluti
Iudæi tunc eum tenuerunt) & execrando admouent ori. Per hoc quod frequenter ait, corporis
& ſanguinis Domini, manifeſtat, quod non ſit nudus homo, qui immolatur, ſed ipſe Domi-
nus, & factor omnium, vt videlicet per hoc eos terreat. That he ſaieth: he ſhall be gil-
tie of the bodie and blood of our Lorde: he ſheweth this, that, as *Iudas* be-
The bodie of our Lord maie be receaued with vn pure hands and execrable mouth. traied him, and the Iewes raiged againſt him, euen ſo doe they diſhonour
him, that with vnclean handes (as then the Iewes did holde him) doo receaue his moſt holie bodie, and put yt to their curſed or deteſtable mouthe. By
that, that he often ſaieth: the bodie and blood of our Lorde: he manifeſtlie
declareth, that yt ys not a pure or onelie man that ys offred, but euen our
Lorde himſelf, the maker of al things, that therby he might make the afraied.

What ys in the Sacrament, which ys deliuered into the handes and mou-
thes of men, by this authour ye maie perceaue. For yt ys (ſaieth he) the moſt
holie bodie of our Lorde, which moſt holie bodie ys receaued both with vn
clean handes, for that the conſciences of ſoch receauers be vnclean, and with
S. Paule doth often call the bleſſ. Sacr. the bodie and blood of our lord deteſtable mouthes, for that their mouthes ſpeaking wicked thinges, are dete
ſtable before God. Yf yowe will ſee more of the trueth of this matter: note
that he ſaieth, that S. Paule doeth often call the Sacrament, *the bodie and bloode*
of our Lorde, but will ye knowe why he doeth ſo? Not to make vs beleue that
yt ys not the bodie of Chryſt (as this Proclamer wolde beare vs in hande)
but that he wolde, as this authour teſtifieth, manifeſtlie teache vs, that yt ys
a verie bodie, and not the onelie figure of a bodie: a bodie, which ys not the
bodie onelie of a man, but the bodie of our Lord God, who ys the maker of
all thinges. Yf the Proclamer deſire to haue one that by expreſſe woordes,
doeth teach the verie preſence of Chryſtes bodie in the Sacrament. Let him
beholde a nombre now brought to expownde S. Paule, which al not onelie
of their own faith affirme ſoch preſence, but alſo teach that ſainct Paule affi-
med the ſame. And therfor if ther be anie treuth in the ſame Proclamer let
him nowe forſake his wicked hereſie, and according to his promeſſe, let him
ſubſcribe to the veritie. For that being nowe oftentimes doen, that he requi-
red but once to be doen, as iuſtlie I maie, ſo doe I clame the performance of
his promeſſe. Well reader whatſoeuer he, witholden either with ſhame or H
with malice ſhall doe in this matter againſt the trueth, and moſt like alſo a-
gainſt his conſcience: yet thow hauing regarde to thie duetie before God,
and to the ſaluacion of thie ſoule, beholde thow with indifferent eies theſe

ſomanie

A so manie plain manifest,and expresse places: tarie and abide vpon them: vieue them and consider them well,and yelding to trueth,thow shalt by gods grace,if thow humblie craue yt,come to yt,but yet thowe shalt see more of S. Paule.

THE THREE AND FIFTETH CHAP. BEGINneth the exposition of the next text of S. Paule, which ys, Let euery man examin himself, and so let him eate, &c.

IN S. Paule yt foloweth. *Probet seipsum homo, & sic de pane illo edat, & de calice bibat.* Let therfore a man examine himself: And so let him eate of that bread,and drinke of that cuppe. The great peril and daunger that shall come to vnwoorthie receauers of that blessed bodie and blood being by S. Paule declared, he imediatelie ioineth therunto,as a salue to a deadlie sore,a godlie admonicion, that to auoide soche daunger as maie ensewe,or to remedie the hurt, if yt be all-
B readie take euery mā that will receaue this blessed Sacramēt,shoulde first cōsider what yt ys, and vpō consideracion therof examine him self,whether he be a woorthie person to receaue yt or no. But vnto this text we shall geue moche light, if we open what yt ys for man to examine himself, and when he hath so doen, howe he shall knowe when he ys woorthie or vnwoorthie. First, yt ys expedient, that the state of man, wherin he aught to be before God, be knowen,for the state knowen, yt shall be easier for man, to make examinacion of himself, wherher he be in the state nere to yt,or farre from yt. The state that man aught to be in before God in this fraill life cōsisteth in two partes in vpprightnesse of faithe and in puritie or cleanesse of life. As touching faith the Apostle saieth: *Sine fide impossibile est placere Deo*. withoute faith yt ys vnpossible to please God. For (as he saieth again) *Accedentem ad Deum oportet credere*. He that will come to God must beleue. Wherfor Chryst being as touching the birth of his manheade in his owne contrie did not ther manie miracles, for that the vnbeleif of the people, whiche shoulde
C haue comed to him by beleif, did let him, and staie. For (saieth the Euangelist Mathew) *Non fecit ibi virtutes multas, propter incredulitatem illorum* he did not manie miracles ther bicause of their vnbeleif. But wher faith was, ther Chryst wroght his miracles bountifullie. Wherfor when the *Centurio* came vnto Chryst, as an humble and faithfull suiter for the health of his seruant that laie sicke of a palsie, and vpon the mercifull answere of Chryst, who saied that he wolde come and cure him: The *Centurio* strong in faith saied: *Lorde I am not woorthie than thowe shouldest entre vnder my roofe, but onelie saie the woorde, and my seruant shall be holle*: Chryst was so delighted with his faith that he did not onely praise yt saing: *I fownde not so great faith in Israell*: But also for the health of the sicke man he saied to the *Centurio*: *Go thy waies, as thowe hauest beleued, so be yt vnto thee.* and his seruant was healed in the self same howre.

To examin our selues what yt ys and howe yt maie be doen.

Hebr.11.

Ibidem. Faith howe necessarie yt ys.

Math. 13.

Math.8.

Wherfaith ys there God woorketh.

The woman also that had the bloodie flixe, was so strong in faith that she saied with in her self: yf I maie touche but the hemme of his vesture onelie I shall be wholl,whervpon immediatelie she bothe receaued the benefett of health at Chrystes hāde and also the praise of her faith, Chryst saing to her
D be of good comforte daughter: thy faith hath made the safe. Chryst also beholdinge the faith of the womā of *Canaan*, did not onelie praise the same sainge: *O woman great ys thie faithe*. But also for the health of her daughter saied

Math.9.

Math.15.

vnto her: *Be yt vnto thee as thowe haueſt deſiered*, and her daughter was healed, E
euen at the ſame time. What ſhall I ſtand in this large campe of faith, and
Heb. 11. The force of faith. in the woorthineſſe therof, of the which the wholle bible from *Geneſis*, to
the laſt of the *Apocalips* doth continuallie make mencion? wherfor I wil with
S. Paule conclude in fewe woordes, ſaing with him: *The holie faithfull by faith
haue ſubdewed kingdomes, wrought righteouſneſſe, obteined the promiſſes, ſtopped the mou
thes of Lions, quenched the violence of fire, eſchaped the edge of the ſwoorde, onte of weakneſ
ſe were made ſtronge, waxed valiaunt in fight, turned to fleight the armies of the alientes,
the wemen receaued their dead raiſed to life again.*

Thus maie we ſee howe neceſſarie faith ys, withoute the which man can
not come to God: Thus maie we ſee howe bowntifullie God woorketh
Math. 17. wher faith ys: Thus maie we finallie ſee the great might, and power
of faithe, which ys ſoche, that yt maketh all thinges poſsible to the
beleuer. For to him that beleueth, nothing ys vnpoſsible, ſaith Chryſt.

Nowe as faith woorketh theſe wonders: ſo the lacke of faithe hyndereth
Want of faith howe yt hindereth good effects. all theſe wonders. The Apoſtles attempted to deliuer a man, that was poſſeſ
ſed of a Deuell, and coulde not, wherupon the Father of him, brought him
to Chryſt ſaing: Maſter, I brought my Sonne to thie Diſciples, and they coul F
de not caſt the Deuell oute of him. When Chryſte had caſt the Deuell oute,
Marc. 9. the Diſciples came ſecretlie to him, ſaing: *Whie coulde not we caſt him oute? Ieſus
ſaied vnto them, bicauſe of yowr vnbeleif.* Vnbeleif then was the hinderance of this
great worke that might haue ben doen by the Apoſtles. Faith made Peter
walke vpon the ſea: vnbeleif made him ſinke, wherupon he heard at Chryſtes
mouthe. *Modicæ fidei, quare dubitaſti?* O thow of litle faith, wherfor dideſt thow
doubte? Vnbeleif ſo moche diſpleaſeth Chryſte that after the reſurrection he
rebuked the two Diſciples that went from Hieruſalem to *Emaus*, and with
ſharpe woordes ſaied vnto them: O ye fooles, and ſlowe of heart to beleue al
Matth. 14 Mar. 16. that the prophetes haue ſpoken. S. Marke alſo faieth, that Chryſt appearing
to the eleuen as they ſatte at meate, caſt their vnbeleif in their teeth, and re-
buked the hardneſſe of their heart, bicauſe they beleued not them, whiche
had ſeen, that he was riſen from the dead.

To thus moch, the *Arrian*, the *Nouatian*, the *Pelagian*, the *Berengarian*, the *Wy-
cleffeſt*, the *Lutheran*, the *Oecolampadian*, the Caluiniſte, and the *Anabaptiſt*, will G
agree, and euerie one of theſe will ſaie, that faithe muſt be had, and eche of
them will ſaie, that he hath that faith that pleaſeth God, and yet being all
voide of vpright faith, they varie in faithe, as did the *Phariſeies*, and *Sadduceis*,
that ys hauing ſome peice, but miſſing the wholl.

The catholique faith deſcribed. This faith therfor wolde be knowen, as alſo of whome yt ſhoulde be learned. Yf ye will knowe this faith, in fewe woordes yt ys the faith that we
call Apoſtolique, and catholique, Apoſtolique deſcending by continuall
ſucceſsion from the Apoſtles, as yt were from to hand hand, euen vnto vs
that now liue. Catholique as vniuerſallie receiued, profeſſed, and beleued
throughoute the chryſtian orbe, not reigning in one corner, or in one realm,
by the priuate inuencion of one priuate brain, and mainteined by the pri-
uate affection of one prince, but generallie and vniuerſallie of all Chryſtian
princes, of all Chryſtian Realmes, of all Chryſtian men, and that not for
twentie or fortie years, as the new faith in Germanie, and in Englond but
in all times not nowe receaued, and now diſproued, as the Lutherans
doctrine, but euer without interruption continued. This faith maie not H
be deuiſed, newly inuented or vpon affection appoincted, but yt muſt be
learned. *Fides ex auditu*, faith cometh by hearing ſaieth Paule, beinge
called

A called to be the ſingular veſell of God, was yet ſent by Chryſtes commaundement to *Ananias*, to learn of him what he ſhoulde doe. *Hic dicet tibi, quid te oporteat facere.* He ſhall tell thee what thow muſt doe. *Act. 9.* *Cornelius* a godlie man and fearing God, although he might haue ben taught of the Angell that appeared vnto him, yet he was not, but by the ſame Angell was willed to ſende to *Ioppe* for S. Peter to come to him. And he (*ſaieth the Angell*) ſhall tell thee what thow oughteſt to doe. Marke learned of S. Peter, Luke of S. Paule, of the which a longer diſcourſe ys made in the firſt book. So that this faith I ſaie muſt by Gods ordeinaunce be learned of the elders, not deuiſed by newe inuentours. *Cap. 7.*

The faith, if yt maie be ſo tearmed, which *Luther* taught, wher learned he yt? was there anie elder at that daie in all the worlde, that taught him that phantaſticall faith? did he not of his owne priuate head newlie skowre ſome of the hereſies of *Wicliff* and *Huſſe*, and ſome deuiſed neuer hearde of before? Who in all the Chriſtian orbe, when Luther had griffed (as he ſaied) a right, B a true and a perfect faith, taught *Carolſtadius*, *Zuinglius*, and *Oecolampadius* a contrarie faith to *Luther*, as to teache that Chryſtes bodie ys not in the Sacrament? Let *Carolſtadius* bring furth one Chryſtian reakne that ſo taught him: or one Church, or one allowed Father or elder then liuing, that ſo taught. But forſomoch as he cā not, yt maie be cōcluded, that us well his faith, as the faith of *Luther* ys not learned of the Fathers by ſucceſsion, but partelie boro wed of ſome other heretique by priuate election, partlie deuiſed by a newe inuention, and ſo a faith not continued, but both inuented, and interrupted, and therfor neither Apoſtolique, neither catholique. The ſtate of man then in the vpprightneſſe of faith, muſt be in the faith Apoſtolique, and catholike, and not in hereticall faith, which ys no more a faith in dede, then a painted man ys a man. A man ys vpright in faith whē he diſcrediteth nothing that ys conteined in the holie faith Apoſtolique and catholique. *Wher learned Luther and his rable their faith.*

The other parte of the ſtate of mans life before God ys puritie and cleanneſſe of life, which parte who ſo can (*Faith, as ys ſaicd preſuppoſed*) atteign vnto, ys bleſſed, Chryſt ſaing: *Beati mundo corde, quoniam ipſi Deum videbunt.* Bleſſed be C the clean in hearte, for they ſhall ſee God.

This cleanneſſe ſtandeth in two poinctes: in the eſchewing the filthineſſe of ſinne: and in adourning our ſelues with vertues, in declining from euel and doing of good, as the pſalme ſaieth, *Declina à malo, & fac bonum.* Decline or forſake euell, and doe good. For yt ys not ſufficient to a good life to flie ſinne onelie, but alſo to doe good. And therfore the holie Goſte hath with a copulacion coopled and linked them together allwaies. *Puritie of life ſtādeth in two poincts.* *Pſalm. 33.*

Nowe thus moch of the ſtate of mans life knowen, yt ys the eaſier to perceaue what S. Paule meeneth by the examinacion of themſelues. To examine our ſelues ys to trie and prooue, to ſearch to call our ſelues to accompte, firſt whether we ſtand ſownde in faith, according to the counſell of S. Paule in an other place, *Vos metipſos tentate ſi eſtis in fide, ipſi vosprobate.* Prooue yowr ſelues whether ye be in faith or not examine yowr ſelues. This triall ys made, when we examining our ſelues, whether we diſagree or diſſent from anie one article of the catholique faith, finde our ſelues neither varieng from, nor doubting of anie of them.

D In the ſecōd part, we muſt thus examine our ſelues, firſt whether anie ſinne be by vs allreadie committed, or anie pourpoſe remaining in vs for anie to be committed. Yf anie be cōmitted, the ſame muſt by heartie cōtriciō, humble and plain confeſsion, true and faithfull penaunce be wiped awaie. *2. Cor. 13.*

Yf anie pourpoſe be in vs to ſinne, that muſt be cutt of and deteſted, and by like means (as ys before ſaied) clean forſaken, knowing that euery ſinne to the which conſent of wil ys geuen, though yt be not doen in facte, ys reputed before God, and ys in dede a full ſinne. E

Thus moch not onely the catholique Church hath willed to be doen, as S. Cyprian and S. Auguſtine are plentifull wittneſſes. But alſo the *Lutherans* Conuenticles. For in their confeſsion of the cheif articles of their faith, thus they ſaie: *Confeſsio in eccleſiis apud nos, non eſt abolita. Non enim ſolet porrigi corpus Domini niſi antea exploratis, & abſolutis.* Confeſsion ys not with vs in our churches aboliſhed. For the bodie of oure Lorde ys not wount to be geuen, but to ſoche as before be diligently ſearched and examined and abſolued.

Confeſſ. Auguſt. Art. de Confeſſ.

When we be thus farre goen we muſt examine our ſelues of our deuocion, regarde and reuerence to the thing that ys to be receaued. For ells we ſhall receaue to our owne condemnacion, for that, as S. Paule ſaieth, we make no difference of the bodie of our Lord, from other common meates. Thus moch being ſaied for our examinacion and preparacion before we come to the receipt of this high myſterie, we haue therin neither varied from the doctrine of Chryſt neither from the doctrine of S. Paule, nor of the holie Fathers of the Church. The doctrine of Chryſt ſhall furth with be ſhewed. The doctrine of S. Paule and the Fathers ſhall be opened in all the proceſſe folowinge. F

Ioan. 6. Chryſte inſtructed his Apoſtles in the faith of the bleſſ. Sacrament before he inſtituted it

Chryſte ſetting furth this high myſterie of his bodie and blood, declared that yt was neceſſarie to haue both faith and puritie of life. Firſt, as touching faith, that his Apoſtles ſhoulde be therin prepared and made readie, he did not onelye inſtructe them fullie long before he miniſtred the thing to them that they ſhoulde knowe what yt was that they ſhould receaue, but alſo induced them to the ſame faith by a miracle wrought alſo in bread, that as thei knewe by the power of his godhead the fiue loaues to be multiplied to the ſatisfieng of fiue thouſand people, and to the leauing yet of twelue baskettes full of fragmentes of the ſame loaues, ſo they ſhoulde (this being doē in their ſeight) with the more eaſe be brought to beleue, that he by the ſame power coulde make of bread his bodie. Wherupon though manie of the Diſciples not beleuing Chryſt did forſake him and came no more at him (as manie haue doen in theſe daies) yet the Apoſtles by the miracle being prepared, and by Chryſtes owne doctrine inſtructed in the faith of this myſterie, abode with him and ſaied: *Domine ad quem ibimus? Verba vitæ æternæ habes.* Lorde vnto whom ſhall we go? Thowe haueſt the woordes of euerlaſting life. G

Thus being by Chryſtes inſtruction made perfect in the faith of this myſterie, then came (*as Chryſoſtom ſaieth*) quietlie to the receipt of yt, being nothing troobled with the woordes of Chryſt when he ſaied: *Take eate this ys my bodie. Take, and drinke this ys my blood*, for that (*ſaieth he*) they had before hearde manie and great thinges of this myſterie. By this then yt ys manifeſt that to the receipt of this Sacrament, faithe ys neceſſarelie required.

Chryſte gaue inſtruction of the puritie of life required in the receauers of the bleſſ. Sacr.

Likewiſe are we by him admoniſhed of the puritie of life. For when he wolde geue furth this bleſſed Sacrament, he roſe from the ſupper of the Paſchall lambe, and laied aſide his vpper garmentes, and being girded with a towel waſhed his Diſciples feete ſignifieng therby, that all that come to receaue this Sacrament muſt before be clenſed and purified from all ſinfull affections. H

And here to ſaie by the waie, yf this Sacrament contein no more, thē did

Paſchall

A the Paſchall lambe, but that both this and that be onely figures of Chryſt: and ſo the Lambe as good a Sacrament as this: why did Chryſt leaue this ſolempn Ceremonie of waſhinge his Diſciples feet vndoen before the eating of the Paſchall lambe, and differred yt vnto the receipt of this Sacrament? Yt hath alſo conſideracion why he wolde nowe waſhe his Diſciples feete, who before cõtrarie to the maner of the Iewes, not onelie ſuffred, but alſo defended his Apoſtles for the eatinge of their meate with vnwaſſhed handes.

The other part of puritie of life, whiche conſiſteth in the adourning of our ſelues with vertuouſe and godlie actes, was not left vntaught of Chryſt, but when he ſaied: *This doe ye in the remembrance of me*: he bothe willed that godlie acte to be doen, and alſo that we ſhoulde be mindefull of his death and paſſion, and of his great loue towordes vs in ſuffring of the ſame, and therby to be moued, not onelie to render vnto him moſt humble and lowlie thankes, but for his ſake for the proporcion of owre posſibilitie, to practiſe the like charitie, and ſhewe the like loue to our bretheren. Nowe he that
B hath ſuche charitie what lacketh he to the ſufficient furniture of his ſoule with all godlie vertues neceſſarie?

But a merueilouſe matter, as godlie, a thing as yt ys, for a man to examine himſelf, as plain as yt ys, bothe by Chryſtes doinges, and S. Paules woordes, that yt ſhoulde ſo be: yet Sathan coulde gett a miniſter to teache that no other preparacion neadeth for the receipt of the Sacramẽt, but onely faith. Ys ther moche hope of trueth to be repoſed in him, that ſo teacheth? ys not the religion to be ſuſpected, or raither deteſted, that ys ſettfurth by ſoche a patrone? yet this ys the doctrine of *Luther*, who ys the fownder of this newe religion, the inuentour of this faith, the ſetter vppe of the woorde, the reſtorer, as they ſaie, of trueth, and the bringer of light. But Sathan and his miniſter alſo knewe well howe to winne the people. They knew that libertie was a goodly bait to catche them withall. Wherfor to deliuer the people from the trooble of contricion, and heauineſſe for ſinnes, to make them free from the heauie yocke (as yt ys taken) of confeſſion, to eaſe them
C of the laboure of praier, to disburden them of the care of godlie life, Sathan by his miniſter Luther teacheth, that to the receipt of the Sacrament ther neadeth no other examinacion or preparacion, but onelie that they beleue that they ſhall receaue grace, and that ys ſufficient.

Libertie a baite of the Deuell, ſetfurth by his miniſters luther and his likes.

But that I maie not be thought to miſreport him, at my pleaſure, I will reherſe his owne woordes, whiche be theſe: *Magnus error eſt eorum, qui ad ſacramentum Euchariſtiæ accedunt, hinc innixi quod ſint confeſſi, quòd non ſint ſibi conſcii ali cuius peccati mortalis, quòd præmiſerint orationes ſuas, & præparatoria: Omnes illi iudicium ſibi manducant, & bibunt. Sed ſi credant, & confidant ſe gratiam ibi conſecuturos, hæc ſola fides facit eos puros & dignos.* Great ys the erroure of them that come to the Sacrament truſting to this, that they be confeſſed, that they knowe not them ſelues giltie of anie mortall ſinne, that they haue ſaied their praiers before, that they haue prepared them ſelues: All they doe eate and drinke, their owne condemnacion. But if they beleue and truſt that they ſhal there obtein grace, this faith alone maketh them pure and woorthie receauers.

Luth. in Aſſert Artic. 15.

Haue ye not hearde the ſame ſerpent nowe ſpeaking to chryſtian people, that in paradiſe ſpake to owre firſt parentes? Haue ye not heard him likewiſe
D encounteringe with his negatiue, the affirmatiue of Chryſt and S. Paule, as he did the affirmitiue of God, who ſaied: *In what day ye eate of this fruict, ye ſhall die*: he contrariwiſe ſaing: *Ye ſhall not die?* Haue ye not heard that

Chryſt vſed that ſolemne preparacion of waſhing the feet of his Diſciples, before he wolde miniſter vnto them the Sacrament of his bleſſed bodie and blood? Saied not Chryſt after that waſhing: *Iam vos mundi eſtis*: Nowe ye are clean? Did he not alſo then prepare them to humilitie and lowlineſſe, whiche ys moche required in all that receaue the Sacrament? *Ioan. 13.* *Yf I* (ſaith Chryſte) *haue waſshed yowr feete being Lorde and Maſter, then ought yowe alſo to waſsh one an others feete, I haue geuen yowe an example, that as I haue doen, euen ſo that ye doe.* Ys not lowlineſſe a neceſſarie vertue to a receauer of this Sacrament? yt ys not meet that a man knowe his owne filthineſſe before he receaue and ther fore go to Chryſte to be waſshed with the water of his grace? Ys yt not cõ- *Math. 8.* mendable that we ſaie with the *Centurion: Lorde I am not woorthie that thowe entre vnder my roofe?* Ar we not ſo moued to doe by the olde Father Origen? Ouer and aboue all this alſo we are willed by S. Paule to examine our ſelues, and yf we doe not, we ſhall eate and drinke our owne condemnacion: And yet this beaſt, this Serpent ſhameth not to ſaie clean cõtrarie, that yf ye con feſſe yowr ſinnes, yf ye finde yowr ſelf clere from all mortall ſinne yf before ye receaue, ye geue yowr ſelf to praier, yf ye vſe ſoche prepatiues, then ye eate and drinke yowr owne condempnacion, Who euer heard ſoche doctrine? What eares can abide yt? And yet this ys the doctrine of him that lightned the worlde with the knowledge of the trueth, as blinde men call yt.

What moued S. Paule to write of the Sacrament to the Corinth

But perchaunce ſome Lutheran in defence of his Patriarche will ſaie that S. Paule willing a man to examine himſelf ſpake onely as Luther doeth of the examinacion of faithe. To trie this let ys haue recourſe to the letter of S. Paules epiſtle and there ſee what moued him to write this. That moued him to write this, that moued him to write the wholl proceſſe of the Sacramẽt in the ſame eleuenth chapter. He wrote to the Corinthians in the matter of the Sacrament, for that they coming to the receipt therof admitted diuerſe faultes and abuſes in maners, but not in faith. For firſt of all (ſaieth S. Paule) *when ye come together into the congregacion, I heare that ther ys diſſention among yowe.* Ther ys alſo an other faulte that euerie man beginneth a fore to eate his owne ſupper. And beſides this in the eating of yowr Supper, ther ys litle charitie. For one ys hungrie, and an other ys dronken, in the whiche their doinge they ſemed to deſpiſe the congregacion of God and ſhame the poor that of pouertie had nothing to eate. And for theſe cauſes when ye come together, the ſupper of our Lorde can not be eaten (ſaieth S. Paule) Of faithe here ys no one title. For S. Paule fownde no fault in the Corinthians as touching the matters of faith aboute the Sacrament, but aboute their maners in receauing of yt. And therfor as touching maners he ſaied: *Let euery man examine him ſelf, and ſo let him eate of that bread and drinke of that cuppe.*

S Paule corrected the vnaners of the Corinth and not their faith.

Ye ſee then that S. Paule moued by the euell maners of the Corinthians, and not by their euell faith was moued to entre the treactiſe of the Sacrament, wherfor therin he correcteth their maners, and not their faith. S. Paule then trauailing to remoue diſſenſion, and to plant concorde, to remoue glottonie and to plant temperance: to remoue pride whiche the riche had in the ſhewe of their great ſuppers, and to plant humilitie: to remoue lacke of mercie whiche was in the riche, they being dronke, while their poor were right hongrie, and to plant pitie: to remoue diſdain and contempt, and to plant ſeemly regarde, ſaing alſo that theſe vices being in place, the ſupper of our Lorde coulde not well, and as yt ought, be eaten, did he not pre-

A prepare the Corinthians and in them all chryſtians to the woorthie receipt of the Sacrament, did he not herein folowe the example of his maſter Chryſte, goinge aboute to waſh awaie the filthineſſe of their feet, that ys of their earthlie and carnall affections.

But what ſtand I ſo long in ſo open a matter? Finallie wher Luther ſaieth that if we haue faith, that we ſhall receaue grace ther, that grace alone maketh vs pure and woorthie receauers: Firſt, I maie aske him by what rule he ſpeaketh this? wher ys his ſcripture for yt? Might the *Corinthians* (trowe ye) being in the caſe that they were in, and hauing, as they had faith, might they I ſaie, receaue grace? Yf they might then, S. Paule was not true, that ſaied they ſhoulde receaue condemnacion.

But to looke ſomwhat nearer to this ſaing of Luther, yt wolde haue ben defined, and determined, ſeing ther be ſo manie faiths nowe a daies, by whiche faith a man ſhoulde receaue this grace. Yf he ſaie by the faith that he him ſelf hath framed, the *Carolſtadins*, *Zwingluans*, and *Oecolampadius* will denie that Yf *Oecolãpadius* will ſaie, by his faith that he hath deuiſed: the *Swenck*

B *feldians*, who denie all Sacramentes, denie that. Yf *Caluine* will chalenge yt to his faith that he hath inueuted, the Anabaptiſtes will not abide that. Thus leauing vs in vncertenties, as manie others of his likes doe in other matters, he concludeth nothing.

In the ende, foraſmoche as the Apoſtle ſpeaketh of the vnwoorthie receauer ſignifieng therby, that ther ys a woorthie receauer yt apperteineh to owre pourpoſe to diſcuſſe, yf anie man maie be a woorthie receauer yt ys plain that a ſinner ys no woorthie receauer. And S. Iohn ſaieth: *Yf we ſaie that we haue no ſinne we deceaue our ſelues, and ther ys no trueth in vs*: yea ſo manie be our ſinnes, that the Prophet Dauid ſaieth: *Yf thowe Lorde will be extreame to marke what ys doen a miſſe, oh Lorde who maie abide yt?* as who might ſaie, no man can abide yt. And therfor concluding all liuing men vnder ſinne, ſaieth: *In thie ſeight, o Lorde, ſhall no man liuinge be iuſtified*. Yf no man liuinge can be iuſtified, then no man lining vs woorthie to receaue this bleſſed miſterie. What nowe then ſhall we ſaie to S. Paule, that appointeth woorthie receauers? Yt ys the minde of S. Paule to pronownce who ys an vnwoorthie receauer: but he deſcribeth not the woorthie receauer. For in dede ſpeaking of

C woorthineſſe in the propre ſignificacion of yt, no man that liueth, be he neuer ſo iuſt, no though he were an Angell, yea, if he were an Archanngell, yf he were of the higheſt of the Angells as of *Cherubines* and *Seraphines* can be accompted woorthie in that maner, to receaue this high and heauenlie miſterie. For proprelie that man ys woorthie of an other thing, when he him ſelf or his deſertes be equiualent, and doe fullie aunſwere the goodneſſe of the thinge, wherto yt ys referred, as in our cõmõ ſpeache we ſaie that foure pence be woorth a grote. And the woorkman ys woorthie his wages: in this kinde of woorthineſſe no man ys or can be woorthie.

Woorthie or vnwoorthie reteauers of the bleſſ. Sacr. who be.

1. Ioan. 1.

Pſal. 130.

Woorthineſſe proprelie what yt ys.

An other kinde of woourthineſſe ys by reputacion, or acceptacion, when one ys accepted as woorthie, whẽ in very dede he ys not. As a queẽ to marrie a lowe ſubiect. A noble womã to marrie her ſeruãt betwẽ whõ, whẽ cõpariſon ys made, ther ys neither birth, nor honour, nor liuing, nor dominiõ nor richeſſe in the mã that can counteruaill the womã, yet for ſomoch as yt liketh her ſo to accept him, by her acceptaciõ he ys made nowe woorthie of

D her, who of himſelf before was not. Euẽ ſo our mercifull Lorde God, in power, wiſdome ãd goodneſſe infinite, betwixt whõ and vs ſinfull creaturs ther ys no cõpariſon, makinge through his great mercie of ſinners, iuſt mẽ, and of vnwoor-

vnwoorthie woorthie, when he ſeith vs in our weake maner endeuour our E
ſelues to accompliſh his holie will: when he beholdeth howe we prepare and adorne the tabernacle of owre hearte, being holden with moche deſire ther in to receaue him, yt liketh him, though we maie ſtill crie, Lorde I am not woorthie that thowe ſhouldeſt come vnder my roofe: yet he accepteth vs vpon ſoche preparacion as woorthie to his mercifull contentacion, and to our health and ſaluacion. Thus the text in part opened, and the deteſtable hereſie of Luther ſomwhat touched, I ſhall for the farder expoſition of the one, and the ſtronger confutacion of the other after my accuſtomed maner repair to the holie Fathers, and vnderſtand alſo therin their mindes.

THE FOVRE AND FOVRTETH CHAP. BEGINneth the expoſition of the Fathers vpon the ſame text with ſainct Hierom and Chryſoſtome.

IN the allegacion of the Fathers that nowe ſhall be produced, F
to geue vs the vnderſtanding of this text, bicauſe manie be alleaged vpon the laſt ſcripture, and this dependeth vpon that, and ſo the one fullie expownded, the other ys the eaſier to be perceaued, I ſhall be the ſhorter, both in the nombre and alſo in the abiding vpon them. The firſt coople that commeth to my hande ys S. Hierom and Chryſoſtom. S. Hierom expownding the epiſtles of S. Paule, for the expoſition of this text hath thus moche: *Si in lintheum vel vas ſordidum non illud mittere audet, quanto magis in corde polluto? quam immundiciam Deus ſuper omnia execratur, & quæ ſola iniuria eſt eius corpori. Nam & Ioſeph ille iuſtus propterea ſindone munda inuolutum in ſepulchro nouo corpus Domini ſepeliuit, præfigurans corpus Domini accepturos tam mundam mentem habere, quàm nouam.* Yf a man dare not putte that bodie into a filthie veſſell or cloath, howe moche more in a defiled heart? which vncleanneſſe God aboue all thinges deteſteth, as which ys the onelie wronge that nowe can be doen vnto his bodie. For therfor did *Ioſph* alſo the righteouſe, wrappe the bodie of our Lorde in a clean ſheet, and G
ſo buried yt in a newe Tumbe, prefiguring that they that ſhoulde receaue the bodie of our Lorde, ſhoulde haue bothe a newe and a clean minde. Thus moch S. Hierom.

Hieron. in. 11. 1. Cor.

S. Hierō expownderh S. Paule to ſpeake of the bodie of our Lord.

In whome firſt we haue to obſerue, that expownding S. Paule, who in this place calleth the Sacrament breade, and not abſolutelie bread, but with an article (*that bread*) expowndeth yt to be the bodie of our Lorde, whiche alſo he doeth in an other place, by ſo expreſſe woordes that yt can not be denied. In his apologie againſt Iouinian he thus vttereth S. Paule ſaing: *Probet ſe vnuſquiſque, & ſic ad corpus Chriſti accedat.* Let euerie man examine him ſelf, and ſo let him come to the bodie of Chryſte (ſaieth S. Hierom) yt were not an expoſition but a confuſion of the trueth, yf he ſhoulde call that the bodie of Chryſt, that ys but breade. But yt ys more then euident in all that place of S. Hierom, as the circunſtance alſo inuinciblie prooueth, that he vnderſtandeth S. Paule ther to haue ſpoken of the bodie of Chryſt, and of no earthlie breade.

Hieron. Apolo pr. lib. aduerſ. Iouinianū.

In the ende of this expoſition, he doeth not onelie cōfirme this trueth of H
Chryſtes verie preſence, but alſo he infirmeth and againſt ſaieth the wicked aſſertion of *Luther*. He ſaieth that Ioſeph burieng the bodie Chryſt in a clean

ſheet

A sheet, and a newe Tumbe, prefigured that they that shoulde receaue the bodie of Chryst, shoulde haue both a clean and a newe minde. For the pre sence, marke that he saieth by plain woordes, that we receaue the bodie of Chryst. Against *Luther*, who wolde haue no other preparacion in vs in the receipt of the bodie of Chryst but onelie faithe, he saieth that they that will receaue the bodie of Chryst, must haue bothe a clean and a newe minde. wherbie what ells ys ment, but that we must clense owre consciences from dead workes, whiche putrifie and stinke in our sowles, and so leauinge the olde man, we must be renewed in spiritte of our minde, and be cloathed with the newe man, whiche after God ys shapen in righteousnesse and true holinesse.

Let the proclamer see here howe plainlie S. Hierom vtereth S. Paules meninge.

But let S. Hierome open him self, who expownding this text of S. Paule *Whosoeuer eateth this bread, and drinketh the cuppe of oure lord vnworthilie, shall be giltie of the bodie and bloode of our lorde*: saieth thus: *Sicut scriptum est, Omnis mundus manducabit. Et iterum: Anima quæ manducauerit immunda, exterminabitur de populo suo* *Hier. in 1 1. Cor.*

B *Et ipse Dominus ait: Si ante altarè recordatus fueris, quia habet frater tuus aliquid aduersum te relinque munus tuum antè altare, & vade reconciliari fratri tuo. Prius ergo perscrutanda est conscientia, si in nullo nos reprehendit, & sic aut offerre, aut communicare debemus. Quidam sane dicunt, quia non indignum, sed indignè accipientem reuocet à sancto. Si ergo dignus indignè accedens retrahitur: Quanto magis indignus, qui non potest accipere dignè? Vnde oportet ociosum cessare a vitiis vt sanctum Domini corpus, sanctè accipiat.* As yt ys written *Euery clean man shall eate, and again: That soule that shall eate being vnclean, shall be putt from amonge his people. And our Lorde him self saieth: Yf thowe remembre being before the aultar, that thie brother hath anie thing against thee, leaue thy gift before the aultar, and go to be reconciled to thy brother.* Therfore the conscience ys first to be searched, yf yt doe in nothing reprehende vs, and so we aught either to offre or communicate. Ther be some that saie, that he doeth not here forbidde the vnworthie man from the holie thinge, but him that receaueth vnworthilie. Yf the woorthie cominge vnworthilie be for bidden, howe moche more the vnworthilie that can not receaue woorthilie? Wherfore the euell doer must ceasse from vices, that he maie holilie receaue the

Howe men aught to prepare them selues to receaue the bless. Sacr.

C holie bodie of our Lord. hitherto S. Hierom. Who in euery parte improoueth the pestilent doctrine of *Luther*, First, by the olde Testament, whose extern cleaeneſse or vncleanneſse being commaunded or forbidden in the eating of the holie thinges of the same lawe, be figures of spirituall cleanneſse or vncleannſse of our consciences, required or prohibited in the receipt of the holie misteries in the newe lawe, So that, as ther was required an outwarde cleanneſse in the bodie. So here ys required an inwarde cleanneſse of conscience.

Besides this he beateth him downe with the plain and mightie authoritie of Chryst him self, who hathe geuen vs this order, that being at the aultar, and remembring that our brother hath anie matter against vs, we must first be reconciled to our brother, or that we can dooe anie thinge at the aultar, or offre sacrifice or receaue the holie Sacrament. Ys not this a notable preparacion commaunded by our M. Chryste? what can *Luther* and all his Disciples saie to this? Ys ther here nothinge required but faithe? ys not here full and perfect reconciliacion commaunded? Ys not here a discussion and

Mē aught to prepare thē selues before the receipt of the bless. Sacr. euen by Chryst rule

D examinacion of our consciences in calling to minde and remembrance yf anie greif be betwixt vs and our brother? Yt ys so certenly. Wherfor S. Hierom concludeth sainge: *Therfor first ys the conscience to be searched, yf yt dooe not reprehende vs, then maie we either offre or receaue.* yf the conscience be to be searched

ched for ſoche matters of offence before we receaue, wher ys Luthers one- E
lie faith that will make vs woorthie receauers? Luther ſaieth we maie not ſearche, whether we finde our ſelf giltie of anie offence or not: S. Hierom not onely ſaieth that our conſciences are to be ſearched, but he alſo ſaieth that the euell dooer muſt ceaſſe from vices that he maie receaue the holie bodie of our Lorde holilie, in which woordes, note (geatle Reader) bothe thy preparacion before thowe receaue, and alſo what thowe doeſt receaue. Thy preparacion ys to ceaſſe from vices wherunto manie things appertein: the thinge that thowe receaueſt ys the holie bodie of our Lorde.

But S. Hierome hath ſaied ſufficientlie both for the trueth of the preſence and alſo againſt *Luthers* licenciouſe doctrine. Wherfore we will nowe heare Chryſoſtome dooe the like. He alſo expowndeth this text of S. Paule and ſaieth thus: *Probet ſeipſum homo, quod & in ſecunda inquit: Voſmet tentate ſi eſtis in fide: ipſi vos probate non quemadmodum nunc facimus, temporis gratia accedentes, magis quàm animi ſtudio, neque vt præparati ad vitia noſtra expurganda, compunctionis pleni accedimus: ſed vt in ſolemnitatibus ſimus quando omnes adſunt, conſideramus. Sed non ita* F
Paulus præcipit. Sed vnum tempus nouit quo accideremus, communicationis & conſcientiæ puritatem. Let a man examin himſelf. Whiche thinge alſo he ſaieth in the ſeconde epiſtle: *Proue yower ſelues yf ye be in faith.* doe ye yowr ſelues examine yowr ſelues. Not as we dooe nowe, comminge raither for the times ſake, then for anie earneſt affectiō or deſire of the minde. Neither doe we come as full of compunction prepared to pourge oute our vices, but our conſideracion ys, vpon that that all the people be aſſembled to gether, that we alſo maie be in the ſolemnities. But Paule doeth not ſo commaunde, but he knewe one time in the whiche we ſhoulde come, that ys, the puritie or cleanneſſe of communicacion and conſcience.

Chryſoſt in 11. 1. Cor.

That we ſhoulde not come to the receipt of the holie Sacrament, but when we be prepared, and haue pourged oute oure vices by compunction and repentaunce he declareth by an apt ſimilitude, ſainge: *Nam ſi ſenſibili nunquam communicamus menſa, ſi febre laboramus, & malis humoribus abundamus, ne perderemur: longè magis hanc tangere nephas eſt, abſurdis cupiditatibus impediti, quæ febribus grauiores ſunt. Cùm autem abſurdas dico cupiditates, etiam corporum dico, & pecuniarum, & iræ, & ſuccenſionis, & omnes ſimpliciter abſurdas. Quæ omnia accedentem exhaurire oportet, & ita purum illud attingere ſacrificium non pigrè diſponi, & miſerè cogi propter ſolemnitatē accedere, neque rurſum compunctum, & præparatum impediri, eo quòd non ſit ſolemnitas. Solemnitas enim operum eſt demonſtratio, animæ puritas, vitæ certitudo, quæ ſi habueris, ſemper celebrare poteris ſolemnitatem, & ſemper accedere. Propterea (inquit) probet autem ſeipſum homo, & ſic edat.* For if we be ſicke of a feuer, and doe abunde with humours, we wolde neuer be partakers of the cōmon diett leſt we ſholde be caſt awaie moche more yt ys wicked to touche, this table, beinge entangled with odiouſe luſtes, whiche be ſorer then the feuers When I ſpeake of naughtie and odiouſe luſtes or deſires, I ſpeake alſo of the luſtes and deſires of owre bodies, and of moneie, and of wraithe, and of anger, and plainlie of all luſtes that be naught. All whiche he that cometh to receaue, muſt ridde awaie, and ſo receaue that pure ſacrifice not to be flouthfullie diſpoſed, nor miſerablie to be compelled to come for the ſolemnitie. Neither again beinge penitent and prepared, to be letted, bicauſe ther ys no ſolemnitie. Solemnitie ys an enident declaracion of good woorkes, the H
puritie of ſoule, the aſſuredneſſe of life. Whiche thinges if thowe haueſt, tho we maiſt allwaies celebrate a Solemnitie, and allwaies come to the recept of the Sacrament, therfor he ſaieth, let a man examine himſelf and ſo lett him eate. Thus farre Chryſoſtome.

This vvholl ſentence impugneth luthers vicked aſſertiō

In

A In theſe woordes the ſaing of Luther ys alſo (as by S. Hierom) detected to be deueliſh and wicked. Luther will haue no preparacion of a man to come to receaue the Sacrament. But iudge thow, reader, whether we be not earneſtlie admoniſhed by Chryſoſtome to be prepared: whether we be not wil led to caſt awaie all the luſtes of the bodie, of couetouſneſſe, and ſoch other: whether we ſhoulde not be penitent. For (ſaieth he) all that will receaue muſt as a man labouring of a feuer, and full of humours not receaue, vntill he hath pourged himſelf. But when he hath pourged himſelf then he maie eate of the meat that before he might not. Manie goodlie occaſions trulie be geuen for exhortacion to godlie receauing, farre otherwiſe then *Luther* hath geuen, which to auoide prolixitie, I leaue to the conſideracion of the reader wiſhing him yet to vnderſtand, what yt ys that Chryſoſtome moueth vs to receaue. Yt ys (ſaieth he) *purum illud ſacrificium*, that pure ſacrifice. What ys, or can be, that pure ſacrifice but the bodie of Chryſte? Wherfor by Chryſoſtome yt ys the bodie of Chryſt, that we receaue.

Chryſ Ho. oportet hæreſies, &c.

B But thow ſhalt heare himſelf ſpeake yt in plain woords, in an homely wher he ſaieth, thus moch of this matter. *Deinde vbi multum diſputauit de his, qui indigné communicant myſteriis, eoſque repræhendiſſet grauiter & demonſtraſſet quòd idem ſuppli cium paſſuri eſſent, quod ij qui Chriſtum occiderant, ſi ſanguinẽ eius & corpus abſque proba cione & temerè accipiant, rurſum ad propoſitam materiã ſermonẽ conuertit.* Then when he hath diſputed moch of thoſe which vnwoorthilie receaue the myſteries and had greuouſlie rebuked thẽ, and had declared that they ſhould ſuffre the ſame puniſhment, that they did, which had ſlain Chryſt, if thei receaue the bodie and blood of Chryſt raſhlie withoute anie examinaciõ, he turneth again his communicacion to the matter in hand.

Daunger of the vnwoorthie receauing of the bleſſ. Sacr.

Note this then well, that by expreſſe and plain woordes, Chryſoſtome ſaieth, that we ſhall ſuffre the ſame pain, that they which crucified Chryſt, if we raſhlie without examinacion of our ſelues receaue the bodie and blood of Chryſt. Wherby he teacheth that we receaue the bodie of Chryſt in the Sacramẽt, ãd that which ys more, ãd ys the great proof of the reall ãd ſubſtãcial

C preſence of Chryſtes bodie ãd blood in the bleſſed Sacr. that euell men receaue yt, which argueth that preſence ther to be by the aſſured power of God, at the due pronunciaciõ of his woord, according to the catholike faith, grownded vpon Gods holie woorde. And not to depende vpon the vncertẽ vnadſured, and ſleight faith of the receauer, according to the phantaſticall doctrine of the Sacramentaries, grownded and fownded vpon no one title of Gods woord, but onelie vpon their own pleaſures and phanſies. Let this Proclamer if he cã, if he cã not, let him praie aide of his likes, and bring furth one ſcripture, that teacheth this doctrine that faith onelie maketh Chryſt preſent vnto vs in the Sacr. and that he ys not verilie and reallie preſent in the Sacr. as ys ſaied, and he ſhall haue the victorie. Yf he cã not let him for ſhame, let him yelde, let the trueth haue the victorie. Better yt ys for him a litle here to be confownded, then to ſuffre euerlaſting confuſion, in the worlde to come.

Sacramentaries doctrine ys without all grownd or authoritie of ſcripture

But to return to our matter, I wolde here ende, but that I thinke yt moche pitie to kepe from the knowledge of the godlie reader, ſo godlie a leſſon as Chryſoſtome hath in this matter, conteining both faithfull inſtruction, and godlie exhortacion. Thus he writeth: *Conſidera nunc quanta illi veteris ſacrificii par-*

D *ticipes vitæ frugalitate vtebantur. Quid enim ii non faciebant, omni tempore purificabantur. Et tu ad ſalutarẽ hanc hoſtiam acceſſurus, quam angeli ipſi cum tremore ſuſcipiũt, rẽ tantam circũſcribis tẽporũ ambitu? Qua frõte teipſum ſiſtes ad Chriſti tribunal præſentẽ, qui impuris manibus ac labiis, ſic impudenter ipſius corpus auſus ſis attingere. Regem vtique non eligas*

Hom. 3. in Epiſt. ad Eph.

exoſculari, ſiquidem os tuum olet grauiter: & regem cœlorum impudens exoſcularis, anima E
tua tam vitiis olente? atrox ſanè contumelia eſt res huiuſmodi, dic tu mihi: Num eligas illotis manibus ad tam venerabilem victimam accedere? Non puto, quin, vt coniicio, malis prorſus tibi temperare ab aditu, quam ſordidis accedere manibus. At interim in paruo tam religioſus cum ſis, animam autem habens cœno vitiorum ſqualentem accedis, & audes impudens contingere? Etiamſi ob manuum ſordes ad tempus quis contineat, ſed ad animam omni elunie vitiorum repurgandam, totus interim redeat. Conſider nowe what great godlineſſe of life the receauers of the olde ſacrifice did vſe, what did they not? They were alwaies purified, and doeſt thow coming to this healthſome ſacrifice, which the angells theſelues doe with trembling honour, doeſt thowe meaſure ſo great a thing with the compaſſe of time? with what countenaũce wilt thow ſtand before the iudgement ſeat of Chryſte, who haueſt ben ſo bolde, with impure and vnclean hands and lippes ſo impudentlie to touche his bodie? Thowe woldeſt not, if thowe haddeſt a ſtinking mouthe, take vpõ thee to kiſſe the kinge: And doeſt thowe, thow impudent man, kiſſe the king of heauens, thy ſoule ſo ſore ſtinking with vices and ſinnes? This maner of F
thing ys a cruell reproache. Tell me woldeſt thow take vpon thee to come to this honorable ſacrifice with vnwaſhed hands? I thinke not. But as a geſſe thow haddeſt leuer altogether forbeare to go to yt, then to come to yt, with filthie handes. And whileſt thowe arte ſo religiouſe in a ſmall thing dareſt thow (thowe impudent man) touche this, hauing a ſoule defiled with the filthineſſe of ſinnes? Although a man for the vncleanneſſe of his handes doe witholde himſelf for a time, but yet to clenſe his ſoule frõ the peſtilent ſtinking ſinke of vices, let him whollie geue himſelf. Thus he.

Sacrifice of the aultar honourable to Angels.

Thow haueſt heard, reader, a notable godlie ſaing of Chryſoſtome. Thow maiſt therin, as I haue ſaied, finde faithfull inſtruction, and godlie exhortaciõ. As concerning inſtruction, thow art inſtructed here in three poinctes? Firſt, that Chryſtes verie bodie ys in the Sacrament. Which thow art taught by expreſſe woordes, when he ſaieth to the finful man: dareſt thow with vncleã hands and lippes impudently touche his bodie? wherin he teacheth that the bodie of Chryſt ys ſo preſent in the Sacrament, that yt ys touched both with G
hands and lippes whẽ yt ys reccaued, which maner of receauing argueth the corporall ſubſtance of Chryſt to be preſent, which maie be touched according to Chryſtes owne ſainge: *Pulpate, & videte quia ſpiritus carnem & oſſa non habet, ſicut me videtis habere.* Feel and ſee, that a Spirit hath not fleſh and bones as yt ſee me to haue. Again wher he ſaieth to the like man: *Thowe woldeſt not take vpon thee, with a ſtinking mouthe to kiſſe the kinge. And dareſt thowe kiſſe the kinge of heauens, thy ſoule ſo ſtinking with vices?* Marke yt well, So certenlie ys the bodie of Chryſt preſentlie touched, that he calleth the ſame the King of heauens. What wiſe, godlie, or learned man making ſermons to the people, wolde euer call the Sacramen (if therin were nothing but a peice of bread) the bodie of Chryſt, and the king of heauens, and ſo leaue yt to them to beleue, if yt were not as he calleth yt? Yt were not to teach but to deceaue: not to edifie, but to deſtroye. Wherfore vnderſtand that by the doctrine and inſtruction of Chryſoſtome, the verie bodie of Chryſt, the verie kinge of heauens, ys in the Sacrament receaued into our handes and lippes.

1 Three poincts of inſtruction in Chryſoſt. woordes.

2 The bodie of Chryſte maie be touched and receaued of him that hath a filthie ſoule.

The ſeconde poinct of inſtruction confirmeth the firſt, whiche poinct ys that men defiled in ſoule maie yet receaue with their handes and mouthes H
the bodie of Chryſt, the king of heauens. Which poinct although he doeth open and declare throwoute the wholl proceſſe: yet ſpeciallie when he ſaieth: *dareſt thowe not kiſſe the King if thow haueſt a ſtinking mouthe. And dareſt thowe kiſ*

ſe

A *ſe the king of heauens thy ſoule ſtinking with filthie and ſtinking vices?* By which woordes he fullie teacheth that men defiled, and corrupted in ſoule, maie yet (though to their condemnacion) receaue the bodie and blood of Chryſt. But vpon this bicauſe moch ys allreadie ſaied, and this ys ſo plainlie teſtified by Chryſoſtome, I will not tarie.

3 Sacrifice auouched.

The thirde poinct of his inſtruction, that alſo confirmeth the preſence ys: that he ſaieth that the Sacrament ys a ſacrifice, which he doeth in the beginning of his ſaing, wher alluding to the preparacion of the receauers of the ſacrifices of the olde lawe, he ſaieth, they clenſed purified, and ordred thẽſelus. *And wilt thow* (ſaieth he) *come to this holſome ſacrifice, which Angels with trẽbling doe honoure*, by the meaſure of time? Meaning that the people ſhould not cõme to receaue vpõ this onelie pourpoſe, that yt ys a ſolemne feaſt, but vpõ this that they be pure and clean in conſcience, frõ all filthineſſ of ſinne. Wher ye ſee that Chryſoſtome doeth not onelie call yt a ſacrifice, but alſo ſaieth yt to be ſoch a ſacrifice as Angels with trembling doe honoure, which Sacrifice ys not our ſacrifice of thankeſgeuing (as the Sacramentaries doe feign) for that

B ys no ſoch thing, as wherunto the Angels ſhould doe honoure, or in the preſence of which thei ſhould trẽble: No, this ſacrifice ys ſoch, as vnto the which being in yt ſelf honourable: yet we maie come to yt with vnwaſhed hands, ſaieth Chryſoſtome, wherfor yt ys of an other ſorte, which ys in dede the Sacrifice of Chryſtes bodie and blood, which ys alwaies to the Angels honourable. He geueth alſo godlie exhortaciõ, which whollie conſiſteth in the preparaciõ of our ſelues, to pourge and clenſe our ſelues from all filthineſſe of euell liuing, or vicioufe affectiõ. To this he perſuadeth bi the exãple of them, that were partakers of the ſacrifices of the olde lawe, which purified and clẽſed themſelues, and kept thẽſelues clean in that time. By the exãple alſo of a man, that will not preſume, for bicauſe he hath a ſtinking mouth, to kiſſe the King, that we moch more hauing ſtinking ſoules ſhould not preſume to receaue Chryſt our King. And thirdly by example of extern reuerence doẽ to the Sacrament in the time of Chryſoſtome, at which time the people receauing the Sacramentes into their handes, vſed not ſo to receaue, but they had waſ-

C ſhed their hãds before. By all which exãples he moueth the receauers of this bleſſed, holie, and diuine Sacrament, to pourge thẽſelues, to clenſe their conſciences, to purifie their ſoules frõ the ſtinking ſinke of vices, and ſo with all cleanneſſe of bodie and ſoule to come to the receipt of the myſteries. In all which proceaſſe, howe moch he varieth and diſſenteth frõ the wicked doctrine of Luther, yt ys more manifeſt then I nede to open yt. For Luther reiecteth all cõfeſsion of ſinnes which ys our clenſing and pourging: regardeth not our examinaciõ as touching life deſpiceth and contẽnethour praiers ãd preparacion, onelie a certain faith he wold haue which he ſaieth ſufficeth.

Chryſoſt. exhorteth to preparacion contrarie to Luthers doctrine.

But this holie Chryſoſtome, as a right Chryſtiã mã ought to doe ſpeakinge and writing to Chryſtiã mẽ, preſuppoſeth faith. Wherfor ſpeaking no woord of yt, whollie laboureth to haue Chryſtian receauers to be diligent in preparacion of themſelues, to be chaſte in bodie, pure in ſoule, clean in conſcience vncorrupted in heart, in pourpoſe diuerted frõ vice, whollie cõuerted to vertue. This is the doctrin of exhortaciõ geuẽ bi holie fathers of Chriſts church. Wherfor embrace yt, reader, for yt ys fowded vpõ a ſure ſtone. As for the do

The ſubtle craft of the Deuell a boute Luther and ſo in other like.

D ctrine of *Luther* a father of Sathãs Synagog, yt ys a doctrin meit to be breathed oute of Sathan. For wilt thow ſee the ſubtilitie of Sathan? Whẽ he had corrupted the faith of *Luther* in no ſmall nombre of articles, by whiche corruption he was nowe before God, as hauing no faith, feeringe leeſt by the doinge

of good woorkes, doen with godlie zeale and deuocion, God might be pro E
cured to haue mercie vpon him, and reduce him from his hereſie, as diuerſe haue ben, thought yt good, as he ſpoiled him of his faith: ſo to ſpoill him of his good woorkes alſo, and to bringe that to paſſe, he breathed into him, that onely faith ſufficeth, wherby good woorkes neclected, and his painted faith being nothing he and his Diſciples ſhoulde be clean deſtituted and naked both from faith and workes, ſo that nothing ſhould remain in them for God to woorke vpon, but that Sathan ſhoulde be aſſured of them, and haue the wholl poſſeſion of them. Wherfore, reader, flie the ſnares of the deuell, and hauinge faith, ſtudie to be fruictfull in good woorkes alſo, that thy maſter and Sauiour maie voucheſafe to come with his Father and the holie Spiritt to dwell and abide in thee.

THE FIVE AND FIFTETH CHAP. PROCEA-

deth vpon the ſame text by Iſichius and ſainct Auguſtine.

HAuing in conſideracion the deteſtableneſſe of *Luthers* ſainge, ād F
to what licenciouſnes, yt maketh a redie open waie, how lightlie yt entrappeth the ſenſuall perſon, how directly alſo yt ſtandeth againſt S. Paules owne woordes, that we haue now in hande, how yt ſwarueth from the doctrine of all holie Fathers, and writers, I can not contein, but I muſt ſomwhat more ſaie in yt, that where yt ys ſufficientlie confuted by two noble Fathers of the Church yt maie be perceaued by a more nombre, more fullie doen. I haue therfor intended to produce an other coople of Chryſtes houſe, which be *Iſichius* and S. Auguſtin by whoſe teſtimonie, I doubte yt not, the matter ſhall be made verie clere.

Iſich. in 26 Leuitic. *Iſichius* writeth thus: *Probet autem ſeipſum homo, & ſic de pane illo edat, & de calice bibat. Qualem probationem dicit? id eſt, vt in corde mundo atque conſcientia, & pœnitentiam eorum, quæ deliquit intendenti, participetur ſanctis ad ablutionem peccatorum ſuorum.* Let a man examine himſelf, and ſo let him eate of that bread, and drinke of that cuppe. What maner of examinacion doeth he ſpeake of? yt ys this, that in a clean heart and conſcience, and to him that mindeth to doe penaunce for thoſe ſinnes, that he hath offended in, thee Sacrament ſhoulde be geuen to holie perſons, to the waſhing awaie of their ſinnes. G

In this breif ſaing of *Iſichius*, note I praie yowe, that asking vpon the woordes of S. Paule, what examinacion he wolde we ſhoulde make, He aunſwereth that we ſhoulde be of clean heart, and conſcience, and of minde to doe penaunce for our ſinnes, before we receaue, but of *Luthers* faith he ſpeaketh no one woorde ſo that teaching ſoch examinacion to be made, he confowndeth clean *Luthers* doctrine. *Luther* ſaieth we muſt make no preparaciō by confeſion, which ys a parte of penaunce, this authour ſaieth that we muſt doe penaunce for thoſe offences that we haue committed. *Luther* ſaieth that we maie not ſearch whether we finde ourſelues giltie or no: this authour ſaieth that we muſt be clean in heart and conſcience, which can not be knowē but by ſoch ſearch. What ſhall I ſaie more, but that *Luthers* wicked doctrine ys in euery parte contrarie to the wholſome doctrine of the Fathers, euen as a mā wolde of a ſette pourpoſe take a vieue of their ſainges, and maliciouſlie ſaie the contrarie of all that he findeth them to haue ſaied: Which thinge ye ſhal more manifeſtlie perceaue, when ye ſhall heare the ſaing of S. Auguſtine alſo produced for the vnderſtanding of S Paule. From whom bicauſe I wil not long detein yowe, his ſaing ſhall be furthwith aſcribed. H

Penaunce, clean heart and conſciē ce neceſſarie to the receauers of the bleſſ. Sacr.

Thus

A Thus he writeth: *Ab iis, pietas Domini noſtri Ieſu Chriſti nos liberet, & ſeipſum edendum tribuat, qui dixit: Ego ſum panis viuus, qui de cœlo deſcendi. Qui manducat meam carnem, & bibit meum ſanguinem habet vitam æternam in ſeipſo. Sed vnuſquiſque antequam corpus & ſanguinem Domini noſtri Ieſu Chriſti accipiat, ſeipſum probet, & ſecundùm Apoſtoli præceptum, ſic de pane illo edat, & de calice bibat. Quia, qui indignè manducat corpus & ſanguinem Domini, iudicium ſibi manducat, & bibit, non diiudicans corpus Domini. Quando enim accipere debemus, antea ad confeſſionem, & pœnitentiam recurrere debemus, & omnes actus noſtros curioſius diſcutere, & peccata obnoxia ſi in nobis ſenſerimus, cito feſtinemus per confeſſionem, & veram pœnitentiam abluere, ne cum Iuda proditore Diabolum intra nos celantes pereamus, protrahentes & celantes peccatum noſtrum de die in diem. Etſi quid mali aut nequam cogitauimus, de eo pœnitentiam agamus, & velociter illud de corde noſtro eradere feſtinemus.* The greate mercie of our Lorde Ieſus Chryſt, deliuer vs from theſe things, and geue himſelf to be eaten, who ſaied: I am the bread of life, which came dowen from heauen. *He that eateth my flesh, and drinketh my blood, hath euerlaſting life in himſelf.* But let euery man before he re

B ceaue the bodie and blood of our Lord Ieſus Chryſt, examine himſelf, and ſo according to the commaundement of the *Apoſtle, let him eate of that bread, and drinke of that cuppe. For he that vnworthilie eateth the bodie and blood of our Lorde, eateth and drinketh his own condēnaciō making no differēce of the bodie of our lord.* Therfor when we ſhall receaue, we aught before to haue recourſe to confeſsion and penaunce, and moſt diligentlie ſearch all our actes and doings. And if we finde anie ſinnes in vs woorthie of puniſhment, let vs ſpedelie haſt by confeſſion and true penaunce to waſhe them awaie, leeſt we with Iudas hidinge the deuell within vs, doe periſh by that we doe protracte and hide our ſinne from daie to doe, ād if we haue thought anie euell or vnhappineſſe, let vs doe penance for yt, and make haſt quicklie to wipe yt clean from our heartes. Thus moch S. Auguſtine.

Auguſt. ad Inlian. Epiſt. 111.

The receauer of the bleſſ. Sacr. muſt prepare himſelf, by cōfeſſiō.

Ye haue now heard howe we ſhould examine our ſelues S. Hieron. Chryſoſtome, and Iſichius, gaue vs like inſtruction in generall woordes, but S. Auguſtine hath touched the matter with ſpeciall woordes. For he expownding howe we ſhall examine or ſelues according to S. Paules precept, ſaieth: that if

C we minde to receaue the holie Sacrament we ought before to haue recourſe to confeſsion and penaunce, and ſo moſt diligentlie ſifte and ſearch al our doinges. The doctrine of S. Auguſtine and other fathers ys now heard as touching our examinaciō: the doctrine of Luther ys alſo knowen. Iudge nowe I beſeche thee (gētle reader) how he agreeth with thē. Ys he not in euery title plainlie repugnaunt to them? He wolde haue no preparacion before we, receaue. All they, as with one mouthe, exhorte vs to great and diligent preparaciō. He wold haue no cōfeſsiō: S. Auguſtine by expreſſe woords requireth cōfeſsion and penance. Luther ſaieth, yt we prepare our ſelues by confeſsion, penance, and other good workes, we receaue our condemnacion: S. Paule ād the holy fathers ſaie, if we doe not examine our ſelues and prepare our ſelues we receaue or owne condemnacion.

Luther ys herin directlie cōtrarie to the fathers to S. Paule and to Chryſte.

Haueſt thow not heard the ſerpēt againg or raither the deuel in the Serpēt contrarieng Gods owne woords, ād his holie ſaincts? Wherin they ſaie, yea, he therin ſaieth naie: and wherin they ſaie naie, therin he ſaieth yea. I wolde to God that all they that haue geuen their eares to the hiſsing of this Serpēt

D and haue ben therby allured to fall from the auncient faith and godlie religion of Chryſtes Church, wolde but weigh the doctrine of him in this parte (although he hath manie other poinctes as wicked, and as loathſome ād abhominable as this) that thei might perceaue what ſtone their faith, ys builded

on, what a fownder, ād patrone they haue of their new religiō. Yf ther were no more but this, yt wold make me afraied to folowe ſoch a Schoolemaſter. E

As Luther ys here touched by S. Auguſtine, ſo ys the Proclamer alſo. For as Luther will no confeſsion to be made before receipt of the Sacrament, no more will he and his complices, as the practiſe in the Church of Englōd dothe well declare? wher, by their meanes confeſsion of ſinnes ys ſo abandoned, that allmoſt ther ys no woorde of yt. Not onelie in this ys the Proclamer touched, but in one other poinct alſo wherin Luther ys not touched, and that ys in the preſence of Chryſt in the bleſſed Sacrament, wherin the Proclamer ys woorſe then *Luther*. S. Auguſtin expownding S. Paules woords ſpeake he by clain woordes: *Let euerie man before he receaue the bodie and blood of our Lorde Ieſus Chryſt, examine himſelf, according to the precept of S. Paule*. Perceaue then that by S. Auguſtine yt ys the precept of S. Paule to examine our ſelues before we receaue the bodie and blood of Chryſt, and not before we receaue a peice of bread, and drinke a cuppe of wine. So that here again as in diuerſe other before, we ſee that S. Auguſtine expownding S. Paule calleth yt the bodie and blood of Chryſt, that S. Paule calleth the bread and cuppe of oure Lord, teaching that by that ſame bread and cuppe, S. Paule ment none other thing, but our heauenlie bread and cuppe, the bodie and bloode of ower Lord Ieſus Chryſt, I truſt he can not ſaie, but S. Auguſtine hath here ſpoken plain enough, yf he hath not, I wolde he had taught him to ſpeake plainer. F

Note here howe S. Auguſtine vttereth S. Paules woordes

But to returne to our pourpoſe: yt ys well to be pereeaued that S. Auguſtine teacheth here two thinges, which the Proclamer refuſeth, that ys, the preſence, and confeſsion, of which both robbinge the people, he hath with all robbed them of godlie deuocion and feare, and opened the gate to them, to let them runne headling to all licenciouſneſſe, and abhominable liuinge. Among manie euells which they committe in putting awaie confeſsion, two in my iudgement be notable. The one ys that they wolde make the ordeinaunce of God voide, and his authoritie vain: The other that the ſimple paſſe and ende their liues withoute repentance.

Two great euells committed by putting awaie of cōfeſſion.

As touching the firſt certen yt ys that God hath in his Church made thys ordeinaunce, and therto hath geuen his power that ſinnes ſhoulde be remitted. This ordeinaunce he did with a Solemnitie. For he firſt breathed vpon his Apoſtles, and when he had ſo doen, he ſaied: *Accipite Spiritum ſanctum, Quorum remiſeritis peccata, remittūtur eis, & quorum retinueritis retēta ſunt*. Receaue yowe the holie Goſt, whoſe ſinnes ye remitte, they are remitted, and whoſe ſinnes yowe retein, they are reteined. Beholde in the doing of this ordeinaunce the holie Goſt ys firſt geuen to the Apoſtles, and after the gift of the holie Goſt the authoritie to remitte ſinne ys ſolemnelie geuen. Now if confeſsion be taken awaie, and ſinnes by the mynisters be not forgeuen in the people, then ys the ordeinaunce voide, then ys the authoritie vain. For wher, when, or howe doe they exerciſe this powre of Chryſte in the remiſsion of ſinnes, yf they doe yt not vpon penitētes? how ſhal they know penitentes but by cō feſsion? Confeſsion then taken awaie, yt muſt nedes folow that the ordeinaūce of God ys voide, and that his authoritie ys vainlie geuen to his Churche. G

Ioan. 20.

S. Auguſtine ſaieth that for our fragilitie, God ordeined penaunce. Theſe be his woordes: *Ordinauit nobis pœnitentiam propter fragilitatem noſtram. Ideo debemus noſtras cōfeſsiones veraciter confiteri, et fructus dignos facere, id eſt, preterita ne iteremus, ſecundum miſsionem Deum timentis ſacerdotis. Qui ſacerdos vt ſapiens, & medicus, primùm ſciat curare peccata ſua, et poſtea aliena vulnera detergere, et ſanare, & non publicare.* H

Auguſt ad Iulian. comit epla. 111.

Nos

A *Nos ſequamur perquiramus, & cum talibus conſilium ſalutis noſtræ ineamus, vt non perdamus hæreditatem cœleſtem, quam nobis Dominus ab initio mundi præparauit, ſi ſeruiamus ei in iuſticia, & ſanctitate, & puritate cordis, & charitate non ficta.* God in conſideracion of our fragilitie hath ordeined for vs penaunce. Therfore we aught to confeſſe our confeſſions trulie and doe the worthie fruictes of penaunce, that ys, accordinge to the commaundement of the preiſt fearing God, that we committe not again our ſinnes paſt. Whiche preiſt let him firſt knowe, as a wiſe man and good phiſitian to cure his owne ſinnes, and after to wipe clean, and to heale other mens woondes, and them not to publiſhe. Let vs folowe, let vs ſearche, and with ſoche let vs entre ſome holſome talke of our healthe, that we leeſe, not our heauenlie inheritance, whiche God hath prepared for vs from the beginninge of the worlde, yf we ſerue him in holineſſe, and rightwiſoneſſe, and puritie of heart and charitie not feigned, hitherto S. Auguſtine.

Confeſsion aught to be madetrulie

Se ye not that pennaunce ys gods ordeinaunce mercifullie appoincted for our fragilitie? Se ye not what S. Auguſtine inferreth to be doen on our
B behalf vpon that ordeinaunce? Therfor (ſaieth he) muſt we trulie confeſſe our confeſsions. And that the hiſsing ſerpent ſhoulde not deceaue thee, ſainge: that he ſpeaketh of confeſsion onelie to be doen to God, he by expreſſe woordes ſaieth yt muſt be doen to the preiſt, by whoiſe cõmaundemẽt we muſt doe the woorthie fruicts of penaũce. Wher again note that he ſaieth that the preiſt hath or aught to haue theſe three poincts: to make clean the woondes of our Sinnes (vnderſtand by godlie counſell and whoſome doctrine, and iniunction of penaunce) to heale them (vnderſtand by the authoritie of abſolucion) Thirdlie, not to publiſhe them, but to kepe moſt ſecrete all thinges in confeſſion diſcloſed. I maie conclude then that to take awaie confeſsion ys to make gods ordeinaunce voide, and his authoritie geuen for the remiſsion of ſinnes, to be geuen in vain.

Three things perteining to a goſtlie father.

The other notable euell ys that the ſimple people paſſe their liues, yea, and manie ende the ſame withoute penance. Confeſsion beſide manie other commodities, had theſe two: Yt was occaſion that fewer ſinnes amõge younge people were committed: And yt was an occaſion alſo to call thẽ
C ſelues to an accompte for ſoche as they had comitted. And vpon the remembrance of them, and vpon farder and ſpeciall exhortacion, admonicion and Counſell geuen vpon particular offences, and ſeuerallie applied in the ſame confeſsions, by the diſcreet hearers of the ſame, to make them to vnderſtand the grauitie of their offences, and ther with and by, to make them earneſtlie penitent, and ſo to cauſe them with ſythes and humble proſtracions, and other exerciſes of penitent perſons, to receaue the great mercie of God, whiche mercie ſo receaued vndoubtedlie they obteined.

Two great cõmodities of cõfeſsiõ.

But nowe confeſsion beinge abandoned, youthe withoute feare or ſhame ſal to all kinde of vices, wherby vice nowe exceſsiuelie abundeth. Contrition for ſochevices before God ther ys none. The gauitie of ſinnes, other wiſe then worldlie ſhame leadeth ys not diſcerned. The accõpte that ſoche people call themſelues to before God either yt ys merueilouſe ſlender, or none at all. Penaunce ys not ſeen, Sackcloath and herecloath, be not in vſe Faſtinge ys derided and skorned. Praier ys ſhortned, and almoſt baniſhed. Charitie ys all moſt dead for cold. The teares of Peter and Mary Magdalene
D are dried vppe, they waſhe not our faces. Alas what ſpeake we of theſe bitter woorkes of penaunce, when we heare not in theſe daies from a penitent heart, as moche as this poour voice of the publicame. *O God be mercifull to me a*

Penance baniſhed oute Englond.

ſinner? Or this one voice of Kinge Dauid, *Peccaui, I haue ſinned.* But the younge man and the maidē, the Mā ād the wief, yea, the auncient father, ād the matrone paſſe oute the moueth and the yeare, yea, and yeare, after yeares, the firſt in wanton and licencioſe life, the next in ſtouteneſſe of Manhode, in qua relinge, in fighting, in robbinge, in ſlainge, in deceauinge, and wrong doinge: The thirde in auarice, and greadie gettinge and kepinge, wher in euery ſtate pleaſinge them ſelues, they go furth, amendment of life not nitended, neither mercie deſiered. E

Luc.13. Nowe for ſomoche as Chryſt ſaieth: *Niſi pœnitentiam egeritis, omnes ſimiliter peribitis.* Except ye doe penaunce, ye ſhall all periſhe: what maie we more fear to enſewe vpon the greateſt nombre but perdicion, loſſe and damnacion? But God who ys riche in mercie, and who (as S. Paule *Ephe.2.* ſaieth) for his great loue, wherwith he loued vs, when we were dead by ſinnes, quickned vs together in Chryſt, and raiſed vs vppe together with him, and made vs to ſitte to gether with him among them in heauen, in Chryſt Ieſu: he nowe quicken vs and raiſe vs vppe again from the deathe of hereticall and ſinfull life, and make vs by true faith, ād true penaunce to ſitte to getheher with him in the vnitie of his Churche amonge them that be ſettled in faithe and charitie in his catholique Church, which ys (though yt be yet vpon the earth) the kingdome of heauen, as Chryſt in the goſpell *Math.25.* doeth teſtifie. F

But that I ſeeme not (as yt ys in the proverbe) to daunce oute of the daunce, or forgetting my limittes to walke oute of my compaſſe, and ſo leauing my principall matter, to wander in digreſſions (although this matter be apperteinent neceſſarelie, vnto the principall matter in dede) I ſhall ende this matter of cōfeſſion with theſe fewe woordes, truſtinge that God will geue me grace and time to ſpeake more of yt in an other place. But yet reader forgett not thowe, that yt ys the mean of thy preparacion, as S. Auguſtine hath taught thee, yf thowe wilt come to receaue the bodie and bloode of thy Lorde Ieſus Chryſt. Whiche bodie and bloode thowe haueſt alſo hearde the ſame S. Auguſtine auouchinge to be receaued in the holie Sacrament. G

THE SIXE AND FIFTETH CHAP. ENDETH *the expoſition of this text, By Theodoret, and Anſelm.*

Well perceauing that manie, and thoſe of the cheifeſt and moſt famouſe men of Chryſtes Parliament houſe, haue ben nowe produced to teſtifie vnto vs the enacted trueth of the right vnderſtandinge of S. Paule, I haue thought yt good, not to troble the reader, with the allegacion of manie mo vpon this text but haue ſtaied my ſelf with one coo ple onelie, although the Proclamer him ſelf knoweth that mo might be produced. In the producinge of which, I can not cōmitte but one of them (as cōmlie here to fore I haue doen) be of the later daies (whiche I tearme the lower houſe) that the doctrine of the later daies maie be cōferred with the doctrine of the auncient daies whiche being perceaued to be all one the malice of the Proclamer and his likes maie be the more perceaued, and their confuſion more euidentlie daclared. This coople thē ſhall be Theodorete and Anſelme. H

Theodorete one of the higher houſe, whoſe teſtimonie ye haue hearde

vpon

A vpon the laſt text before this in the laſt chapter of the expoſitiõ of the ſame text, moſt manifeſtlie teſtifienge the preſence of Chryſtes bodie in the Sacra ment, ſo manifeſtlie that he ſaith, that yt ys receaued with handes and mouthes. Whiche inuinciblie argueth the verie reall and ſubſtanciall preſence of Chryſtes bodie. For their offices ſerue not to the receipt of the ſpirituall bodie. This Teodorete then knowinge what a great gift of God yt ys for a ſin full mortall man to receaue the bodie of his Lord, vpon this text of S. Paules ſainge: *Let euery man examin himſelf, and ſo let him eat of that bread, and drinke of that cuppe* ſaieth thus: *Sic tui ipſius Iudex vitam tuam exactè iudica: conſcientiam ſcrutare, & examina & tunc dominum ſuſcipe.* So thowe beinge thine owne iudge, exactlie iudge thine owne life, ſearche and examine thine owne conſcience, and then receaue the gift. Thus Theodorete. *Theodoret. in. 11. 1 Cor.*

As who might ſaie, foraſmoche as euerie act of man, beinge Good or euell ſhall be iudged either by man himſelf, or ells by God, yf man preuent not the iudgement of God, and in God ther ys a mercifull bowntifullneſſe in geuinge, as in man ther aught to be a ſemelie duetie in receauinge, therfore B ſeinge God geueth vs ſo great a gifte as the bodie of his owne dere Sonne, and our parte ys to be fownde pure, clean, vndefiled, and withoute offence at the ſame receipt, let euerie one of vs before we receaue that gifte of God, preuent the iudgement of God, and enter into iugement with owre ſelues, and be our owne iudges. Let vs looke ſtrictlie vpon our life: let vs examine our conſciences, and ſee whether we be meete to receaue the gift or no. To be ſhorte our life and conuerſacion muſt be iudged our conſciences muſt be examined and ſearched, before we can receaue this bleſſed gift of God, the bodie of his Sonne Ieſus Chryſt. Yt maie verie well be called his gifte. For in dede yt ys a thinge that ys his, and not owres, but as geuen to vs yt cometh from him, and not from vs: yt ys inſtituted by him, and not by vs: the wholl title and intereſt, the full right and propretie ys in him, and not in vs. Seing then the gifte ys his, and the gifte ſo woorthie and ſo great, meete yt ys that we receaue yt ſeemelie.

But yt will be, that the aduerſarie will thinke, that I preſume to farre vpõ C this authour, that wher he calleth the Sacrament but the gifte of God, I call yt the bodie of Chryſte. Let the aduerſarie vnderſtande that I neither ſwarue from the trueth nor from the minde of the authour. For beſides that he ſaieth here vpon S. Paule, he in an other place expowndeth him ſelf what he meneth by the gifte, and ſaieth thus talkinge in a dialoge, and asking a queſtion: *Quid appellas donum, quod offertur poſt ſanctificationem? Orth. corpus Chriſti, & ſanguinem Chriſti. Era. Et credis te fieri participem Chriſti corporis & ſanguinis? Orth. Ita credo.* What after ſanctificacion doeſt thowe call the gift that ys offred? The aunſwere: I call them the bodie of Chryſt and the bloode of Chryſte. The queſtion. And doeſt thowe beleue thy ſelf to be made partaker of the bodie and bloode of Chryſte? The aunſwere. So I beleue. Thus *Theodorete.* Ye maie perceaue then that I callinge the gift, the bodie of Chryſt, doe folowe the minde of the authour, who both did ſo call yt, and ſo beleue yt to be, as after in the ſame dialoge yt ys eaſie to ſee. In this authour then, as in other before alleadged we finde plain and ſufficient matter bothe againſt *Luther*, and againſt the Proclamer. Againſt *Luther*. For the authour ſaieth we muſt exactlie iudge our life and ſearche and examine our conſcience whiche D (as ye haue hearde ofter then once) *Luther* ſaieth yt aught not to be doen, onelie faith ys to be had. Againſt the Proclamer he teacheth that the bodie and blood of Chryſt be in the Sacracrament, and more againſt him he ſaieth that

Theodorit Dialog. 2.

A plain place for the proclamer both for real preſence, and ſacrifice.

that they ſo beleued, and adored as beinge thoſe thinges that they beleued. E

Thus hauinge but, as yt were glaūced by the notes of the ſainges of this authour, and a litle touched the aduerſarie by conference of the doctrine of eche ſide: I paſſe to Anſelme, as to one of the lower houſe, of whome we ſhal learn what doctrine was profeſſed in that houſe and whether yt was diſſona unt to the doctrine of the fathers in the vnderſtanding of S. Paule. Thus wri teth he vpon this text of S. Paule: *Nemo præſumat accedere indignus. Sed homo, id eſt rationabiliter agens, probet, id eſt, diſcutiat, & examinet prius ſeipſum, qui etiam ex eo quod homo eſt, ſinè peccato non eſt. Probet autem ſeipſum, id eſt, vitam ſuam inſpiciat & cōſideret, an dignè poſsit accedere vel non. Rarò enim inueniri poteſt quiſquā ita magnus & iuſtus, vt in eo per diſcuſsionem, non inueniatur aliquid quod debeat eum à corpore & ſanguine Domini tardare, niſi confeſſus fuerit illud & per pœnitentiam deleuerit. Probet ſe, & ſic, id eſt, poſtquam ſe probauerit, edat de pane illo, & bibat de calice, quia tunc ei proderit.* Let no man beinge vnwoorthie preſume to come, but let the man, that ys to ſaie, the reaſonable dooer, examine, that ys ſearche and trie firſt him ſelf who alſo for that that he ys a man, he ys not withoute ſinne. But let him examine himſelf, that ys, let him beholde his owne life, and conſidre yt, whe ther he maie come woorthilie or no. For ſeldon maie anie man be fownde F ſo great and iuſt, that in him cā nothinge be fownde, that maie ſtaie him frō the bodie and bloode of owre Lorde. Except he confeſſe yt and by penawn ce wipe yt awaie. Let him examine himſelf and ſo, that ys, after that he ha the examined him ſelf, let him eate of that bread and drinke of that cuppe. for then yt ſhall doe him good. Thus farre *Anſelmus.*

Anſelm. in 11. 1 Cor.

This ys a plain expoſition, but as godlie, and true, as ys ys plain. What can the Aduerſarie reprehend in this expoſitiō? wherin diſſenteth he from the auncient Fathers, in expownding S. Paule? They all ſaie that the examinacion of our ſelues that S. Paule ſpeaketh of here, ys a triall or a ſearche, an entringe, into iudgement with owre owne liues and conuerſations vpon the teſtimonie of our owne conſciences; whether we be clean from ſinne or no, and ſo ſaieth he. S. Auguſtine ſaieth that if anie thing be amiſſe in vs, we muſt by confeſſion and penaunce put yt awaie, the like ſaieth this au thour. All the reſt vnderſtand S. Paule to haue ſpoken here of the bodie and bloode of Chryſt: and ſo doeth he. Wherin then ys the quarrell of the Ad- G uerſarie? bicauſe he and his companie ſpeake to plain. They can not be wreſted. For to ſaie that they diſſent in the doctrine of faithe from the auncient fathers, yt ys to impudent an vntrueth.

To conclude ye haue nowe hearde theſe three laſt cooples expownding S. Paule, and they all determe that ther muſt be an examinacion in life and maners and a ſemelie preparaciō of our ſelues before we receaue the bleſſed Sacrament. Wherin they ouerthrowe the Satanicall doctrine of Luther, who wolde haue no examinacion, no confeſſion no preparaciō. Again they all vn derſtand S. Paule to haue ſpoken of the bodie and bloode of Chryſte in this proceſſe. Wherfore the hereſie of the Proclamer and of the reſt of the Sacra mentaries, whiche they wolde fain grif here vpon S. Paules woordes, ys plu cked vppe by the rootes for ſoche wicked plantes maie not growe vpon ſoche godlie ſtockes.

The preparacion that we are commaunded to make for the receipt of the B. Sacr. and the daunger of vnworthie receauing argueth the real preſence

And as touching this matter of the preſence of Chryſtes bodie, if ther were not ſo plain teſtimony for yt in S. Paule and the holie writers as ther ys: yet the holie and great preparacion, that they exhort vs to, and the heauie ſen- H tence of euerlaſtinge drmnacion thretened vnto vs for lacke of the ſame preparaciō, if we wolde not ſhutte vppe the eies of our vnderſtandinge, wolde

cauſe

A cauſe vs eaſelie to perceaue a moche greater matter to be in the Sacrmēt thē a poour peice of bread ād a poour bare cuppe of wine. Who euer hearde or redd ſoch ſpirituall and heauenlie preparaciō, for the recept of a ſimple earthlie, and as they themſelues tearm yt, vnholie peice of bread? Whoeuer readd ſoche preparaciō commaunded for the eatinge of a bare ſign or figure? Who euer readde damnacion appointed for lacke of preparacion to the receipt of anie figure? Let all the volumme of the olde teſtamēt, wher all thinges were doen in figures be ſearched, and ye ſhall neuer finde either ſoche preparacion, or ſoche pain inflicted for vnſemelie receauing of anie ſoche figure. Vieue the three principall figures, as *Manna*, the Paſchall lambe, and the ſhewe bread, and ſee what preparacion ys ther commaunded, what pain to the euell receauers ys ther inflicted. As for *Manna* the ſeconde booke of Moyſes declareth that although yt were ſo miraculouſe a figure and that in manie reſpectes as before ys declared, yet ther was no other preparacion required of the people but onelie that they ſhoulde gett Baskettes, and gather *Exod. 16.*

B yt. The pain alſo inflicted for the abuſe of yt, as the thinge yt ſelf was tempo rall, ſo was yt. They were commaunded that they ſhoulde not kepe yt vntill the next daie, except yt were the Sabboth daie, yet ſome of them kept yt, and therfore they were puniſhed. For yt putrified, and waxed full of woormes. The Paſchall lambe although yt were ſo liuelie a figure of Chryſte, yt had no other preparacion But this. Of this maner ſaieth God ſhall ye eate yt with yowr loines girded, and yowr ſhooes on yowr feet, and yowr ſtaues in yowr handes. And ye ſhall eate yt in haſte. This preparacion was but ciuill and worldlie here ys no ſpirituall preparacion commaunded: here ys no clenſinge of the conſcience required. The Shewe bread alſo had none other preparacion, but that the preiſtes might when newe were putt vpon the aultar take the olde and eate them. Pain for the abuſe of them we read none. *Exod. 12.*

Perchaunce ye will ſaie, that in the offringes of ſacrifices and in ſoche as did take parte of the Sacrifices, ther was required a preparacion. Trueth yt

C ys, what doeth that helpe the cauſe of the Sacramentaries, who denie the Sacrament to be a ſacrifice? well yet for that the catholique faith teacheth yt to be the chryſtian Sacrifice, we will accept the ſacrifices of the olde lawe as beinge figures of the ſacrifice of the newe lawe, and the preparacions ther as figures of preparacions in this lawe. In the olde lawe in dede we finde preparacion commaunded both for the preiſtes that did offre ſoche ſacrifice, and for them alſo whiche were partakers of thoſe ſacrifices. For the preiſtes we read this commaundement geuen to Moyſes: *Exod. 30.*

Facies labrum æneum cum baſi ſua ad lauandum, poneſque illud inter Tabernaculum teſtimonii & altarè & miſſa aqua lauabunt in ea Aaron & filii eius manus ſuas, & pedes, quando ingreſſuri ſunt tabernaculum teſtimonii, & quando acceſſuri ſunt ad altare, vt offerant in eo thymiama, Domino, ne forte moriantur. Thowe ſhalt make a lauer of braſſe, and his foote alſo of braſſe, to waſh with all, and ſhalt putt yt betwen the tabernacle of wittneſſe and the aultar, and putte water ther in. For Aaron and his ſonnes ſhall waſhe their handes and ther feet ther in, euen when they go into the tabernacle of wittneſſe, or when they go vnto the aultar to miniſtre, and to burne the Lordes offringe they ſhall waſhe them ſelues with water leeſt they die. *Leuit. 22.*

D And again we finde thus ordeined of God: *Omnis homo qui acceſſerit de ſtirpe veſtra ad ea, quæ conſecrata ſunt, & quæ obtulerunt filii Iſraël Domino, in quo eſt immunditia, peribit coram Domino.* Whoſouer he be of all yower ſeed that goeth to the holie thinges, whiche the children of Iſraell halowe vnto the Lorde hauin-

what

ge his vncleanneſſe vpon him, he ſhall periſh. Here we finde a preparacion and a pain alſo inflicted to them that omitted ſo to prepare them ſelues. But what were all theſe preparacions? They were (as S. Paule termeth) worldlie holineſſe, waſhinges and iuſtifienges of the fleſh whiche clenſed not the cõſcience. *Hebr. 9.* *In the time of the lawe* (ſaieth S. Paule) *were offred giftes and ſacrifices, that coulde not make the miniſtre perfect, as perteining to the conſcience, with onelie meates and drinkes, and diuerſe waſhinges and iuſtifienges of the fleſh, whiche were ordeined vntill the time of reformacion.* For as ther ſacrifices that were then offred did not takeawaie ſinnes and ſanctifie the conſcience, *For yt ys vnpoſsible* (ſaieth S. Paule) *with the bloode of goates and calues ſinnes to be taken awaie*, but onelie ſanctified men and purified men, as touching the purifienge of the fleſh, as he again ſaieth, no more did thoſe preparacions touche the conſcience, but onelie were doẽ for an outwarde cleanneſſe. For reaſon will geue that that thing, that the preparaciõ ys doen for, ſhould be of more force, value and vertue, then the preparacion in yt ſelf yf then the ſacrifices them ſelues purified not the conſciences of men, mocheleſſe the preparacion. The pain alſo that was inflicted to ſoche as omitted this preparacion, what was yt? yt was but deathe tẽporall, whiche hath no compariſon with death eternall.

Nowe the preparacion required before the offring of the ſacrifice of our Lorde, and before the partaking of the ſame in the newe Teſtament, ys an exacte and a pure pourging and cleanſinge of our conſciences. And our pain for our preſumption to receaue this ſacrifice without due preparacion, ys not as yowe hearde, deathe temporall, but euen ſoche (as Chryſoſtome, and *Theodorete* ſaie) as they ſuffre, whiche crucified Chryſte, whiche ys death euerlaſtinge. Nowe as our preparacion, whiche conſiſteth in pourging and clenſing of our conſciences, farre ſurmounteth the waſhing of the fleſh. And as our pain neclectinge this preparacion ys the loſſe of euerlaſting life, whiche aboue all meaſure paſſeth the loſſe of this tranſitorie life: Euen ſo muſt yt nedes be, that the thinge that we prepare for, muſt aboue all meaſure paſſe and exceade in woorthineſſe the figures and ſacrifices, that they in the olde lawe made preparacion for.

Obiectiõ of ſpirituall preſence by faith. But they will ſaie, that we by faithe make Chryſt, who ſubſtanciallie ſitteth at the right hand of his Father, as verilie preſent at the receipt of the Sacramentall breade and wine, and ſo we receaue Chryſtes bodie and blood verilie, but yet ſpirituallie.

The anſwer. In dede they ſaie yt, but they prooue yt not. But how ſoeuer they ſaie yt, and howe ſoeuer they paincte and coolour their euell ſainges, with goodlie gloſinge woordes: certen yt ys that this they ſaie, that the fathers of the olde Teſtament receaued Chryſte as well as we, and that there ys no more in our Sacramentes, then was in theirs, but that their Sacramentes were figures of Chryſte to come, and owers be figures of Chryſte as nowe comed. But to them I ſaie, yf we haue no more in our Sacramentes then they had, why are we required to make anie other preparacion then they did? Whie preparare we ſo diligently our conſciences, wher they were required but to purifie their fleſh? Again as touching the puniſhmẽt they make God vniuſt. For if the thinge receaued of the fathers and vs hath no difference in value, whie hathe yt a difference in pain? Yt ſtandeth not with the iuſtice of God, the offence beinge all one to puniſhe to offenders, one with euerlaſting deathe: the other but with temporall death. And yet ſo muſt yt nedes be, yf the ſaingcs of the Sacramentaries were true. But thowe maiſt ſee Reader, into what inconueniences their, dreames, and phantaſies bring them. Wher

fore

A fore I ſhall wiſſhe the reader, to conſider that thys our preparacion being ſo farre aboue the preparacion of the olde lawe, teacheth vs that we receaue a thing, farre aboue that, that they receaued in that lawe. And foraſmoche as the puniſhment of our preſumption ys euerlaſting deathe, that yt argueth that we preſume to abuſe the euerlaſting Maieſtie of our Lord God, and Sauiour Ieſus Chryſt, bicauſe (as ſainct Paule ſaieth) we make no difference of our Lords bodie. In dede if we examine not our ſelues before we receaue, but go to yt with filthie cõſciences, thẽ go we to yt as to other meates, and ſo make we no difference betwixt our Lordes bodie and other meates. And for this our irreuerencie we woorthilie ſuffre the pain teſtified by ſainct Paule, that ys, we eate and drinke our owne damnacion, yea ſo great ys the offence of vnwoorthie receauing, that God doeth not onelie puniſh yt eternallie, but alſo by diuerſe means temporallie, as thow ſhalt ſee yt plainly teſtified in the text that foloweth.

B

THE SEVEN AND FIFTETH CHAP. EXPOVNdeth this text: *For this cauſe manie are weake and ſicke, &c. By Origen and ſainct Ambroſe.*

YT foloweth in the text of S. Paule: *Ideo inter vos multi imbecilles, & infirmi, & dormiunt multi.* For this cauſe manie are weak and ſick among yowe, and manie do die. S. Paule rebuking the vncharitable, the vngodlie, and vndeuoute maner of the Corinthians in cominge to the receipt of the holie Sacrament, of the which ſomwhat ys before ſaied, did plainlie teache them and aſſure them that ſoch vnwoorthie receauers ſhould be eternallie cõdemned, as they that vilanouſlie and cruellie putte Chryſt to death. For as they did with all ſpite ſpitte vpõ him, pietifullie araie him, mocke him, skorn him, ād as they thought, with all ſhame and reproache diſwoorſhippe ād diſhonour him, ād repute him but as a vile, abiect, and a caſtawaie amõg the childrẽ of mẽ: Euen ſo they that come to receaue his bleſſed bodie ād blood, as thei wold come to receaue a peice of the carkaſſe of an oxe, lãbe, calf, orſhepe

C hauing no regarde to the cleanneſſe and puritie of their cõſciences, they doe as moch, and as wickedlie abuſe, diſwoorſhippe and diſhonour that his bleſſed bodie, as the Iewes of whome we ſpake of before. For what more contumelie, what more inurie, can be doen to the bodie of Chryſt, then to be caſt into a ſinfull ſtinking bodie more filthie or lothſome in his ſeight, then anie donghill or ſinke. The grauitie than of the offence, with the greuouſe pain of condemnacion due to the ſame declared, to make thẽ better creditt the ſame, he induceth them by preſent examples of the puniſhment of ſoche perſons in this preſent life, ſainge: *For this cauſe many amonge yowe are weake, and ſeke, and manie doe die.* As who might ſaie: think not that I dallie with yowe, behold and ſee euen amonge yowr ſelues, howe God ſheweth a preamble or image of his fearfull iudgement which I haue ſpoken of. For euen for this vnwoorthie receauing of the bodie and biood of hys Sonne our Lorde Ieſus Chryſte, he hath ſtricken manie with weakneſſe, manie with ſekeneſſe, and manie with death.

The literall expoſition being thus breiflie touched as wherby yt maie be

D perceaued, howe this text doeth depende of the other, ād ys ioined with the ſame we wil (as heretofore ys doẽ) heare the Fathers of Chryſtes Parliamẽt houſe, therby alſo to trie, whether the catholike Church that now ys, cõſent with thẽ, or diſſent frõ thẽ, or the Procla. ād his cõpanie agree or diſagree.

Of theſe Fathers the firſt coople ſhall be *Origen* and ſainct Ambroſe. *Origen* E
Origen. in Pſalm.37. ſaieth thus: *Iudicium Dei parui pendis? & commonentem te Eccleſiam deſpicis? Communicare non times corpus Chriſti, accedens ad Euchariſtiam quaſi mundus, & purus, quaſi in te nihil ſit indignum, & in iis omnibus putas quod effugies iudicium Dei. Non recordaris illud quod ſcriptum eſt, quòd propterea in vobis infirmi, & ægri, & dormiunt multi. Quare multi infirmi? Quoniam non ſeipſos diiudicant, neque ſeipſos examinant, neque intelligunt, quid communicare Eccleſiæ, vel quid eſt accedere ad tanta, & tam eximia Sacramenta. Patiuntur hoc quod febricitantes pati ſolent, quum ſanorum cibos præſumunt, ſibimetipſis inferentes exitium.* Setteſt thow litle by the iudgement of God? And deſpiceſt thow the
Origen in plain words calleth the bleſſ. Sacr. the bodie of Chryſt. Church admoniſhing thee? Thow arte not a feard to communicate the bodie of Chryſte, coming to the *Euchariſt*, as a clean and a pure man, as though ther were no vnwoorthie thing in thee: and in all theſe, thow thinkeſt that thow ſhalt eſchape the iudgement of God. Thowe doeſt not remembre, that which ys written: that for theſe thinges, ther be manie among yowe weake, and ſicke, and manie doe die. Whie be ther manie ſicke? Bicauſe they iudge not themſelues, neither examin themſelues, neither doe they vnderſtande F what yt ys to communicate with the Church, or what yt ys to come to ſo great, and ſo excellent myſteries. They ſuffre that that men whiche be ſick of agues, are wont to ſuffre, when they eate the meates of wholl men and ſo kill themſelues.

Origen rebuking here the euell doings of ſome men, Who not fearing the iudgement of God, nor the admonicion of the Church preſumed as though they had ben in clean ſtate of life to come to receaue the bodie of Chryſt: putteth them in feare with this ſaing of ſainct Paule that for this cauſe ther be amonge you manie weake, and ſick, and manie doe die. Wherin note that Origen ſaieth, that the cauſe of theſe plagues ys the vnwoorthie receauinge of the bodie of Chryſt by expreſſe woordes. He neither calleth yt Sacramentall bread, nor figure nor ſigne, but euẽ as yt ys, the bodie of Chryſt. And for that yt ys ther vnſpeakeablie, and yet moſt aſſuredlie, he afterwarde calleth yt, ſo great, and ſo excellent myſteries.

A myſterie what yt ys, and howe the bleſſed Sacr. ys a myſterie. A myſterie ys wher ſomthing lieth hidden, that ys not by open meanes, G
or common knowledge perceaued. Foraſmoch then as Chryſt verilie being in the Sacrament ys not perceaued by the common knowledg of the ſenſeis, nor of naturall reaſon, but by the ſpeciall knowledge of faith yt ys verie well of *Origen* called myſteries. And foraſmoch as Chryſt therin being, ys ſo great and ſo excellent, therfor verie well doeth he call them myſteries great and excellent. And here this ys to be noted, that he calleth yt not a myſterie as being but one, but he calleth yt myſteries as being two. For although yt ys ſomtime called ſingularlie, a Sacrament or a myſterie as one thing, of the vnitie of the thing ſignified and conteined, which ys the bodie of Chriſt: yet as touching the thinges that doe ſignifie, and conteine, which be the formes of bread and wine, vnder which both, Chryſt ys verilie and whollie, they are right well called myſteries plurallie, bicauſe they be two kindes, and vnder eche kinde Chryſt fullie, and therfore eche of them well called a Sacrament and a myſterie.

Euell mẽ receaue the bodie of Chryſt in the B. Sac. In all this ſainge, this alſo maie be noted, that euell men receaue the bodie of Chryſte, but ſpeciallie, when he ſaieth: that euell men doe as men ſicke of agues, who will preſume to eate holl mens meat, wherby he H
plainlie teacheth, that euell men eate the ſame meate in the Sacrament, that good men doe. But good men receaue the bodie of Chryſt:

wherfor

A wherfor ſo doe euell men alſo,but to contrarie effectes.For as the holl man eating his meate continueth his life,and the ſicke man eating the ſame procureth or cauſeth his owne death: Euē ſo the worthie receauer receauinge the bodie of Chryſt getteth life,wher the vnwoorthie receauing the ſame getteth him euerlaſting death.Thus maie we of this auncient father of Chryſtes Parliament houſe learn the trueth,that Chryſtes bodie ys in the Sacrament.Thus maie we learn,that forbicauſe euell men do abuſe yt vnreuerentlie reccauing yt,that the plagues of God,as ſickneſſe,weakneſſe,and deathe, come vpon them . Thys being true,God plant in the heart of euery man, that hath profeſſed the name of Chryſt,to profeſſe alſo hys holie faith , and reuerentlie and thankfullie to accept this great and confortable benefitte of Chryſtes preſence with vs in the Sacrament,and yt honourablie to vſe.

O Lorde,what miſhappe haue we , that after ſo long continuance of the faith of Chryſt we ſhoulde nowe in the later daies , fall from that reuerent and honourable vſage of this bleſſed Sacrament , that was vſed in the primitiue Churche , when the faith was not ſo dilated , ſo

B ſpred , ſo eſtabliſhed , as nowe for the long continaunce of yt , yt aught to be : And yet then was yt had in great reuerence , and honourablie vſed.

But amonge manie teſtimonies that maie be produced, bicauſe we are nowe hearing the doctrine of *Origen*, we will alſo but heare hys teſtimonie in this matter.He exhorting the people,that hearinge the woorde of God they ſhould vſe great diligence,that,that they had once learned , ſhoulde not by necligence fall from their memorie:vſeth the example of their regarde of the holie Sacrament,and ſaieth: *Volo vos admonere religionis veſtræ exemplis.Noſtis,qui diuinis myſteriis intereſſe conſueſtis,quomodò cùm ſuſcipitis corpus Domini cum omni cautela & veneratione ſeruatis,ne ex eo parum quid decidat,ne conſecrati muneris aliquid dilabatur. Reos enim vos creditis, & rectè creditis,ſi quid inde per neccligentiam decidat.Quodſi circa corpus eius conſeruandum,tanta vtimini cautela,& meritò vtimini,quomodò putatis minoris eſſe piaculi verbum Dei neclexiſſe , quàm corpus eius?* I will admoniſhe yowe withe the examples of your owne religion, ye , that haue ben wount to be at the myniſtracion of the diuine myſteries , knowe,

C howe,*when ye receaue the bodie of our Lorde*,ye geue heed with all wareneſſe and honoure that no litle porcion of yt ſhould fall down ,that no parte of the conſecrate thing ſhould ſlippe awaie,ye beleue yowr ſelues to be giltie,and ye beleue well,yf anie of yt ſhould fall from yow through necligēce. Yf than ye vſe ſo great wareneſſe and diligence aboute the conſeruing of his bodie, and yowr vſe therin ys good: howe thinke yowe yt a matter of leſſe offence, to haue neglected the woorde of God , then his bodie? Thus moche *Origen*?

Orig.homil 13.in Exod

See what wareneſſe was vſed in the primitiue Church in receauing the bodie of our Lorde.

In this teſtimonie ys no mention made of the Aduerſaries figure, ſign or Sacramentall bread,but here ys plain declaracion of the catholique faithe, *Origen* ſaing and declaring to the Chryſtian people of his time by expreſſe woordes that they receaued *the bodie of Chryſt*.But note withal which ys moſt

E cheiflie to our pourpoſe here,that not onelie the people did vſe the ſame bodie of Chryſt reuerentlie and honorablie,but alſo *Origen* doeth both well alowe ther ſo doing,and commendeth and praiſeth thē for the ſame alſo. And here note farder that the people had the bleſſed Sacr.in ſo great reuerēce,that they beleued thē ſelues to haue cōmitted a great offence (ād *Origē* ſaieth they beleued yt wel)yf by their neclig̃ece anie part of the Sacr.had fallen from them to the grownde by which their reuerend vſage , as we maie

A plain ſaing for the Procla.

clerelie perceaue and ſee, that they beleued ther to be the verie bodie of E
Chryſte, to the whiche they gaue this reuerence and honour: So by the ſame
ys the vnreuerend vſage of our Sacramentaries moch reprehended. Remembre their doings, ād conſider their vſages, and cōpare them with the doings
and vſageis of the auncient Chryſtian people, in the time of *Origen*. Owre Sacramentaries cauſed that the bread which was left at their comuniō ſhould
not be honourablie but prophanelie vſed. For in ſome places the myniſter
had that that was left: in ſome places the pariſh clerke: in ſome places a peice
of yt was deliuered to him that ſhoulde the next ſondaie prouide the bread
for the communiō. And euerie of theſe put this bread into his boſom or purſe, as beggers doe their lumpes and fragmentes into their bagges and wallettes without all reuerence or regarde, and carieng yt home with like irreuerencie vſed yt in no otherwiſe then other common bread, geuing yt to their
wieues and children, the cruſtes to their dogges and cattes, the crommes ro
their pullen. O Lord howe farre ys this vſage from the vſage of the primitiue Church? The good people that thē were (as thow haueſt heard) thought F
yt a great offence, yf yt did but fall from them to the grownde.

See the vſe of the Communion bread in the newe Church.

Deconſec. Diſt. 2.

And *Pius* the ninth Biſhoppe of Rome after S. Peter, and liued aboute the
yeare of our Lord cxlvii vpon conſideracion of the great excellencie of the
Sacrament as wherin ys verilie the bodie of our Sauiour Chryſte, and vpon
the regarde of ſoche due reuerence as apperteineth to vs to yeald to the ſame, appoincted ſondrie penaūces, ād faſtings to ſoch as by whom anie parte
of the blood of Chryſt ſhould happen to diſtil or to be ſhedde: But theſe peo
ple of our daies neither regarde falling to the grownde nor ſhedding, no, as,
yt ys ſaied, they ſpare not to geue yt to their dogges. By which ſundrie maners yt ys eaſie to be perceaued that the faithes of theſe people be ſundrie.
The people of the primitiue church (as by their regard, reuerence, and honoure to the B. Sacrament, yt maie be perceaued) beleued the preſence of
Chryſtes bodie and blood to be ther, wher they beſtowed ſoche reuerence
and duetie: The companie of Sacramentaries, as their irrenerent vſage well
declareth, beleue no reall preſence of Chryſtes bodie in the Sacrament. For
to yt they denie all honoure and reuerence. Yf the primitiue Church had beleued as the Sacramentaries doe, whie gaue they that honour to yt, that the- G
ſe doe not? or raither whie doe not the Sacramentrries honour the Sacramēt
as they of the primitiue Church did? Yf ye wil know the cauſe, yt ys (though
they bragge moch of the primitiue Church) bicauſe they varie and diſſent
from yt, bothe in faith and maners. Howe can they trulie ſaie, that they folowe the primitiue Church when yt ys here ſo manifeſt, as yt can not be againſt ſaied, that they not onelie diſſent from yt by their doctrine, but alſo
doe thinges euen clean contrarie to that, that was doen in the primitiue
Church? They with all irreuerencie contemning the leauings of the Sacrament wher the primitiue Church vſed honourablie to repoſe them and reſeiue them in the holie placea (as S. Clement gaue cōmaundement) and alſo
had great regarde, and reuerence to yt, wher theſe men (as ye haue hearde)
fede their families with yt, as with prophane bread. Wherfore to conclude
this matter with ſainct Paule, I maie ſaie, that they be giltie of the bodie and bloode of owre Lorde, bicauſe they make no difference
betwixit yt and common or prophane meates, but indifferently eate
the one and the other. H

Difference of the primitiue and ſchiſmatical church in vſe of the Sacr. ād in faith.

Clemens Epiſt. 2.

Ambr. in 11. 1. Cor.

But I tarie to long vpon *Origen*, yt ys time that S. Ambroſe alſo were heard

Vpon

A Vpon this text thus he ſaieth: *Vt verum probaret, quia examen futurum eſt accipientium corpus Domini, iam hic imaginem iudicii oſtendit, in eos qui inconſideratè corpus Domini acceperant, dum febribus, & infirmitatibus corripiebantur, & multi moriebantur, vt iis cæteri diſcerent, & paucorum exemplo territi emendarentur non inultum ſcientes corpus Domini negligenter accipere, & eum quem hic pœna diſtulerit, grauius tractari, fore, quia contempſit exemplum.* To proue that ther ys a iudgemẽt to come of them, that receaue the bodie of our Lord, he doeth now ſhewe a certain image of the ſame iudgement vpon them, which without due conſideraciõ had receaued the bodie of our Lord forasmoch as they were puniſhed with feuers, and ſickneſſes, and manie died: that by theſe men other might learn, and they fea red with the example of a few might be amended: knowing that to receaue the bodie of our Lorde necligentlie ys not left vnpuniſhed, but yf his puniſh ment be differred that he ſhal be more greuouſlie handled hereafter, bicauſe he hath contemned the example.

S. Ambr. vnderſtandeth S. Paule to ſpeak of the bodie of our Lord.

As *Origen* hath doen before: ſo S. Ambroſe here agreablie declareth that
B feuers, ſickneſſes, and death alſo haue by gods puniſhment fallen vpon them, that vnwoorthilie haue receaued the bodie of our Lorde. In which his declaracion of ſainct Paules minde this ys alſo euident to be ſeen, that he bothe confeſſeth the bodie of Chryſt in the Sacrament: and alſo that the ſame bodie of Chryſt hath ben receaued of euell men. Nowe ſoche preſence as the Aduerſarie teacheth can be but of good men receaued, wherfor ſainct Ambroſe here and *Origen*, and diuerſe other before alleaged for the expoſition of ſainct Paule, teaching vs that euell men receaue the bodie of Chryſte, yt muſt nedes neceſſarilie folowe that ther ys beſides the ſpirituall maner (which onelie the Aduerſarie teacheth) an other maner of reall and ſubſtanciall preſence, by which the euell man receaueth the verie ſubſtance of the bodie of Chryſt verilie and in dede. Which being (*as yt ys in dede*) a moſt certen trueth teſtified by manie holie doctours, and graue Fathers, of the Church, the contrarie aſſertion of the Aduerſarie, muſt neds be iudged an hereticall vntrueth. Wherfor Chryſtian Reader, be not deceaued with vain gloſes of light Sacramentaries, but ſtaie thie ſelf vpon the ſu-
C re and agreable expoſitiõs of the holie Fathers, ãd beleue no leſſe but thow cominge wher the Sacrament ys duelie miniſtred, according to Chryſtes inſtitucion, and receauing the ſame, that thow receaueſt the verie reall and ſub ſtanciall bodie of Chryſt. But now yt ſtandeth thee in hande, to ſee howe thowe receaueſt yt, with what faith, with that deuocion, and with what reuerence. For this holie father ſainct Ambroſe (as other before) teacheth vs after the minde of ſainct Paule, that we muſt come to this moſt holie Sacrament with deuocion, feare and reuerence. For ſhewing ſainct Paules minde, who willeth vs to examin our ſelues, he ſaieth vpon the ſame thus: *Deuoto animo, & cum timore accedendum ad communionem docet, vt ſciat meus reuerentiam ſe debere ei, ad cuius corpus ſumendum accedit.* He teacheth vs to come to the communion with a deuoute minde, and with feare, that the minde maie knowe yt ſelf to owe reuerence vnto him, whoſe bodie yt cometh to receaue. Thus moche he.

Ambr. in 11. 1. Cor. Reuerence is due to him whoſe bodie we receaue.

What ſoeuer Luther hath ſaied againſt our preparacion for our ſeemelie coming to the receipt of the bleſſ. Sacrament: what ſoeuer the Aduerſaries
D the Sacramentaries and the Proclamer ſaie againſt the holie and bleſſed bodie of Chryſt in the Sacrament ſekinge by termes, as by Sacramentall bread, by figure, by an holie ſigne, and ſoche like, to deface yt, and yet with ſoch holie tearmes to cloake their vnholie hereſie, and loathing by expreſſe words to

S. Ambr. and Origen vſe plain tearmes for the Procla.

call yt the bodie of Chryſt: yet this holie Father and Biſhoppe. S. Ambroſe in bothe theſe places alleadged, and *Origen* in his ſainges, in this chapter produced calleth the Sacrament ſixe or ſeuen times by plain woords, *the bodie of our Lorde*, the doubtful tearmes of the Aduerſarie left, as by which they could not ſo liuelie expreſſe and ſhewe furth the trueth.

To ende with theſe two Fathers of Chryſtes Parliament houſe we maie perfectlie by them vnderſtand, that God puniſheth vnwoorthie receauers of the bodie of Chryſt, ſome temporallie, by feuers ſickneſſes, ād death: ſome eternally by perpetuall damnacion. Wherbie as by the greuouſneſſe of the puniſhmētes we maie learn the greuouſneſſe of the offence: So by the greatneſſe of the offence, we maie learn the greatneſſe of the bleſſed Sacrament, in the receipt of which no ſoch offence coulde be committed, if he were not ther preſent, whoſe maieſtie being great, maketh the offence great.

THE EIGHT AND FIFTETH CHAP. ENDETH *the expoſition of the ſame text by Theophilact. and Anſelm.*

FOraſmuche as the matter treacted of by S. Paule in this text ys apperteinent, and dependeth of the matter ſpoken of before, in the which we haue proceaded at the lenght, therfor I haue determined to content my ſelf with the two Fathers, in the laſt chapter produced, by whome we maie learn the enacted trueth of the vnderſtanding of this text in the higher houſe, and with two other Fathers of the lower houſe who ſhall open vnto vs alſo the vnderſtanding of the ſame in the lower houſe, which two ſhall be *Theophilact*, and Anſelme.

Theophilact in 11.1 Cor.

Theophilact writeth thus: *Accipite demonſtrationē ex iis, quæ apud vos contingunt. Hinc enim ſunt immaturæ mortes, diuturnæque ægritudines, & morbi, eò quòd multi in dignè aſſumant. Quid igitur? Qui non ægrotant, & ad extremam vſque ſenectam ſeruantur incolumes, nonne peccant? Peccant ſanè. Sed non huius temporis pœnæ ſolæ indignè accedentibus deſtinatæ ſunt, ſed in futuro quoque ſeculo.* Take ye a demonſtracion of thoſe thinges which happen among yowe. For bicauſe manie do receaue vnwoorthilie, therfor ther be haſtie deathes, and lōg diſſeaſes and ſickneſſes. What then? They that are not ſick but to their extearm age are kept in health, doe they not ſinne? They ſinne trulie, but not the onelie paines of this time are apointed to vnwoorthie receauers, but ther be alſo in the world to cōme more harde, and more greuouſe puniſhmentes repoſed.

God puniſheth ſome temporallie but not eternallie ſome eternallie not temporallie ſome both temporallie and eternallie.

As the Iudgementes of God be merueilouſe, and incomprehenſible, ſo deepe alſo that no man can reache vnto the profunditie therof: ſo are they alſo vpright, iuſt and full of equitie, geuing to euery man according to hys workes. By whiche he puniſheth ſome in this life, but not eternallie, ſome eternallie, but not in this life temporallie: ſome both temporallie, and eternallie. So likewiſe of them that by vnwoorthie receipt contemne and foulie abuſe the bleſſed Sacrament ſome by ſickneſſes, and diſeaſes are puniſhed who humblie receauing the ſame, and repenting their former doings, and amending their liues, God temperinge hys iuſtice with mercie puniſheth them but in this life. Other ſome ther be that abuſing the holie Sacrament by vnwoorthie receipt, and continuing the ſame doe yet ſome good workes, though not in the right ordre of good workes, ſoche God of hys mercie puniſheth not temporallie, but differring the puniſhment, puniſheth thē eternallie. Some being of moſt beaſtlie and deteſtable life,

and

A and continuinge in the ſame without repentance as men euen ſolde ouer to ſinne,and touched with ſickneſſe will not hūblie receaue the ſame as Gods mercifull puniſhment to the amendmēt of life, but raither heapinge euells vpō euells doe murmure ād grudge,yea ād with all violēt impaciēcie blaſphe me his holie name, ād reprooue his correctiō with manie vnſemelie woords, manie ſoche are puniſhed both temporallie ād eternallie. Thus by *Theopilacte* then we maie learn, that to vnwoorthie receauers of the bleſſ. Sacrament ſoche puniſhmentes haue ben inflicted of God,wherby (as ys ſaied) maie be perceaued, that as the offence ys great, ſo yt ys doen againſt him, who ys great, euen Chryſt our Sauioure and redemer, whoſe bleſſed bodie being preſent in the Sacrament ys by wicked receauers moche abuſed. I ſtand not to declare the faith of *Theophllact* as touchinge the preſence. For yt ys more then manifeſt, that he that denieth the Aduerſaries figure in the Sacrument confeſſeth the preſence, whiche this authour doeth in diuerſe places expo-
B wndinge the ſcripturs,as in this worke alſo yt maie be ſeen,

Wherfor leauinge him we will heare *Anſelmus*,who vpon this text folo-winge S. Ambroſe and vſinge his woordes, writeth thus, as ſpeakinge to the Corinthians in the perſon of S. Paule: *Quia indignè manducatis hoc corpus, & ſanguinem bibitis, ideo ſunt inter vos multi infirmi, qui graui morbo languent: & imbecilles qui diuturna inualitudine torpent & dormiunt etiam multi, id eſt ſomno mortis ſunt occupa ti, vt verum probaret, quia examen futurum eſt accipientium corpus Domini. Iam hic imaginem iudicii oſtendit in nonnullis qui corpus illud inconſiderate acceperant, dum agrota tionibus, & longis inualitudinibus tenerentur, & multi morerentur, vt in eis cæteri diſcerēt ſe non impunè corpus Domini necligenter accipere, & paucorū exēplo cæteri territi emenda rentur, ſcientes quia grauiores pœnas in futuro ſeculo propter hanc culpā ipſi forent paſſuri, ſi non corrigerentur.* Bicauſe ye doe eate ād drink his bodie and blood vnwoorthi lie, therfor ther be amōg yow manie ſick of greuous ſickneſſe,ād weak which faint with lōg diſeaſe, ād manie alſo ſleape, that ys, they are preuēted with death. To prooue that a iudgemēt or condēnaciō ſhall come of thē that re-ceaue the bodie of our Lord, he doeth now ſhew the ymage of the iudgemēt in manie,whiche had incōſideratelie reaeaued that bodie,foraſmochas they
C were holden with ſickneſſes, and long weakneſſe and manie died, that by them other ſhoulde learn, that they ſhoulde not receaue the bodie of our Lorde necligentlie withoute puniſhment,and other feared with the example of a fewe, ſhoulde be amended, knowinge that theie ſhall ſuffre more gre-uouſe paines in the worlde to come for this offence,except they were amen ded. Thus he.

Anſelm. in. 11 1. Cor.

The Corin thians did eate and drinke the bodie and blood of our Lord vnwor thi-lie.

We learn here of *Anſelmus*, that the ſickneſſes, diſeaſes and deathes that happened amonge the Corinthians, were bicauſe thei receaued not onelie the Sacrament, or (*as the Sacramentaries tearme yt*) the Sacramentall bread vn-worthily, but bicauſe they did inconſideratelie receaue the bodie of our Lorde. In whiche maner of faithe, and ſpeache this authour foloweth not his owne deviſe, but the graue doctrine and iudgement,of S. Ambroſe who ſe ſainge he doeth here alleage. And ſo by them bothe yt ys manifeſt that the bodie of Chryſt ys receaued in the Sacrament, that euell men alſo recea ue yt ther, whiche prooueth the reall and ſubſtanciall preſence of Chryſtes bodie,and that ſoche euell receauers for that they doe moche iniurie to that
D pure and vndefiled bodie ofChryſt caſtinge yt into their bodie defiled with moche filth of ſinne, doe oftētimes ſuffre the pains in this life and alſo in the liue to come.

Of the diſpleaſure of God againſt euell receauers, as S. Paule maketh

proofe by demonſtracion, and experience of the ſame in his time: ſo doeth E
alſo S. Cyprian for the like in his time, who bringeth three or foure exãples
of Gods wrath againſt them that beinge defiled with ſinne did preſume to
approache to, or receaue the holie bodie of Chryſt. The firſt example is of a
childe, whiche beinge put to a Nource did taſt of a ſoppe of bread, whiche
was offred vnto Idolls. And when the mother hauinge this childe in her ar
mes came to the Churche amonge chriſtian people, and the Sacrament a-
monge other, was alſo offred to the childe, the child (who I ſaie, had taſted
of Idolls meat) turned awaie her face from the Sacrament, ſhe ſtopped her
mouthe and helde her lippes harde together, ſhe refuſed by anie mean to
touche the cuppe of the bloode of Chryſte. Yet though ſhe did thus ſtriue,
the deacon gaue her of the Sacrament. Whiche when ſhe had once receaued, furth with ſhe fell to boking and vomiting for (as Cyprian ſaieth) *in corpore, atque ore violato Euchariſtia permanere non potuit. Sãctificatus in Domini ſangui ne potus, de pollutis viſceribus erupit. Tanta eſt poteſtas Domini, tanta maieſtas.* In a defiled mouthe and bodie the Sacrament coulde not abide. The ſanctified drinke F
in our Lordes bloode braſt oute of the defiled bowells. So great ys the power of owre Lorde, ſo great ys his maieſtie.

Cyp. ſer. 5. de. lapſis.

She might haue receaued the newe Communion with out anie ſoche troble.

By this example maie we learn, howe moche yt offendeth God, that the bodie of Chryſt ſhould be receaued vnwoorthilie of one that hathe knowledge and reaſon. Immediatelie after this, S. Cyprian maketh reporte of a woman that was of age, knowledge, and reaſon, ſainge that ſoche one when he was offringe the ſacrifice priueilie ſtole in among other, and receauing the Sacrament, not as meat to comforte her, for that ſhe was vnwoorthie, but as a ſworde to deſtroie her, and takinge as yt were deadly poiſon in to her mouthe and breaſt, ſhe begã to be merueilouſelie vexed, and diſquieted, and ſo ſuffringe the heauie puniſhment of her offence, pantinge and tremblinge ſhe fell downe dead. So (ſaieth he) was not her euell offence left long vnpuniſhed. But ſhe that thought by her cloaking and diſſemblinge of her offence to haue deceaued man, felt God to whome all thinges be knowen, the reuenger and puniſher of the ſame.

A woman receauing the B. Sa. vnworthilie ſtricken with death

An other woman ther was alſo, who receauing the Sacrament into her G
handes kept the ſame, and carienge yt home, putte yt into her coafer. But to vſe the woordes of S. Cyprian, *Cum arcam ſuam in qua Domini ſanctum fuit manibus indignis tentaſſet aperire, igne inde ſurgente deterrita eſt, ne auderet attingere.* When ſhe wolde with vnwoorthie hands open the coafer, wherin was *the holie thinge of our Lorde*, ther ſprang oute a fire, wherby ſhe was caſt in ſoch feare that ſhe durſt not touche yt. Vpon this example this maie we note, that if God wolde not ſuffre the woman, foraſmoche as ſhe was vnwoorthie, not as moche as to open the coafer, wher the holie thinge of our lorde was laied, howe moche leſſe will he beare yt that a licenciouſe filthie liuinge man ſhoulde touche the thing ytſelf, eate yt, and caſt yt into his ſinfull bodie?

Amã vnwoorthilie receauing the bleſſ. Sa in his hand whẽ he opened his hãd ther was nothing but aſſhes

An other merueilouſe thinge doeth S. Cyprian report of the bleſſed Sacrament, Ther was (*ſaieth he*) a certain defiled or ſinfull man, who beinge preſent when the Sacrament was celebrated by the preiſt (*ſo doeth S. Cyprian tearme the holie miniſtracion*) he preſumed priuielie with other to receaue, but he coulde not eate the holie thinge of God nor handle yt. For when he H
had opened his hande to ſee what he had receaued, he fownde nothinge but aſſhes. This in dede ys a meruertouſe thinge, wherby ys declared that God ys not willing, that his holie Sacrament ſhoulde be receaued of a filthie

A thie ſinner,forasmoche as ſodenlie yt pleaſeth him to chaunge yt into asſhes he him ſelf departing from yt.

But let vs heare what S.Cyprian him ſelf noteth vpō this miracle of God *Serm.5 de lapſis.*

Documento vnius oſtenſum eſt, Dominum recedere cum negatur, nec immerentibus prodeſſe ad ſalutem quod ſumitur, cum gratia ſalutaris in cinerem ſanctitate fugiente mutetur.

By the example of one yt ys declared, that our Lorde departeth when he ys denied,nether doeth yt, that ys receaued profitte the vnwoorthie to ſaluacion or healthe,when the holſome grace,holineſſe departinge awaie, ys chaunged into asſhes.

This note of S. Cyprian ys notable in dede, and for that yt ys ſo, I wiſhe yt ſo to be noted of the reader, that yt neuer fall from his memorie. Firſt, let the euell man note that at the receipt of the Sacrament bicauſe in life and conuerſation God ys denied that he departeth and goeth awaie. But let the faithfull herby learn, that owre Lorde ys preſent with his Sacramēt, who as he departeth from the wicked ſo he abideth to be receaued of the vertuouſe ād godlie. This alſo ys not to be ouerpaſſed, that the holie Martir

B ſaieth, that yt,that ys receaued, profiteth not the vnwoorthie to ſaluacion. For by that he ſaieth, yt profiteth not the vnwoorthie, he argueth that yt profiteth the woorthie, or ells we muſt ſaie that the ſtate bothe of the woorthie, and vnwoorthie ys equall, whiche if yt ſo were,S. Ciprian did but vainlie ſaie, that yt did not profitte the vnwoorthie,

Yf then one thinge be receaued in the Sacrament that profiteth the good and auaileth not the euel, we muſt firſt graunt, that the good and the euell receaue one thinge, profiting the one, and hurting the other. Nowe wolde yt be learned of the Sacramentarie,what one thing that ys in the Sacrament that ys receaued, that profiteth and hurteth. The Sacramentarie leaueth no more in the Sacrament by his doctrine, but Sacramentall bread, and Sacramentall wine, whiche both (ſaieth he) remain in their ſubſtance and nature,ſo that ther ys no other thinge (taking thing for ſubſtance) but the ſubſtance of bread and wine: Certen yt ys, that as God ſuffereth the Sunne to ſhine vpon good and euell, and raineth vpon the iuſt and vniuſt: So do

C the he ſuffre the ſubſtance of bread and wine to feede and nouriſh both good and euell,as well to profitte the wicked as the rightwiſe,no more (meaſure beinge obſerued) to hurt the one then the other. Yf than the ſubſtance of bread be ſo indifferent,that yt profiteth as well the wicked as the good the ſubſtance of bread ys not the thinge, that holie Cyprian ſaith to be in the Sacrament, which onelie profiteth the good, and hurteth the euell, yf yt be receaued. Wherfor yt doeth neceſſarelie folowe,that ther ys an other thing in the Sacrament, than the ſubſtance of bread, whiche ys the bodie of Chryſt, as the holie fathers before alleaged haue confeſſed, and the holie Churche catholique profeſſeth and beleueth.

Nowe ye haue heard the preſence of Chryſtes bodie and bloode taught by S. Paule in the epiſtle to the Corinthians: ye haue heard yt teſtified, yea

E and auouched by a nombre of auncient holie Fathers: ye haue hearde yt prooued that by the teſtimonie as well of S. Paule,as the Fathers yt ys plain and euident, that the euell and vnwoorthie receaue the ſame bodie of Chryſt in the bleſſ. Sacrament that the good and woorthie doth: Ye haue heard paines both temporall and eternall appoincted to ſoche vnwoorthie receauers: Ye haue ſeen greate difference of the pains of the vnclean receauers of the figures of the olde lawe, and of the vnwoorthie receauers of the Sacrament of the newe lawe, wherby alſo ys inuinciblie prooued a great

differen-

difference of thinges receaued in both lawes. For in the olde lawe Chryſt E
was receaued figuratiuely: In the newe lawe he ys receaued verilie. In the olde lawe onelie ſpirituallie: In the newe lawe of good people bothe ſpiritu allie and ſubſtanciallie. Thus moche beinge doen if grace be at hande with the reader ther ys enough doen to expell the Sacramentaries hereſie, and to moue to receaue the catholique veritie. Wherfore although ther be other ſcriptures in S. Paule, I will not ſtand and abide vpon them, as hitherto I haue doen vpon other, but I will touche them and ſo ende.

THE NINE AND FIFTETH CHAP. TREAC-

teth of theſe woordes of S. Paule. We are membres of his bodie, of his flesh, and of his bones, by Irenæus and Hylarius.

IN the epiſtle to the Epheſians, S. Paule exhorting men to loue F
their wieues, willeth them ſo to loue them, and nouriſh them, as Chryſt doeth his Churche. And for proof that they ſhoulde ſo doe, he ſaieth that no man at anie time hath hated his owne fleſh, but nouriſheth and cheriſeth yt as Chryſt doeth his Chur che. For we are ſaieth he mẽbres of his bodie, of his fleſh and of his bones. Whiche ſainge foraſmoche as the great auncient Father *Irenæus* doeth vnderſtande of the fleſh, bodie and bloode of Chryſt in the Sacrament, I haue thought good to lett the reader perceaue the ſame.

Thus he writeth: *Quomodò carnem negant eſſe capacem donationis Dei, quæ eſt vita æterna quæ ſanguine & corpore Chriſti nutritur, & membrum eius fit, quemadmodum & Apoſtolus ait, in ea, quæ eſt ad Epheſios epiſtola: Quoniam membra ſumus corporis eius, de carne eius, & de oſſibus eius, non de ſpirituali aliquo, & inuiſibili homine dicens hæc (ſpiritus enim neque oſſa, neque carnes habet) ſed de ea diſpoſitione, quæ eſt ſecundùm hominem, quæ ex carnibus & neruis & oſſibus conſiſtit, quæ de calice, qui eſt ſanguis eius nutritur, & de pane, qui eſt corpus eius augetur?* Howe denie they the fleſh to be hable to receaue the gift of God, whiche ys euerlaſting life, *whiche ys nourished with the bodie and blood of Chryſte*, and ys made a membre of him, as the G
Apoſtle alſo ſaieth in the epiſtle to the Epheſians: *For we are membres of his bodie, of his flesh and of his bones*: not ſpeaking theſe woordes of any ſpirituall or inuiſible man, but of that diſpoſition, whiche ys after the nature of man whiche ys of fleſh, Sinnewes and bones, whiche ys nouriſhed of the cuppe, whiche ys his blood, and ys encreaſed by the bread whiche ys his bodie. hitherto Iren.

Iren. lib. 5.

A plain ſaing of Iren. againſt the Proclamer

For the better vnderſtanding of this ſainge, the occaſion whie he wrote this ys to be declared, although this Irenæus were ſo auncient and ſo neare to the time of the Apoſtles, that he was the diſciple of Policarpus, whiche Policarpus was the diſciple of ſainct Iohn the Euangeliſt: yet before and in his time were riſen manie heretiques as *Symon Samarites*, who other wiſe ys called *Symon Magus*: Menander, Carporates, Baſilides, *Cerinthus Ebion*, and *Marcion*: whiche fowlie and diuerſlie erringe aboute the perſon of Chryſt, ſome of them alſo denienge the reſurrection, ſainge that owre earthlie and groſſe fleſh coulde not be partaker of ſaluacion. Aga inſt whiche hereſies Irenæus wrote fiue bookes, and in the fifte booke H
amonge other thinges impugning that hereſie that ſaied that owre fleſh coulde not enioie euerlaſtinge life, prooueth that yt maie and ſhall

The fleſh of mã ſhall haue euerlaing life bi cauſe yt ys nourished with the fleſh of Chryſt.

And

A by that yt ys nouriſhed with the fleſhe and bloode of Chryſte. And therfora ſketh a queſtion ſainge: howe denie they our fleſh to be partaker of the gifte of God, whiche ys euerlaſtinge, whiche fleſh ys nouriſhed with the bodie and blood of Chryſt, and ys made a membre of him? That our fleſh ys nouriſhed by the bodie and blood of Chryſt, and therby alſo made a membre of him: he prooueth yt by this Scripture of S. Paule, that we be membres of his bodie, of his fleſh and of his bones.

Both bodie and ſoule haue benefite by the bodie of Chriſte.

And here note howe goodlie he confirmeth the catholique faith, and howe mightilie he ouerthrowe the hereſie of the Sacramentarie. The Catholique ſaieth that the wholl man bothe bodie and ſowle taketh benefitte, and ys nouriſhed by the bodie and bloode of Chryſte: The Sacramentarie ſaieth, that onelie the inwarde man, the ſpirituall man ys ſpirituallie nouriſhed by faith. But this falſe gloſe ys here by expreſſe woordes reproued and conuinced. S. Paule (ſaieth *Irenæus*) ſpeaketh not this of anie ſpirituall or inuiſible man, but of the verie naturall man, which ys made of fleſh ſin-

B newes, and bones whiche naturall man ys nouriſhed, and augmented by the cuppe, whiche ys the bloode of our Lorde, and the breade whiche ys the bodie of our Lorde. Yt ys manifeſt then againſt the Sacramentarie, yt ys manifeſt againſt the Proclamer, that the naturall man doeth eate and drinke the naturall bodie and bloode of Chryſt wherby alſo yt ys manifeſt, that the naturall bodie and bloode of Chryſte be in the Sacrament, For if they were not, howe coulde they ſo be receaued?

The outward naturall man receaueth the bodie and blood of Chryſte.

Again yt ys manifeſt, that not onelie the inwarde man, the inuinſible or ſpirituall man receaueth the bodie and bloode of Chryſt, but alſo the outwarde, the viſible and naturall man. And for the full and perfect vnderſtanding of this, note well the cheife grownde of this auncient holie Father Irenæus. His pourpoſe ys to prooue, that our fleſh although yt be a mortall thinge, ſhall receaue immortallitie: although yt be earthilie, yt ſhall receaue an heauenly and euerlaſtinge life: howe proueth he that? By that that our mortall fleſh receaueth the immortall fleſh and bloode of Chryſt, and

C therby nouriſhed ſhall in his time atteign to immortalitie ād life euerlaſtinge. Conſider then that the argument of this holie father againſt this hereſie, to prooue that our bodies ſhall riſe, and that they at the ſame reſurrection, ſhall atteign to immortallie, ys, that we receaue the bodie ād blood of Chriſt by the whiche (yt beinge immortall, and alſo able to geue immortalitie) we ſhall be made immortall, and receauers of euerlaſtinge life. The Sacramentarie then denienge that we receaue the bodie of Chryſt into our bodies, denieth the argument of this holie Father, and tecklie alſo denieth owre reſurrection and immortalitie (which to manie of them haue allreadie apertlie doen) and robbeth vs of one great article of our faith, and of our cheif and high comforte, that we hope to haue in our reſurrection. For (as S. Paule ſaieth) *Si in hac vita tātùm, in Chriſto ſperātes ſumus omnibus hominibus, &c.* Yf in this life onelie, we beleue on Chryſt, then are we of all men moſt miſerablie. Yf then they will robbe vs of the mean to atteign to this reſurrection and immortallitie, whiche mean ys the very receipt of the bodie and blood of Chryſt, they ſhall alſo robbe vs of the effect. For the cauſe being taken awaie the effect alſo muſt be taken awaie: as the cauſe beinge admitted, the effect

D muſt neceſſarilie folowe. For the cauſe of the immortalitie of our fleſh ys the coniunction of the immortall fleſh of Chryſt with owre, whiche ys doen by the receipt of the ſame in the Sacrament.

The Sacramentaries denienge the receipt of Chryſts naturall bodie into our, denie withall the argument of Iren. ād of conſequent the immortallitie of our bodie: after reſurrect.

1. Cor. 15.

Of theſe two Chryſt ys a full wittneſſe, for the firſt he ſaieth. *Niſi manducaueritis*

caueritis carnem filii hominis, & biberitis eius ſanguinem non habebitis vitam in vobis E
Except ye eate the fleſh of the Sonne of man and drinke his blood, ye ſhall haue no life in yowe, wherby ys teſtified that the receipt of the bodie and blood taken awaie from vs, immortalitie and euerlaſtinge life ys alſo taken awaie.

ibid. For the other, Chryſt alſo teſtifieth: *Qui manducat meã carnem & bibit meum ſanguinem, habet vitam æternam.* He that eateth my fleſh and drinketh my blood hath euerlaſtinge life. Wherby ys taught that the receipt of the bodie and bloode of Chryſt, ys the cauſe and mean of and to euerlaſting life.

But that the Aduerſarie ſhall not cauill and ſaie, that I ſpeake moche in this matter at mine owne libertie, and ther vnto expownde the ſcripturs by mine owne authoritie: he ſhall heare the holie Father Cyrill affirme as mo che as I haue ſaied, and expownde the ſcripturs to the ſame ſenſe. Thus he writeth: *Non poterat aliter corruptibilis hæc natura ad incorruptibilitatem, & vitam traduci, niſi naturalis vitæ corpus ei coniungeretur. Non credis mihi hæc dicenti? Chriſto, te obſecro, fidem præbe dicenti: Amen, amen (inquit) dico vobis: Niſi manducaueritis carnem filii hominis, & biberitis eius ſanguinem, non habebitis vitam in vobis. Qui manducat meam carnem, & bibit meum ſanguinem habet vitam æternam. Audis apertè clamãtem non habituros nos vitam, niſi ſanguinem eius biberimus, & carnem manducauerimus. In vobis autem ipſis, dicit, id eſt, in corpore veſtro. Vita autem, iure ipſa vitæ caro intelligi poteſt. Hæc enim nos in nouiſſimo die ſuſcitat, & quomodo, dicere non grauabor. Caro vitæ facta Vnigeniti caro, ad virtutem vitæ traducta eſt. Non poteſt igitur morte ſuperari. Propterea in nobis facta, interitum à nobis expellit. Non enim abeſt ab ea vnigenitus Dei filius. Vnde quia vnus eſt cum carne ſua, Ego (inquit) ſuſcitabo eum.* This corruptible nature of owre bodie could not other wiſe be brought to incorruptibilitie and life, except the bodie of naturall life ſhoulde be ioined to yt. Beleueſt thowe not me ſainge theſe woordes? I praie thee then beleue Chryſt ſainge *Verilie verilie* (ſaieth he) *I ſaie vnto yowe, except ye eate the flesh of the Sonne of man, and drinke his bloode, ye ſhall haue no life in yowe. He that eateth my flesh, and drinketh my bloode hath euerlaſtinge life.* Thowe heareſt him openlie ſaing that we ſhall haue no life, except we drinke his bloode, and eate his fleſh. He ſaieth: *in yower ſelues: that ys, in yower bodie.* By life, maie of right be vnderſtanded, that fleſh of life. For this fleſh ſhall raiſe vs vppe in the laſt daie. And howe, yt ſhall not greiue me to tell. The fleſh of life being made the fleſh of the onelie begotten Sonne of God ys brought to haue the power of life. Yt can not therfor be ouercomed of deathe. Wherfor that fleſh beinge in vs, expelleth deathe from vs. For the onelie begotten Sonne of God ys not abſent from that fleſh. Wherfore bicauſe he ys one withe his fleſh, he ſaied *I will rayſe him vppe.*

Cirill in 15 ca. Ioan.

Oiire, corruptible nature could not atteign to incorruptibilitie but by the receipt of the incorruptible flesh of Chryſte.

F

G

Se ye not here plainlie affirmed by ſainct Cyrill, and that by thoſe places of the vi. of ſainct Iohn, that this corruptible nature of owre bodie, can not atteign to immortalitie and life, except the bodie of Chryſt, whiche he calleth the bodie of life, be conioined to yt. To returne then, the argument of *Irenæus* ys of great force. For in dede, that fleſh can not be ſubiecte to mortalitie, that receaueth the fleſh of Chryſt, whiche geueth immortalitie. But once to ende with *Irenæus*, I wiſhe the Reader to be aduertiſed of two thinges: The one that wher *Irenæus* and S. Cyrill ſaie, that by the receipt of the bodie of Chryſt we receaue immortalitie, he maie not thinke them to ſpeake againſt the ſcripture whiche ſaieth, *Quis eſt homo, qui viuit, & non videbit mortem?* What man ys he, that liueth,

The flesh can not be ſubiect to mortalitie that duelie receaueth the flesh of immortalitie.

H

and

A and shall not die? And again the penall sentence of God ys: *Puluis es, & in puluerem reuerteris.* Thowe arte dust, and into dust shalt thowe returne. For they speake not of this worldlie life, but of the heauenlie life, that shall be geuen to man after the resurrection. At the whiche, forasmoche as man shall be raised, this temporall deathe ys properlie in the scriptures called a sleape. Whiche immortalitie ys not promised to all that receaue the bodie of Chryst, no more then saluacion ys to all them, that beleue and be Baptised, although Chryst saie: *Qui crediderit, & baptisatus fuerit saluus erit.* Who that shall beleue, and be baptised, shall be saued: But to soche as woorthilie receaue, and so perseuer to the ende. For *Qui perseuerauerit in finem, hic saluus erit.* He that perseuereth to the ende this man shall be saued.

Howe and when this immortalitie shall be geuen.

The other ys, that wher *Irenæus* saied, that owre flesh ys nourished by the flesh of Chryst, yt ys not to be vnderstanded, that that blessed flesh ys turned or chaunged after the maner of other earthlie meates into the substance of our flesh and bloode, but raither that yt turneth vs into
B yt, as yt was saied to Sainct Augustine. *Nec tu me mutabis in te, sicut cibum carnis tuæ: sed tu mutaberis in me.* Neither shallt thowe chaunge or turne me into thee, as the meate of thie flesh, but thowe shallt be turned or chaunged into me. Yt doeth also nourish vs, in thar yt geueth vs soche sustentacion of life as yt hath. Earthlie meates whie are they receaued, but that they shoulde geue sustentacion of this earthlie life? So this hauenlie meate ys receaued to geue vs sustentacion of the heauenlie immortall life. As by the one then we are nourished to liue this mortall life: So by the other are we nourished to liue the immortall life.

The flesh of Chryste ys not turned into oure substance, but raither turneth vs into yt.

Again by the receipt of this holie flesh are we made the membres of Chryst incorporated to him, and made one with him, whiche thinge the great and learned Father Hilarie teacheth. Wherby this text of sainct Paul ys moche opened and declared. Which thing (although he doeth not speake of the verie woordes of S. Paule) moued me to ioin him with *Irenæus* in this
C place, his woordes be these: *Eos, qui inter Patrem & Filium voluntatis ingerunt vnitatem, interrogo vtrum ne per naturæ veritatem hodie Christus in nobis sit, an per concordiam voluntatis? Si enim verè Verbum caro factum est, & nos Verbum carnem factum cibo dominico sumimus, quomodò non naturaliter manere in nobis existimandus est, qui et naturam carnis nostræ iam inseparabilem sibi homo natus assumpsit, et naturam carnis suæ ad naturam æternitatis sub sacramento nobis communicandæ carnis admiscuit? Ita enim omnes vnum sumus, quia in Christo Pater est, et Christus in nobis est. Quisquis ergo naturaliter, Patrem in Christo negabit, neget prius non naturaliter, vel se in Christo vel sibi Christum inesse, quia in Christo Pater, et Christus in nobis, vnum in iis esse nos faciunt. Si verè igitur carnem corporis nostri Christus assumpsit, et verè homo ille, qui ex Maria natus fuit, Christus est, nosque verè sub mysterio carnem corporis sumimus, et per hoc vnum erimus, quia Pater in eo est, et ille in nobis.* I aske them, that bringe in the vnitie of will betwixt the Father and the Sonne, whether Chryst be in vs now by the agreement of will or by the veritie of nature. *For if the woorde was verilie made flesh, and we verilie receaue the woorde made flesh in our Lordes meat,* howe ys he to be thought not to abide in vs naturallie, who being born man, did both take our na-
D ture nowe inseparable vpon him, and also vnder the Sacrament of the communicating of hys flesh, vnto vs, hath admixed the nature of his flesh to the nature of eternitie? And so we be all one. For the Father ys in Chryste, and Chryste ys in vs.

We verilie receaue the woord made flesh in our Lordes meat.

Whoſeuer then ſhall denie the Father to be naturallie in Chryſte let him first denie either himſelf to be naturallie in Chryſt, or Chryſt to be in him. For the Father being in Chryſte, and Chryſte in vs maketh vs in theſe to be one. Yf than Chryſt hath verilie taken vpon him the fleſh of our bodie: and that man that was borne of Marie, be verilie Chryſte: *And we alſo in the Sacrament doe verilie receaue the flesh of his bodie*, we ſhall by this alſo be one. For the Father ys in him, and he in vs. Thus moch S. Hilarie.

We verilie receaue the flesh of Chryſte in the Sacr.

For better vnderſtandinge of whome, yt ys to be noted that he wrote againſt the peſtiferouſe hereſie of the Arrians, who taught that the Sonne of God the ſecond perſon in deitie was a creature, and was not all one with the Father in nature, in deitie, eternitie and equalitie, but was leſſe then the Father, and onelie one with him in the vnitie of agreement or conſent of will. Againſt this peſtilent doctrine did ſainct Hilarie write, prouing the Sonne of God to be naturallie in the Father, and the Father naturallie in the Sonne. And for that this wicked ſect to prooue their wicked doctrine made a falſe argument vpon our vnitie with God, ſainge that Chryſt was one with God as we be, but our vnitie with him ys but by ſubmiſſion ād conſent of will: therfor (ſaie) thei ſoch and none other ys this alſo. To improoue and diſſolue this falſe and lieng argument, he prooueth that our vnitie with God ys not by conſent of will onelie, but alſo by nature which vnitie ys made and wrought by the receipt of Chryſtes naturall fleſh and blood in the Sacrament, Wherfore ſainct Hilarie thus reaſoneth: *Si verè verbum, &c.* Yf the woorde was verilie made fleſh, and we verilie receaue the woorde made fleſh in our Lordes meate, howe ys he not to be thought naturallie to abide in vs, who hath bothe taken vpon him, beinge made man, the nature of our fleſh nowe inſeparable, and alſo vnder the Sacrament of communicating his fleſh vnto vs hath admixed the nature of his fleſh?

Arrius his hereſie

Chriſte tooke oure flesh in the myſterie of his incarnacion, and geueth vs the ſame in the myſterie of his Sa. and ſo ys natura lie in vs, ād we in him.

By whiche argument he doeth not onelie go aboute to prooue that the Father ys naturallie in Chryſt, but moſt plainlie teacheth alſo that we receaue Chryſtes verie naturall fleſh in the Sacrament, and that, by that receipt, Chryſt ys naturallie in vs. By which two poinctes he conuinceth directlie the wicked aſſertion of the Sacramentaries, who againſt all trueth that maie be learned in ſcriptures, and the moſt auncient Fathers, teache, that neither Chryſtes verie naturall fleſh ys receaued in the Sacrament, neither that Chryſt ys naturallie in vs, but onely ſpirituallie. The contrarie wherof ys not onely by this Authour in plain woordes taught, but alſo by Chryſoſtome and ſainct Cyrill, as before ys ſhewed. That ſainct Hilarie intended by his diſputacion to confute the Arrians denieng Chryſt to be naturallie in vs, and alſo the holie Goſt (as yt maie be thought) left the ſame to confute the Sacramentaris, yt doeth verie well appeare by a concluſion that he maketh vpon the ſame diſputacion thus ſainge: *Hæc idcireo à nobis commemorata ſunt, quia voluntatis tantùm inter Patrem & Filium, vnitatem hæretici mentientes, vnitatis noſtræ ad Deum vtebantur exemplo, tanquam nobis ad Filium, & per filium ad Patrem obſequio tantùm ac voluntate religionis vnitis, nulla per Sacramentum & ſanguinis naturalis communionis proprietas indulgeretur, cùm & per honorem nobis datum Dei filii, & per manentem in nobis carnaliter Dei filium, & in eo nobis corporaliter, & inſeparabiliter vnitis, myſterium veræ ac naturalis vnitatis ſit prædicandum.* Theſe thinges are for this cauſe ſpoken of vs, that hereti-

A heretiques vntruely ſaing the vnitie betwixt the Father and the Sonne to be onelie the vnitie of will vſed the example of our vnitie with God, as though we being by obedience and will in religion onelie vnited to the Sonne, and by the Sonne to the Father, no proprietie of naturall communion ſhoulde be geuen by the Sacrament of the fleſh and bloode, ſithen that both by the honour of the Sonne of God geuen to vs, and by the Sonne of God carnallie abidng in vs, and we being corporallie, and inſeparablie vnited in him, the myſterie of the true and naturall vnitie ys to be declared. Thus moch he.

The Sacramentaries ioin with the Arrians in deni engnatural vnion betwe Chryſt and vs by the bleſſ. Sa

By theſe woordes as S. Hilarie improoueth the Arrians ſaing that Chryſt ys not naturallie in vs, ſo doeth he the Sacramentaries teaching the ſame. And thus maie we ſee the ſinceritie of them, who doe maintein the peſtilent doctrine of the Arrians. And that that was confuted and reproued as hereſie twelue hondreth yeares agon, ys nowe with a litle falſe skouring and colouring, ſolde to the people for trueth.

B The Proclamer hath promiſed that he wolde ſubſcribe yf we coulde bringe furth but one, that by plain woordes coulde teache the trueth of ſoche articles, as he Proclamed. Here nowe be two both right auncient and famouſe: The firſt ſaieth, *that ower flesh ys nourished withe the cuppe*. He ſaieth not as the Sacramentarie doeth, *with the cuppe of the Lorde*, but he ſpeaketh as the catholique Churche doeth, ſainge: *With the cuppe, whiche ys the bloode of oure Lorde*. Neither vſeth he the hereticall phraſe, ſainge that *our flesh ys nourished with the Sacramentall bread*, but the phraſe of Chryſtes Churche, ſainge that *our flesh ys nourished with the breade, whiche ys the bodie of our Lorde*, calling them by expreſſe woordes, *the bodie, and bloode of Chryſte*. Ys not this a plain ſpeache? The other ſaieth, that as trulie as the Father ys naturallie in the Sonne: So trulie ys Chryſt naturallie in vs by the receipt of his naturall fleſh in the Sacrament. Whiche ſpeach ys alſo ſo plain, that except men will not ſee, or will not heare, or hearinge will not vnderſtand, they can not chooſe but ſee, heare, and vnderſtand a merueillouſe plain trueth. Whiche trueth C was ſo euident plain, famouſe and notoriouſe in the time of theſe Fathers, that they might vpon the ſame, grownde and frame ſtrong argumentes againſt great and famouſe hereſies, as nowe ye perceaue theſe Fathers to haue doen.

A plain ſaing for the Procla.

As God the Father ys naturallie in the Sõne ſo ys the Sõne by his naturall flesh receaued in the bleſſ. Sacr. naturalie in vs.

To conclude then ſeinge the one of theſe Fathers, ſaieth that we be nouriſhed with the fleſh of Chryſt, by the receipt of the ſame in the bleſſed Sacrament: And the other, that by the ſame receipt Chryſt ys naturallie in vs, and we naturallie one with him, we maie verie well ſaie with ſainct Paule, that we are membres of his bodie, of his fleſh and of his bones.

E

THE SIXTETH CHAP. TREACTETH VPON this text of ſainct Paule to Hebrues: He haue an Aultar, &c.

IN the xiii. chapter of S. Paules epiſtle to the Hebrues, we finde this ſainge: *We haue an Aultar, of the which yt ys not laufull for them to eate that ſerue in the tabernacle.* Whiche ſaing I finde ſo expownded that by the Aultar ys vnderſtanded the bodie of Chryſt in the Sacrament. So that the ſenſe of thoſe woordes maie be theſe: We haue the bodie of Chryſt in the Sacrament of the whiche yt ys not laufull for anie Iewe, reſting and abidinge in the lawe of Moyſes to eate. That thus yt ys to be vnderſtanded I haue wittneſſes, but I will not trooble the reader with manie, but onelie produce a coople, which bothe be grecians. And they be *Iſichius*, and *Theophilact*, the one of the higher houſe and the other of the lower. *Iſichius* ſaieth thus expownding a text of Leuitic. *Omnem ſanguinem reliquum Vituli, fundi circa baſim altaris holocauſti, quod eſt in tabernaculo teſtimonii, præcepit. Altare holocauſtomatis rurſus Chriſti corpus intelligamus. Sicut enim ipſe Sacerdos, & ſacrificium eſt, ſic altare eſt. Quia autem intelligibile altare corpus Domini, & beatus Paulus intellexit, ipſo dicente, cognoſce. Ait enim: habemus Altare, de quo edere non habent poteſtatem, qui tabernaculo deſeruiunt: corpus videlicet Chriſti, dicens, De illo enim comedere Iudæis fas non eſt.* He comaunded all the reſt of the blood of the calfe to be powred oute aboute the foote of the Aultar of the burnt ſacrifice, which ys in the Tabernacle of wittneſſe. Let vs again vnderſtande the Aultar of the burnt Sacrifice to be the bodie of Chryſte. For as he ys the preiſt and the Sacrifice ſo ys he the Aultar alſo. That ſainct Paule alſo docth vnderſtand the intelligle Aultar, the bodie of Chryſt, know by his owne ſaing. For he ſaieth, *We haue an Aultar of the which yt ys not laufull for them to eate, that doe ſerue in the Tabernacle*, that ys to ſaie, the bodie of Chryſt, ſainge that of yt, yt ys not laufull for the Iewes to eate. Thus moche *Iſichius.*

Iſich. in leuit. li. 1. c. 4

The aultar of the which the Iewes maie not eate ys the bodie of Chryſt.

F

G

Hoopers gloſe edere. i. credere.

I nede not here moch to ſaie to open the place, for yt ys open enough of yt ſelf, and can not well be wreſted, but that in the literall ſenſe yt muſt be vnderſtanded of the bodie of Chryſt, in that maner that the Iewe obſeruing yet the Lawe, maie not eate him. Whiche maner ys onelie by his reall preſence in the Sacrament, except we ſhall euell fauourablie (as Hooper did) expownde *edere* for *credere*, to eate, that ys, to beleue. And then the ſenſe muſt be: that we haue an Aultar, which ys Chryſtes bodie, on the whiche the Iewes that doe obſerue the lawe of Moyſes maie not beleue. Whiche ſenſe as yt ys verie falſe, ſo yt ys verie cruell. God forbidde but that the Iewes ſhoulde beleue on Chryſt, as manie a thouſand of them haue doen, as the Actes of the Apoſtles, and diuerſe other hyſtories doe teſtifie. The like ſenſe ſhall this ſcripture haue, yf we vnderſtand yt with the Sacramentarie of the ſpirituall preſence of Chryſt and the ſpirituall eating of him. So that a diligent reader maie in this place perceaue into what ſtrictes, and what inconueniences ſoche wreſtinge expoſitours doe bringe themſelues, who leauing the true, ſownd, and perfect expoſitions of the Fathers, cleaue to their owne inuencions, which be ſoche, as although they like well the inuentours: yet they neither like nor well agree, with the ſcripturs, nor withe the true and ca

Theophil. in 13. ca. epiſt ad Hebrues.

H

catho-

A tholique expositours of the same. But let vs heare *Theophilact* also vpon the same text, Thus he saieth: *Quoniam dixerat non obseruandos esse cibos, ne videantur nostra despicatui habenda, quod obseruatione careant, Nos (inquit) obseruationem, habemus, verum haud eam, quæ sit in huiusmodi cibis, sed super altare, siue incruenta hostia viuifici corporis, huius enim vt sint participes, ne pontificibus quidem legalibus permittitur, tantisper dum tabernaculo deseruiunt, hoc est, legalibus vmbris, & figuris, quæ transeunt, ac dissoluuntur.* Forasmoche as he had saied, that regarde of meates should not be had, least our thinges might seeme to be despiced, bicause they had no regarde or reuerence. We (*saieth he*) haue reuerend regarde, but not that that was vpon these maner of meates, but vpon the Aultar or the vnbloodie sacrifice of the liuinge bodie. For of this Sacrifice to be partakers, yt ys not permitted, no not to high preistes of the lawe as long as thei serue in the tabernacle, that ys, as long as they serue the shadowes and figures of the lawe, which passe awaie, and are dissolued.

Note well these tearms the aultar, the vnbloodie sacrifice, the liuing bodie, &c.

Here again by *Theophilact* as before by *Isichius*, ye see this text vnderstanded of the bodie of Chryst in the Sacrament. He calleth yt the vnbloodie Sa
B crifice as the holie Nicen Councell did. And that those woordes also of the vnbloodie Sacrifice shoulde not be drawen by the Sacramentaries, the enemies and distroyers of this Sacrifice, to the sacrifice of lawdes, and thankesgeuinge, as Cranmer doeth in his booke of Sacrifice, he addeth, and fullie calleth yt the vnblooddie sacrifice of the liuing bodie, or more proprielie, of the bodie that geueth life, or maketh to liue, which ys not, nor can be anie other but the bodie of Chryst, which (as in the last chapter ys saied) beinge ioined to the Godhead, and made the bodie of God (which ys life yt self) ys able to geue life, and to make other to liue. And therfor ys here of *Theophilact* verie well called: *Viuificum corpus*: the bodie that ys able to make to liue. But note that we speake not here of this transitorie, and passing life, but of the permanent and euerlasting life.

The sacrifice of the Churche of fred in a thousand places ys but one and the same sacrifice. Hier. lib. 3. in Oseam. cap. 8.

In the woordes of S. Paule, this also ys to be noted, that allthough in hys time the faith was largelie spred, as in Rome, in *Corinthus*, in *Galatia*, in *Ephesus*, in *Thessalonia*, in *Colloßis*, in Laodicea, yea (as he himself to the Romans doeth testifie) from Hierusalem rownde aboute all the coastes vnto *Illiricum*,
C he filled all the contries with the Gospel: yet nowe writing to the Hebrues he saieth not plurallie we haue manie Aultars, but singularlie we haue an Aultar. For the Church of Chryst hath but one Chryst, and one vnblooddie Sacrifice, as Chrysostome saieth, *Vna est hæc hostia, & non multæ*: This sacrifice ys one, and not manie. For we doe not offre one lambe to daie, and an other to morowe, but allwaies the same one sacrifice. *Proinde* (saieth he) *Vnum est hoc sacrificium*, Therfore this sacrifice ys one, yt hath also but one Aultar, as S. Hierom doeth testifie saing: *Vnum esse altare in ecclesia, & vnam fidem, & vnum baptisma Apostolus docet. Quod hæretici deserentes, multa sibi altaria fabricati sunt, non ad placandum Deum, sed in delictorum multitudinem, propterea leges Dei accipere non merentur, cùm eas quas acceperant, antè contempserint. Etsi quid dixerimus de scripturis, nequaquam diuinis verbis, sed Ethnicorum sensibus comparandum est. Isti multas immolant hostias, & comedunt carnes earum, vnam Christi hostiam deserentes, nec comedentes eius carnem, cuius caro cibus credentium est, quicquid fecerint, sacrificiorum ordinem ritumque simulantes, siue dederint eleemosinam, siue pudicitiã repromittant, siue humilitatem simulẽt, fictisque blãditiis simplices quosque decipiãt, nihil de huiusmodi sacrificiis Dominus suscipiet.*
D The Apostle teacheth, to be in the Church one Aultar, one faith and one baptisme, which the heretikes forsakinge, haue framed to thẽselus manie Aultars

not to appeaſe God, but to the heaping vppe of multitude of ſinnes. E
Wherfore they are not woorthie to receaue the lawes of God, foraſmoch as the lawes which they had receaued, they had before contemned. And yf they ſaie any thinge of the ſcriptures, yt ys not to be compared to the woordes of God, but raither to the ſenſeis of Ethnickes. Theſe men offre manie ſacrifices, and doe eate the fleſh of them, forſakinge the one ſacrifice of Chryſt, and doe not eate his fleſh, whoſe fleſh ys the meat of the beleuers. Whatſoeuer they doe diſſemblinge the order and rite of ſacrifices, whether they geue almoſe, whether they vowe chaiſtitie, whether they diſſemble humilitie, or whether with feined flatteries thei deceaue the ſimple, God taketh nothing of ſoch maner of ſacrifices. Hitherto S. Hierom.

Whom yf we marke well we maie learn that he by this woorde (*aultar*) vnderſtandeth Chryſt, as ſainct Paule doeth in this ſcripture produced oute of the epiſtle to the Hebrues. For where ſainct Paule to the Epheſians ſaieth *Vnus Dominus, vna fides, vnum baptiſma, &c.* One Lord, one faith, one Baptiſme: S. Hierom ſaieth, that S. Paule teacheth that we haue but one aultar, takinge E
the one aultar for our one Lorde Chryſt.

Heretiques of oure time wel deſcribed by S. Hieron.

But note with all howe liuelie he deſcribeth the heretiques of our time, by the painting of the heretiques of and before his time. For heretiques in all ages be heretiques, and heretiques be like heretiques. He ſaieth that the heretiques did forſake the one aultar of the Church, and framed to themſelues manie aultars. So in this our time they haue forſaken the one aultar of Chryſtes Church, and framed to themſelues manie aultars. For firſt *Luther* forſaking the aultar of Chryſtes Church, framed himſelf an other aultar. But *Carolſtadius*, *Zuinglius*, and *Oecolampadius*, not likinge either the aultar of the Church or of Luther, framed to thēſelues after their phātaſie an other aultar. The *Anabaptiſtes* framed themſelues an other aultar after their deuiſe. The *Swenckfeldians* miſliking all that was doen before them framed after their conceit a newe aultar altogether ſpirituall. The *Caluiniſtes* thinking to paſſe them all, haue inuented an other maner of aultar, euen altogether after the maner of the *Arrians* aultar, or not moch vnlike, as *Richerus* Caluines preacher hath in Fraūce plainly declared. Al whiche aultars (as ours alſo in Englond with like diuerſitie) haue not ben to appeaſe God, but raither to heape vppe G
the multitude of iniquities to the great prouocacion of hys yre, wrath, and indignacion againſt vs. Wherbie they being puffed vppe, with the vanitie of their mindes, and contemning the lawes of God, whiche before they had receaued, are nowe reiected, and not thought woorthie of the lawes of God, and therfor as men corrupted in iudgement, like mē in furiouſe feuers, who miſlike in taſte and appetite all thinges that be holſome, and profitable and vehementlie deſierouſe of thinges vnholſome, and noiſome, reiect all the holſome lawes, the holie religion, the catholique faith, the orders, rites, and Ceremonies, vnder whiche they were born, in the whiche thei were baptiſed, in the which they liued, whiche they receaued, and profeſſed, whiche with moche peace, moche concorde, were manie nombres of years eſtabliſhed, holden, obeied, and reuerenced, and haue deſire to haue no other faith, religion, conſtitucions, ordeinannces or lawes, but ſoche as they can preſentlie inuent and deuiſe. So great ys their deſire, to alter, chaunge and make newe thinges, that they wolde leaue nothinge that they fownde in vſe, But why God ſuffreth them to doe this, ſainct Hyerom declareth, bicauſe he thinketh them vnwoorthie to receaue his lawes, H

Soth be the phanſies of men of this time.

foraſ-

A foraſmoche as they haue contemned the lawes, whiche before they had receaued.

As touchinge their allegacions of the ſcriptures, S. Hierom ſaieth, that their vnderſtanding of them ys no better, than to be compared to the ſainges of Ethnickes. For hauinge the letters or woordes of the ſcriptures, and not the true ſenſe, howe moche ſoeuer they bragge of the woorde, of the Lorde, they haue not the woorde of God, as yt doeth well appeare in their handlinge of the vi of S. Iohn, the xxvi of S. Mathew, the x and xi chapt. of the firſt epiſtle of S. Paule to the Corinthians, the fift to the Ephe. the thirtenth to the Hebrues and other, whiche in this booke we haue taken from their violent wreſtinge, and tirannouſe captiuitie, and haue reſtored them to the libertie of the concorde and true vnderſtandinge of Chryſtes Churche, as yt hath ben taught to vnderſtande the ſame by the magiſterie of the holie Goſt, the right and appoincted Schoolemaſter of the ſame Churche, by our Lorde and God Ieſus Chryſte.

Force of the ſcripturs falſelie alleaged by heretiket.

To proceade in the ſainge of S. Hierome, he ſaieth that they doe not eate
B the fleſh of Chryſt, whiche ſainge howe true yt ys, with the greif of my heart I ſaie yt, yt ys to well knowen. For what thinge doe they more deteſt and abhorre then to beleue and confeſſe Chryſtes bodie and verie naturall fleſh to be in the Sacrament, and there to be receaued? And therfor to the intent, that they wolde not eate his fleſh, they haue altered Chryſtes inſtitucion, they haue altered his faith, they haue abandoned his holie feaſt of his bleſſed bodie and bloode, and haue in place of yt inuented a poour bare receauing of a drie peice of bread, and a ſippe of wine. And beinge as they be, yt ys well. For the fleſh of Chryſt ys not meate for them, but yt ys the meate (as S. Hierō ſaieth) of beleuers. Finallie what ſoeuer this kinde of people doeth whether they faſt (as they doe not) for faſtinge by them ys exiled, or praie, whiche by them ys almoſt to nothing ſhortened, or vowe chaſtitie, whiche they runne ſo faſt vnto, that they hate all that doe not marrie, as the greater nombre of them ys married, and ſoche of them as doe not marrie, doe yt for the like holineſſe that was in *Iouinian*, not for perfection of life, but for quiett neſſe and eaſe, and to auoide thencombrances that maie happē by a ſhrewed
C weif. For thorowoute they condemne the vowe of chaſtitie, though S. Hierom, S. Ambroſe, S. Auguſtine, Chryſoſtome, and all holie writers highlie eſteem and commende the ſame. But to ende, what good dedes ſoeuer they flatter them ſelues to doe, as by their diſſembled humilitie to ſhewe them ſelues lowlie, or by ſweet and flatteringe woordes to deceaue the ſimple, God (S. Hyerome ſaieth) receaueth no part of ſoche their ſacrifices.

This yt a chaunge for the wouſe.

Faſting for meritte ys punishable by ſtatute.

Seinge then their doinges are accepted of God in no better part, I wiſh all men to leaue their vanitie, and walke in the veritie, to leaue hereſie, and to walke in faith: to leaue their inuented toies, and to walke in gods eſtabliſhed, and long continued lawes: to leaue their manie aultars framed vpon diſſent, and diuiſion, and to cleaue to the one aultar of Chryſtes catholique Churche, whiche ys our helpe and protectiō: to leaue their houngrie cheer
E of bare bread, and wine, and to enioie the roiall feaſt of Chryſtes bodie and bloode: to leaue their colde maner of faſtinge, and praier, and to acquainte them ſelues with ſharpe faſting and feruent deuocion: to leaue their preten ſed matrimonie, and to delight in pure chaiſtitie, to leaue their licenciouſe maner of life, and come to the trade of a penitent life. For in the ende *Veritas liberabit*, trueth will deliuer. And then, when conſcience ſhall be ſett before the iudgement ſeat of God, in the daie, *when he ſhall iudge the ſecrettes of men, the*

vnto them that be rebells, and that doe not obeie the trueth but folowe vnrightwisnes, shall come indignacion and wrathe, tribulacion, and anguishe vpon the soule of euery man, that doeth euell (as saith S. Paule) and as he saieth to the Iewe first, and also to the gentile: so saie I, to the chrystian first, and also to the infidell: *but to euery man that doeth good shall come praise, honour, and peace.* God therfore that hath once called vs to his holie faith, confirme and establish soche as haue not yet swarned from yt, and reduce, and bringe home again soche as haue wād red like lost sheape, that we be maie all be of the nombre of them, that shall receaue praise, honoure, and peace, whiche God of his mercie graunt Amen. Rom. 2.

THE ONE AND SIXTETH CHAPITER

maketh a recapitulacion of that, that ys doen in this worke.

NOwe gentle Reader, haue I goen thorowe all those scriptures, that treact of the holie Sacrament, speciallie soche as be commonlie alleadged either by the catholiques to proue the same, or by the Aduersaries to improoue yt. In the hādling of which scriptures, so litle haue I geuen to mine owne iudgement, that yt beinge suppressed, I haue (as meit yt ys and as I wolde wish all that liue in this time of controuersies to doe) geuē place to the iudgementes of the learned fathers of Chrystes Churche in all ages. In the setting furth of which Fathers, I haue in sundrie places and matters cōferred the doctrine of the elder, and the younger together, that the concorde that ys betwixte thē might fullie be perceaued. This being trulie and faithfullie doen, the iudgement wher of I referre to the catholique Churche, and submitte both my self, and this ys my worke to the correction of the same, yt maie and doeth easilie appeare and maie clerelie be seen, howe vain the bragge of the Proclamer ys, who wolde haue but one scripture, one doctour, or one Councell produced for the testimonie of the trueth of the catholique faith, And nowe ther be, so manie scriptures, doctours, and Councells brought furth that ther ys not one left to bolstar vppe his heresie. The scriptures which he and his complices pretend to haue in their possession are by the iudgement of the Fathers of Chrystes Parliament house prooued neuer to be theirs, but are and haue ben allwaies in the possession of the catholique Churche.

Considre, Reader, howe manie fathers of the greke churche be here produced, as *Dionise, Iustyne, Irenaus, Origen, Gregorie Nazianzen, Basill, Chrisostom Cyrill*, with other of the elder sort, which although they were of one Churche: yet they were of diuerse times, some of them with in one hundreth yea re after Chryst, some two hundreth, some three, and yet all these agree in one trueth of the presence of Chrystes bodie in the bless. Sacrament,

In the latine Churche were *Alexander, Tertullian, Cyprian, Hilarie, Optatus, Hierom, Ambrose Augustine*, and other, whiche although they were farre distaunte, manie hundreth of miles from the fathers of the greke Churche: yet in consent and agreement together in this matter they ioin and go together.

Of the greke churche again be produced other, that were manie yeares after the other Fathers before rehersed, as *Theodorete. Euthimius, Damascen, Theophilact, Oecumenius, and Bessario* with other, whiche although they liued in great diuersitie of ages, hauinge manie hundreth yeares passing betwixt them: yet they liued in the vnitie of faith and religion.

Again

A Again alſo in the latine Churche anſwerablie to theſe were produced, *Gregorie*, *Beda*, *Haymo*, *Anſelme*, *Paſchaſius*, *Thomas de Aquino*, *Lyra*, and *Dioniſe*, with other, whiche alſo liuinge with moche difference of times, and diuerſitie of places, were yet with the eldeſt, and the midleſt, and with the lateſt all of one minde.

And here note that theſe authours, as they doe, according to the rule of *Vincentius Lirinen.* alltogether teache Chryſtes preſence in the Sacrament, ſo doe they yt manifeſtlie, commonlie, and continuallie For *Origen*, *Baſill.Chryſoſtome*, *Cyrill*, *Theodoret*, *Euthymius*, and *Theophilact*, whiche be the greater writers of the grecians, are not produced once onely, neither ſpeaking obſcurelie: but they are often and manie times, and that with ſpeache moſt plain and manifeſt, and that commonlie, in euerie weightie matter of the booke. Likwiſe be the Fathers of the latine churche, whiche in euery place beare agreable teſtimonie to the Fathers of the greke churche. And for aſmoche as theſe fathers haue expownded the ſcriptures to vs, that doe treact of the
B Sacrament and doe therin agree, yt ys meete for vs to accept that ſenſe and vnderſtanding, that by the handes of ſo manie Fathers ys ſo conſonantlie deriued to vs. All they vnderſtande them of the preſence of Chryſt in the bleſſ. Sacrament: wherfor yt ys meete that we alſo vnderſtand them ſo, and not onelie yt ys meete but we aught and are bownde to doe ſo.

Nowe therfor let the Proclamer turne his Hiſtorie of *Mitridates* vnto his owne heade and his likes, who lainge wicked ſeige to the citie of Gods Church, wolde beare the citizens in hand, that the armie of the holie learned Fathers and doctours of Chryſtes Churche were on their ſide. But God be praiſed, the contrarie nowe appeareth. For this holie armie ys comed down, and haue ioined with Gods citizens, and haue vanquiſhed Mitridates, and his companie, and deliuered the citie from their cruel tirannie of hereſie, and haue declared them ſelues to all the worlde, that they be frendes of Gods citie, and defenders of the ſame, and aduerſaries to *Mitrydates* the Proclamer and vanquiſhers of the ſame: For we haue not by bragge, onelie ſaied that the ſcriptures, doctours, and Councells be on our ſide (as this *Mi-*
C *trydates*, this proclamer did) But we haue euidentlie, and inuinciblie prooued yt in dede. *Giezi* the lieng and leprouſe ſeruante of *Heliſeus* coulde not, when his maſter was compaſed aboute with the theues of *Syria*, ſee anie that were on his maſters ſide, but againſt his Maſter he ſawe manie, yet in verie dede, there were mo on the Prophets ſide, then on the *Syrians* part. as after yt was well declared: So this *Giezi*, this Proclamer, the lieng leprouſe ſeruant ſeeth not what a noble companie ys on Chriſts ſide, but on the *Syrians* ſide the enemies of Chryſte he ſeeth multitudes.

For hitherto beinge blinded with ambition, and (as *Giezi* did) lieng for ſome gain, or promotion, he hath ſince fallen into the deapth of the ſpiritu all leprey, which S. Auſten calleth hereſie. Leproſi (ſaieth he) *non abſurdè intelliguntur, qui ſcientiâ veræ fidei non habentes, varias doctrinas profitentur erroris. Nulla porro falſa doctrina eſt, quæ non aliqua vera intermiſcat. Vera ergo falſis inordinatè permixta in vna narratione, vel diſputatione hominis, tanquam in vnius corporis colore ſignificant lepram, tanquam veris falſiſque colorum fucis humana corpora variantem atque maculantem.* The lepres are verie well to be vnderſtanded thoſe, whiche not ha-
D uinge the knowledge of the true faith, doe profeſſe diuerſe doctrines of errour. For their ys no falſe doctrine, whiche hathe not ſome true thinges medled with yt. True thinges therfore inordinatelie permixed with falſe thinges in one narracion or diſputacion of a man, as yt were appearing in the

the coloure of one bodie, doeth ſignifie the leprey altering and defiling E
the bodies of men as yt were with true and falſe ſhewe of coloures.

By theſe means then this man was ſo blinded that he could not ſee one ſcripture, one doctour nor one Councell, on Chryſtes ſide, or on his trueths ſide. But on the enemies ſide, on hereſies ſide, he could ſee an wholl armie. But I compare this armie vnto the people that were with in the walls of *Hieruſalem*, at the time of the deſtruction of the ſame, whiche, as *Ioſephus* declareth, were not onelie plagued by peſtilence, and famine at the hande of God, and with ſwoorde and fire at the handes of their enemies without the walls, but alſo they being with in the walls plagued them ſelues with great debates, diſcordes, inſurrections, and mortall warres. So that the ſlaughter was as great within, as yt was withoute. Euen ſo this armie hath ben moche plagued at Gods hande, yt hath raiſed moche ſedicion and tumulte bothe in *Germanie*, *Fraunce*, and Englonde, euen within their owne walls, yt hath bē from time to time perſecuted with ſwoorde and fire, and the heade capitaines haue not agreed among thē ſelues, as in theſe our daies yt ys more then F
manifeſt that they doe not.

This armie therfor, though yt be fuffred: yet as touching the cauſe, they are not to be feared, For we ſtanding with our Prophete, our cauſe can not faill, and when yt ſhall pleaſe owre Prophete, the armie, that was with *Helizeus*, ſhall ioin with vs, and deliuer vs, whiche armie haue among them no diuiſion, no diſcorde, ther be amongeſt them no inwarde warres, no inſurrections, no tumultes (as be amongeſt the other) but of them all ther ys one heart and one mouth. What one ſaieth all ſaie, what one denieth all denie.

On the other ſide, looke howe manie cities, howe manie contries, ſo manie doctrines, ſomanie faiths, ſo manie religions: yea almoſt howe manie heades, ſo manie opinnions. Howe doeth Luther agree with *Oecolampadius*? howe doeth *Melanchthon with Bullinger*? yea howe doeth *Luther* agree with him ſelf or *Melanchthon* with himſelf? As for their diſagreinge with the holie fathers, yt ys to manifeſt. The holie fathers teache the preſence of Chryſt in the Sacrament, they denie yt. They teache that the ſacrifice of Chryſtes G
bodie ys to be offred for the quicke and the dead: theſe denie yt. They teache almoſe and praiers to be auailable to the dead: theſe denie yt. To this yf yowe adde the gates, that they open to all licenciouſe libertie, as the taking awaie of Confeſion, the contempt of penāce, the mocking of faſting, the common maner of diuorcing and marieng again, the voluptuouſe taking of women to preiſts without all diſcrecion, be ſhe maide or widowe, yf no worſe, the indempnitie of vſurie, yt were enough and to moche to offend an honeſt heart, but to heare ſoche things.

Yt were to long a repeticion to reherſe all the licenciouſe doctrines, that be ſettfurth againſt godlie and vertuouſe liuing. But yf ther were no more but theſe two euells laſt reherſed, in them, namelie their diſſenting from the fathers and their geuing of libertie to viciouſe liuing, yt wer enough to geue anie man iuſt occaſion to ſuſpect, yea and vtterlie to forſake their doctrine.

In the other ſide, foraſmoche as the Catholiques embrace the doctrine of the Fathers, and teache vertueouſe liuing, as penaunce, contricion, con- H
feſion, and ſatisfactiō, charitable lending, chaiſt matrimonie in maried people, pure chaiſtitie in preiſtes and religiouſe perſons, faſting and ſoche other iuſt occaſion ys geuen to credite them, and to folowe them.

God

God nowe of his mercie open the eies of all his people, that hauing a breif ſhewe of the teachers of trueth and vntrueth, of verteuouſe liuinge, and of licēciouſe liuinge, maie by his grace take the one, and leaue the other, folowe the good, and leaue the euell, and ſo framing their lifes, to liue in the true faith, and good life, maie by his mercie atteign to the euerlaſting life with him, to whome, be all honoure and glorie worlde withoute ende Amen.

Volumen hoc ab eximio viro M. n. Thoma Heſkins, De præſentia corporis & ſanguinis domini, Anglico idiomate conſcriptum, perlectum eſt a viris illius idiomatis & ſacræ Theologiæ peritiſsimis, quibus ſicut ipſi authori meritò id tribuendum eſſe iudico, vt ad vtilitatem gentis anglicæ euulgetur:

Ita teſtor et iudico Cunerus Petri de Brouwershauen Paſtor ſancti Petri Louanij, 4. Iulij anno 1565.

FINIS.

THE CHEIF AND MOSTE MATters conteined in this booke. wher nomber of booke ys omitted, ye be referred to the next before.

A.

Arons garment worn for a Bishoprick. lib.3.cap.33.
Abstinence from sinne honoureth God. lib.2.ca.44.
Adoracion of the B. Sacrament taught by S.Paule. lib.2.cap.44. by Alexander.cap.43.by S.Augustin.cap.45. by S.Dionyse.ca.47.by Eusebius Emis.ib. by S.Bernarde. ibid.
Adoracion practised by Angells.lib.2.ca.45. by preist deacon,and people in the Greke Church:by S.Ambrose in the latin Churche:by S.Austens mother.ca.45.by Erasmus,and al chrysten people.ca.46.by Gorgonia cap.27.
Adoracion impugned, and denied, by Luther.lib.2.cap.48. by the Proclamer. cap. 46. by wicked doctrine. ibid.
Adoracion proued by the same doctours, that the Proclamer alleaged against yt. li. 2.cap.45.
Adoracion aught to be doen before we receaue. ibid.
Adoracion vsed in and before the time of S. Austen. ibid.
Adoracion in the primitiue Church infamed by infidells for idolatrie. ibid.
Adoracion ys to be alowed wher the presence ys admitted. li.2.cap.46.
Adoracion neuer by catholique writer denied. cap.47.
Adoracion first denied about xl. yeares past. cap.48.
Adoracion not to haue ben vsed before the time of Honorius ys vntrue. ibid.
Aerius denieng the sacrifice of the Masse to auaill the dead condemned for an heretique aboue a thousand years agon. lib. 3. ca.39.
Ale geuen in stead of wine in a Communion lib.1.cap.26.
Alexanders authoritie approued. li.2.ca.32.
Alfonsus nombreth xiij. heresies against the B.Sacrament. in Prolog.
Algasia moued doubtes of scripture to S. Hierom. lib.1.cap.4.
Aliud in the neuter gendre signifieth difference insubstance. ca.29.
Almaricus a Sacramētarie condēned.in Pro.
S.Ambrose vnderstandeth S. Paule to speake of the verie bodie of Chryste.li.3.ca.57
Ambrose corrupted by *Oecolāpadius*.ib.ca.5
Ambrose his doctrine compared with the Sacramentaries. lib.2.ca.52.
Ambrose commended the faith of his Brother *Satyrus* in the B.Sacramēt. li.1.ca.24.
Ambr.geueth three instruct. li.3.ca.14.
Ambr. offred sacrifice in the Masse. cap. 37. he praied as the Church doth. ibid.
S.Andrewe offred the dailie sacrifice. ca.34.
Angells attend vpon the preist in the time of sacrifice. li.2.ca.45.
Angells appointed to euerie man, and offre our praiers to God. li.3.ca.38.
Antichryste shall cause the dailie sacrifice to ceasse. lib.1.cap.32.
Appologie,and proclamaciō both like bolts: lib.3.cap.33.
Apostles vnderstood not Chrystes owne woordes. li.1.ca.1.
Apostles learned of Chryste. cap.7.
Apostles decreed that the dead should be praied for at Masse. lib.3.cap.39.
Argument of Chrysts ascension in the vi. of S. Iohn proueth the reall presence in the Sacrament. li.2.ca.35.
Argument of Theophil.to proue the bread made flesh. lib.3.cap.20.
Arrogancie mother of errour. lib.1.cap.4.
Ascension of Chryste improueth not the presence in the Sacrament. li.2.ca.12.
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Proclamer iudgeth maliciouslie of all the chrystian worlde. ca. 38.

Proclamers sleight in alleaging S. Hierom. ca. 41.

Profitts cõming to vs by receauing of Chrysts flesh. ca. 39.

Prophanacion of holie things what yt ys. ca. 46.

Promesse of gladd tidings to Abraham. li. 1. ca. 9.

Prophecie not geuen to all. ca. 1.

Prophecie of the stocke of Chryste and incarnation. ca. 11

Protestants of euerie sect chalenge to them the woord of God, and the name of the church. ca. 25.

Protestants tormented with the prophecie of Malach. ca. 33.

Protestants compared to the dogge in the fable. li. 3. ca. 7.

Puritie of life in two points. ca. 53.

R

Rash readers, and arrogant teachers. li. 1. ca. 7.

Reall bodie partaken: mysticall bodie partakers. li. 3. ca. 18.

Reall presence li. 1. ca. 14. 16. 29. &c. li. 2. ca. 15. 20. 45. 46. 49. & sequent. li. 3. ca. 5. 8. & alijs.

Reall presonce and sacrifice proued by S. Paule. li. 3. ca. 16. 17. 22. 30. proued by Chrysost. ca. 36. by Theodoret. ca. 56.

Receipt of Chrysts bodie both spirituall and corporall. li. 1. ca. 14. li. 3. ca. 23. 26.

Receipt of Chrysts merits not propre to one Sacrament, but cõmon to all li. 2. ca. 5

Receipt of Christs bodie maketh our bodies immortal. li. 2. ca. 14. see bodie and flesh.

Receauing by ignorance what yt ys. ca. 54.

Receauers of the B. Sa. must prepare thẽ selues, and howe. li. 3. ca. 35. must abstein frõ the act of matrimo. ca. 41.

Read Sea a figure of Bapt. ca. 2.

Represent what yt signifieth li. 1. ca. 18.

Reseruacion of the Sa. in the Apostles tyme li. 1. ca. 14 and after in the primitiue church ibid. &. ca. 25 26. 27. li. 2. ca. 68.

Reseruacion not against the institucion of Chryst. li. 1. ca. 16. agnisted by the nicõ Coũcell. ca. 25. deniers ther of accursed ibid.

Reseruacion in priuate houses li. 1. ca. 24. in the shippe ibid.

Riche and poor eate all one bloode. li. 3. ca. 6.

Richerus a Caluinist forbiddeth to praie to Chryste. li. 2. ca. 48.

Right waie to vnderstand a caholique authour. ca. 49.

Roffensis neuer yet answered prolog. his saings alleaged li. 3. ca. 12. & 32.

S

Sacrament hath honourable titles. li. 1. ca. 17. yt conteineth the thing woorthie of most honour. ca. 18.

Sacrament reserued. ca. 24. 25. &c. sent to a sicke man ibid. caried home to soche as were absent. ca. 27.

Sacrament a figure not of the bodie of Chryste, but of his death. li. 2. ca. 14. &. li. 3. ca. 44.

Sacrament a figure in diuerse respects, but not onelie a figure. li. 2. ca. 14. li. 3. ca. 8.

Sacrament conteineth three things li. 2. ca. 19. li. 3. ca. 42.

Sacrament a mysterie howe and what a misterie ys. ca. 23.

Sacrament hath two parts, and whiche thei be. ca. 57. and two offices. ca. 15.

Sacrament maie be consecrated by no other woordes, then these *Hoc est corp.* ca. 64.

Sacrament a sanctified thing and sanctificacion. ca. *66.*

Sacrament deliuered by Chryste in his supper vnder both kindes: in Emaus vnder one kinde proueth both to be laufull. ca. 67.

Sacrament mynistred vnder one kinde by S. Cypr. ca. 68. receaued so of a woman ibid. and vpon good fridaie. ibid.

Sacrament and the thing of the Sacrament. li. 3. ca. 8.

Sacrament if yt haue not the presence of Chrysts bodie ys inferiour to Mãna. ca. 12

Sacraments diuerslie nombred by the protestans. ca. 13.

Sacrament geuing life farre excelleth Manna ca. 14. yt ys inconsumptible meat. ibid.

Sacraments of the new law better, &c. ca. 15

Sacrament defined. ibid.

Sacraments of the newe lawe geue grace. ib. and saluacion. ibid. compared to the olde lawe by S. August. ibid.

Sacram. proued by our lord to be his bodie. li. 3. ca. 53.

Sacrament caried home and receaued as deuocion serued, and lickwise reserued of holie men in wilderneste ca. 41.

Sacra-

Sacramẽt deliuered to a Iewe appeared flesh and likewiſe to an other. ca. 42.
Sacramentaries condemned by eight Councells prolog. their gloſe vpon S. Cyprian ouerthrowen li 1. ca. 17.
Sacramentaries make two maner of preſence ca. 21. they take awaie the ſarte and ſwete of the bleſſ. Sacr. ca. 26. they ſtomble at a ſtrawe and leape ouer a blocke. ibid. their cheif grownds be naturall reaſons. li. 2. ca. 19.
Sacramentaries denie that the fathers affirme, and affirme that they denie. ca. 59. they teache contrarie to their own rules. ca. 60. they denie the excellencie of the Sacraments of Chryſte. li. 3. ca. 4.
Sacramentaries maintein the hereſie of Eutyches li. 1. ca. 30. and of the Aarrians. li. 3. ca 39. and denieng the receipt of Chryſtes naturall fleſh ſeme to denie the immortalitie of our flesh after reſurrection. ibid.
Sacrifice after the order of Melchiſedec nowe diffuſed throughout the worlde. li. 1. ca. 31.
Sacrifice anouched. ibid. propiciatorie li. ca. 43. li. 3 ca. 14.
Sacrifice of lawde or gratulatorie ſeparated from extern ſacrifice. li. 1. ca. 33. li. 3. ca. 30.
Sacrifice of the croſſe, and of the aultar all one in ſubſtance, but diuerſe in maner. li. 1 ca. 33.
Sacrifice of the chryſtians, a peculiar and ſpeciall ſacrifice ca. 35. a full and moſt holie ſacrifice. ibid. full of horrour honorable to Angells. li. 3. ca. 54. immaculate. ca. 37. the bodie and blood of Chryſte. li. 1. ca. 36. inſtituted by Chryſte. ca. 31. 32. & li. 2. ca. 49. 56. li. 3. ca. 33. & alibi.
Sacrifice of the Maſſe of what preiſt ſoeuer offred, ys one with that Chryſte offred. li. 2. ca. 8. offred in manie places ys all one ſacrifice. ca. 10. item li. 3. ca. 33. & 60.
Sacrifice of the church conſiſteth of the viſible formes of bread and wine and of the inuiſible fleſh. &c. li 2. ca. 19. li. 3. ca. 6.
Sacrrifice of the church proued by S. Paule. li. 3. 16. after the vnderſtanding of S. Aug. ca. 18. 29.
Sacrifice of Chryſte in his ſupper and Melchiſedec compared. li. 1. ca. 13. 30. 31. li. 3. ca. 17.
Sacrifice and Maſſe cauſed the Proclamer to falſifie Leo. ca. 40.
Sampſons conception and Chryſtes compared. li. 1. ca. 10.
Sactificacion, and a ſanctified thing be diuerſe li. 1. ca. 66.
Sathãs finall marke he slooteth at. li. 3. ca. 32
Sathã appeared to Luther and diſpured with him of the Maſſe. ca. 42.
Sathans power abated by vertue of the Maſſe. ibid.
Satirus ſaued from drowning by power of the Sa. and his faith commended by S. Ambroſe therin li. 1. ca. 24.
Sectes of religion principal in the world foure. li. 1. ca. 32.
Sects of Sacramentaries ſixteen. li. 2. ca. 41.
Sedulius ſaieth that S. Paule ſpake of the bodie of Chryſte. li. 3. ca. 49.
Serapion being being ſicke called for the Sa. and receaued alone. li. 3. ca. 41.
Shewe bread a figure of the Sa. and applied to the Sa. li. 1. ca. 22. 23. 24. appointed for three things ibid. continuallie vpon the aultar. ca. 23.
Schoole arguments made for the opening of the trueth produced by a Proteſtant to confirme a falſhead li. 2. ca. 22
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Scripturs muſt be learned of the fathers. ca. 7. they be full of doubtes, and maie be drawen to diuerſe ſenſes. ca. 6. & 7. 8.
Scripture the ſtorehouſe of God, and why God wolde the ſame ſhoulde be heard. ib.
Scripturs alleaged by Oecolamp. againſt the preſence. li. 2. ca. 12.
Scripturs muſt be alleaged in the literall ſenſe ibid ca. 50.
Sonne of God made fleſh ys receaued in our lords meat li. 3. ca. 59.
Sonne of God troaden vnder foote whẽ his bodie and blood are not beleued to be in the Bl. Sa. li. 2. ca. 62.
Spirit howe yt quickneth, and fleſh howe yt Profiteth or not. ca. 36.
Spirit taken two maner of waies. ca. 37.
Spirit of vnitie among catholiques: ſpirit of diuiſion among Proteſt. li. 3. ca. 9.
Spirituall receauing not figured by the Paſchall lambe. li. 1. ca. 19.
Spirituall vnderſtanding what yt ys. li. 2. ca. 37. & 39. 63.
Spirituall and reall receipt together wonderfull. ca. 55.
Spirituall knowlege aſwell teacheth the ſubſtance of Chryſt bodie and blood to be vnder the formes of bread and wine, as naturall knowlege the ſubſtance of naturall things to be vnder their formes. ca. 63.
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Substance of Sacraments must be obserued the maner maie be altered. ca. 26.
Substance of a thing saied to be seen, when onelie the outwarde forme ys seen. li. 2. ca. 63.
Synners receaue the bodie of Chryste reallie but not spirituallie. ca. 55.
Sixtene sects of Sacramentaries and other like. ca. 41.
Swearing to moche vsed now a daies. li. 3. ca. 30.

T

Table of Chryste pourgeth li. 1. ca. 23.
Table signifieth sacrifice in S. Paule. ca. 31. item li. 3. ca. 16.
Table of Chryste terrible: of the olde Passouer not so. li. 2. ca. 55
Table of our lord, the bodie of our lorde. li. 3. ca. 30.
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Theophilact auoucheth three things against the Sacramentaries. li. 2. ca. 60.
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W

Water of the Rocke whie yt was called spirituall. li. 3. ca. 3.
Waldo, and waldenses. prolog.
Wanton lusts of Byshops and preists reproued. li. 1. ca. 22.
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Wyse men, by hearing maie be wiser. li. 1. ca. 8.
Woman stricken to death for vnwoorthie receauing of the Bl. Sacr. li. 3. ca. 58.
Wonderfull what ys proprelie. li. 2. ca. 55.
Worke of the Sa. miraculouse. ca. 60.
Woorthie receauers and vnwoorthie what they receaue. li. 3. ca. 51. 52. 53. woorthinesse proprelie what yt ys ibid.
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Vnitie with Chryste two waies li. 1. ca. 14. li. 2 ca. 10. 14. 24. li. 3. ca. 23.

Faultes in printing.

In this long worke (gentle Reader) there can not a fewe faultes be committed in the orthographie, both bicause the printers were vnskilfull of oure language, and for that the ouerseer coulde not be allwaies readie at the presse to make corrections. In consideracion wherof, and that I haue not tyme my self to gather all, I praie thee of gentlenesse to beare ther with, and for thy skill to correct after these fewe examples. God be euer withe thee.

In the prolog the first line: read, haue moued. in the xv. lyne: for primatiue, primitiue and so in other places.

In the booke first amende the nombres of the leaues, as, for vii. viii. xi. xvi. lx. &c. ii. iii. iiii. viii. xl &c. then of the chapters, for thirtene, fourtene, &c. read thirtenth, fortenth &c. and for nine and thirteth. read nine and twenteth.

And let the binder looke to the order of the Ternions, for the signatorie letters be some wanting: some myspla ced.

Finis.